

The Lutheran.

God's word and Luther's teaching now and never perish.

Seventeenth year.
1860-1861.

St. Louis, Mo.

Synodal printing house of Aug. Wiebusch u. Sohn.

1861.

Register

for the seventeenth year of the

"Lutheran."

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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 17, St. Louis, Mo., Aug. 21, 1860, No. 1.

(Submitted.)
at the beginning of the 17th year*).

Do not trust to the wild sea On old, rotten craft; At the crash of the waves it groans unhurriedly, The worm's sharp tooth gnaws constantly. Perhaps this time the waves will break, And you will be cheated of your life's light.

The "Lutheran," good enough Was yet till now his course and fortune. The waves have been tumbling around the bow, Shattered and foaming they recede; But for sixteen years he has defied wind and waves, They will finally break him in defiance.

Pity the primitive building, The plan is of ancient time, From keel to star, from mast to rope Is all the same skillful for peace and strife. - Dock even the strongest structure must break at last; The sea wants duty, it wants and must take revenge.

So the enemy speaks now silently, now loudly, And hopes for our downfall. The new little ship that he builds, He'll inherit, he hopes, his fame and rank. And if the tempests do us wrong, to him it will be the dawn of better days.

But God is our confidence and strength and help in trouble, Therefore we fear not, the sea cannot kill us.

*Readers will excuse the fact that the first number of the new volume appears without a preface. Illness has rendered me incapable of sustained work for several weeks, but the Lutheran will hopefully return to the hands of Professor Walther, whose arrival is expected daily, from the next issue onwards.

Th. Brohm.

Though the world forgive with rage, When no mountain stands unshaken, Yet the Lord's city remaineth merry.

God is with us in our ship. But now in spite, so it must be. The cliff and the reef are ominous, When we drift before the wind; Cries all the world: Hui now it's on, Down we go with man and mouse, Comforted, God helps us early.

At the helm sits the wonder-man, To whom wind and sea obey; To him the crew joins, And works without a care. And when once the mighty roar, That here and there the deep roars; Roar their praise still louder.

Time will not gnaw at this house, nor worms at its supports: Quite indestructible is it From the ground to the tops, For "God's word and Luther's teaching Perish now and nevermore." - Good luck on your journey.

(Sent in by Past. Föhlinger.)

The Lutheran hymnal according to E. Koch.

(Continued.)

Johann Frank, born June 1, 1618 in the city of Guben in Lower Lusatia, where his father, whom he incidentally lost already in his second year, was a lawyer and city councilor. The fatherless orphan was taken in by a close relative, the town magistrate Thiele, as his own child and had him educated in the learned schools of

Cottbus, Stettin and Thorn. Supported by relatives and friends he could immediately move to the University of Königsberg around the year 1637 to study law. Here it was Simon Dach, who was appointed professor of poetry in Königsberg in 1639, who awakened and nurtured the poetic talent in him. Even if the lively young man did not yet belong to the poet's society of the "mortal minded", whose souls were Dach and Albern, he still revered his teacher and master in Dach throughout his life, who at that time praised Königsberg as the home of the Muses (the fine arts and sciences) after they had been driven out of the German districts by the war. As much as Frank would have liked to stay longer in the friendly circles of Königsberg, he gave in to the pleas of his anxiously grieving mother and returned to his father's town of Guben. There he settled as a lawyer and soon gained the most general confidence, so that he was elected mayor in 1648 and mayor in 1661; in 1670 he even became the provincial elder of the Margraviate of Lower Lusatia.

In his many legal and official affairs, however, he did not let his noble gift of poetry lie idle; for he held it in such high esteem that in a letter to Duke Christian of Saxe-Merseburg, who was his patron, as well as that of his kindred spirit, Father Gerhard, he confessed it in a touching way: "Poetry is

the wet nurse of piety, a herald of immortality, a breeder of mirth, a comforter of sadness, and a foretaste of heavenly glory." He was continually on friendly terms with his dear old roof, and with the two singers of his songs, Joh. Crüger, who was his countryman, and Christoph Peter.

In his ministry he had to experience manifold challenges from enemies and adversaries. But God, whose faithful help he had experienced from childhood, was his confidence and comfort. A painful trial for him was also the loss of his equally pious and loving wife Anna, née Kastner, whose last sigh and funeral text was Ps. 25, 17. 18: "The anguish of my heart is great; lead me out of my troubles; look upon my sorrow and misery and forgive me all my sins". He honored her memory by the epitaph he made for her:

A picture of the fear of God, the ornament and delight of the house,
The husband's heart and treasure, the daughter's comfort and sunshine

Sleeps here in this tomb; the spirit went heavenward.
Blessed is he who, like her, can hold thee, Jesus.
Nine years later he followed her in death; a gout disease took him away in the 59th year of his life on 18 June 1677. He left behind an only daughter, the wife of the Conrector Elias Hänichen at Guben.

He claims with deu first rank among the church song poets of that time. In his spiritual songs we feel the blowing of the Christian spirit of faith poured out on them in rich abundance and hear in them a childlike, pious tone of love and the noble, grainy simplicity of biblical language. According to their inner content, his songs are most closely related to Gerhard's songs. As has already been noted above (in the previous entry), however, the subjective element has also come into play more decisively in Frank's work than in Gerhard's, and he therefore points in the later direction of spiritual poetry, in which the representation of inner experience is the main thing. -

Jesu, my joy. This "song of defiance and consolation of the soul in love with God", written by Joh. Frank, the mayor of Guben around 1653, spread in a short time throughout all German lands, even beyond the borders of Germany. In 1667 Joh. Blume, pastor of Hacken in Estonia, translated it into Estonian. In 1724 the Russian Czaar Peter the Great had it translated into Russian, after he had become acquainted with it during his stay in Germany and had chosen it as his favorite song. Dr. Job. Anselm, a lawyer in Königsberg, translated it into Latin verse around the same time.

However, the introduction of this song was not without opposition. Dr. J. D. Arcalarius, senior of the ecclesiastical ministry at Frankfurt a. M., reports of it: "In his time, respected, especially gray heads, listened at first with impatience, when the

The first time that the consoling song, Jesu, meine Freude (Jesus, my joy), was sung in the public congregation, for they had not heard it in their youth, and so found it a burden to learn it in their old age. But after the whole congregation had soon and joyfully learned it, they not only kept silent, but also overcame themselves to see through their glasses what was so sweet and comforting in such songs, and soon learned by diligent practice what seemed impossible to them before, and just these afterwards became the most eager for such consolation, since they had once tasted its sweetness in the bottom of their souls." - At first, some of the ancients had another objection to this song; they thought that it should not be sung at all in a completely mixed congregation, for the sake of abuse, since most of those who sing this song are lying to God's face.

Blessed Spener sang this song every Sunday after lunch and called it the "holy Jesus lust."
The pious Baroness Maria Elisabeth von Schönberg of Schönberg in Saxony, who was known to the people only as "the Mother of Schönberg," had taken a granddaughter, Rahel Sophie, to live with her after the death of her daughter, who had been married to a Lord von Lüttichau. The child, only six years old, was soon one heart and soul with the godly grandmother. Once, four weeks after the local preacher, Gerber, had preached the funeral sermon to the grandmother, the child jumped up to him as he entered the nursery and told him that when he died he would have to preach the funeral sermon to him, just as he had to the grandmother; "Jesu meine Freude"-that was to be the funeral text and nothing else. This was laughed at, for the child recited it with a cheerful spirit, and jumped to it; but the next day the dear, pious little daughter fell ill, and when Gerber visited her at his request, she prayed this very hymn, and died under the last verse.

A prison preacher once held a devotional hour in a hospital room filled with the most dangerous patients. Among them was a locksmith's apprentice whom he had met a few days earlier in a conversation as an impudent mocker. Now, however, his condition had worsened considerably, his throat was swollen, his eyes were bulging, and his speech was hardly intelligible. When the hymn was sung, "Jesu, meine Freude," and the words of verse 1 were sung, "Ach, wie lang, ach! lange ist dem Herzen banded, und verlangt nach dir," the locksmith's tears ran down his cheeks, and he stretched out his hand to the preacher. But he paid no attention, and after he had finished singing, he gave a short discourse on the words of Peter: "Lord, give me up, for I am a sinful man," Luc. 5:8, pointing out how Peter's faith had subsequently urged him to pray unceasingly: "Lord, come in to me," and then to compare the poverty of an unpardoned person with the riches of a pardoned one.

soul. Above this, the sick man's features were completely transfigured, he said to the preacher: "My heart is now no longer afraid, - the Lord Christ has come to me too, a poor sinner" and desired Holy Communion as a dying man. Communion as a dying man. After partaking of it, he prayed to the preacher with shining eyes and folded hands, to the great emotion of all present, the verse: "Jesus, I commend my body and soul to you.

A godly blacksmith, H., from Westphalia, tells of a severe state of anguish over his beatification, in which he had to spend many weeks completely depressed. Through constant contact with Christians, in which he had only heard and seen good things and had been protected from the excesses of youth, he had fallen into a state of security and spiritual somnolence, in which he had slackened in vigilance and prayer and had not fought his self-love and selfishness. In order to cleanse him from these defilements of the spirit, this severe chastisement came upon him, in that his sinful corruption suddenly became clear to him in its greatness, whereupon he thought himself condemned and lost. When he wanted to flee to the Lord, it was as if a thick wall had been drawn between God and his soul. This inner distress increased from day to day, and at last he was troubled by the idea that the earth would open up under his feet. At this, he says, his form crumbled, and he staggered about haggard and feeble, like a shadow. "So then," he continues, "when one morning I wanted to go to my forge, which was some distance from the house, the idea that this was my last walk, and that the earth would swallow me up in an instant, became so invasive that I almost could not lift my foot. But, unconscious of myself, I came happily to the forge, mechanically lighted the fire in the forge, and, always as if stunned, laid the red-hot blade on the anvil, and lifted the hammer into the hollow to strike it. As I struck the first blow on the blade, the darkness suddenly vanished from my soul, as if chased away by a storm, and with the fall of the hammer I sang to the blows of the hammer: "Depart, you sorrowful spirits, for my joyful One, Jesus, enters in, etc." (V. 6.). All the pressure that weighed so dreadfully on my soul was now gone, and my soul was overflowing with joy and gladness. *) -

Adorn yourself, O dear soul. This anointing communion song was composed by Joh. Frank around the year 1649.

In Saxony - Meiningen at the beginning of the 18th century this song was called only "the prince's song," because the duke Bernhard of Saxony

*) The melody from D Moll: a a g f a d, a a h c i s d c H is the original version in which Joh. Crüger invented it; he composed it at the special request of the poet, who was his intimate friend. Handel inserted it in his cantata from the days of John the Baptist, and Seb. Bach made the whole song the basis of a motet.

3

Meiningen had it sung to him every time at Holy In 1512 he went to the University of Wittenberg under We see that Duke Ernst first wanted to let the pure Communion, and sang it with very special pleasure of the supervision of Magister Ekberl Nithart from Mindendoctrine gain ground in his country through the preaching soul. The court servant who ordered it from the cantor and Spalatin, who was otherwise well enough knownitself, before he himself, as sovereign, came out with said only: "The Duke's song shall be sung. Nowadays from the history of the Reformation, where he joinedorders for it. When this had happened, however, he felt it is still the standing communion song in many Luther with all his soul and was his faithful, grateful pupil,that he had to use the power given to him by God. In congregations, for example in the German Protestant but besides that he practiced the sciences to such an1525, he demanded of the "Landschaft," which consisted congregation in Paris. extent that he read and wrote Latin as fluently as hisof the high clergy (bishops, ecclesiastics, etc.), the Avenarius, who was a preacher in Schmalkalden, mother tongue. He remained there for almost six yearsnobility, and the cities of the country-which at that time tells in his song catechism from the year 1714 that there and then, on his father's orders, began the journey totook the place of the Landstände now found in the was a pious and wealthy citizen in his parish who had France which, according to the custom of the time, allGerman states-that Lutheran doctrine be permitted such a great love for this spiritual song, the sons of German princes made in order to acquire fineeverywhere, that the monasteries be reformed, and that that as often as he went to Holy Communion, he sent knightly manners in Paris and to become acquaintedthe church and monastery estates be administered more money to the cantor for a measure of wine, so that he with the judicial system and the administration of theappropriately. It is understandable that the clergy, who might sing such things to him during Communion. French Empire. But already in 1520, his father, who waswere "annoyed by this request," as the duke's chancellor At the beginning of the 18th century, a Protestant about to resign from the government and was subject towrites, did not want to agree to it; but even the nobility countess on a journey to Vienna in Austria came to a the Emperor's eight and ban, called him back to handdid not want to agree everywhere at first. They were very special communion. In the village inn, where they over the rule of the country to him and his brothers. willing to tolerate Lutheran preaching, but they feared had to spend the night on the way, a whole table full of His brothers found Ernst off and took over thepolitical disadvantages for themselves from the abolition peasants sat together, as they often did, with a jug of government alone. The country was in indescribableof the monasteries and benefactors. However, Ernst beer placed on the table, to have Christian, edifying disarray, overloaded with debts without propersoon succeeded in eliminating this resistance, whereas conversations and to enjoy Holy Communion together. administration, the object of continual attacks by thethe clergy stubbornly fought against all demanded The jug was intended to make them feel as if they were neighbors. We will leave aside these worldly affairs,innovations and looked for assistance and protection. together merely for the sake of drinking, for they were which the Duke ordered with great faithfulness andThey therefore made contact with the Duke's father, who strictly forbidden to celebrate the Lord's Supper after insight, and stick to his activities in spiritual matters. Hehad gone to France, and asked him to return and take Christ's institution and to use the Gospel freely. When himself was the reformer of his duchy; his faithfulover the government from his son. With this intention, he the Countess had ascertained their intention, she had assistant Urban Regius completed and ordered what hereally did return to the country, not, of course, because the host express to them her wish to attend their had begun. he was driven to do so by his conviction of the truth of devotional celebration by identifying herself as a fellow How the pure doctrine of the Gospel first took root inCatholic doctrine - he wrote that at present he liked the Protestant, and then sat down in the midst of them. the Duchy of Lüneburg cannot be proven. This much isold faith better than the new, but that basically neither of There, then, this little group of communicants of a rare certain, that next to the Elector of Saxony, Duke Ernstthem was any good; he believed what God had given him kind sang the third verse of this hymn with the deepest was the first German prince who had it preached in thein his heart, and he had enough of that - but because he emotion of the heart and the shedding of many tears. churches of his country. In 1524, we find a Lutheranwas angry that his son had refused to make such This song, soon after its appearance, has been congregation in his residence town of Selle, and wechanges in the principality while he was still alive. For publicly introduced almost everywhere in a very short know of a religious discussion which a physician fromDuke Ernst, this return was the hardest blow that could time. Even the converted Malabars sing it in their Zwickau, Wolf Zyclop, who later lived in Magdeburg, heldhave come. His filial duty and the obligation towards the tongues at Holy Communion. *) with the prior of the Franciscans, Matthias Teufel, at thecountry, which was also endangered to the utmost in Duke's court; We also know that in the same year thepolitical terms by the return of Duke Heinrich, fought with former monk Gottschalk Crusius from Brunswick, whomeach other. Finally, after careful consideration and with Luther once called a godly man, and Johann Ondermarkthe consent of his brothers and other princes, he from Ghent, who had been Luther's house and tabledeclared that his father should only be allowed to be companion during his stay in Wittenberg, taught there.present in the country if he freed himself from the From that time we also have a strange letter from theEmperor's authority; if he made an agreement with his Duke to a Catholic clergyman, who kept a chaplain forneighbors; if he behaved honestly and properly toward his office and complained that he preached strangehis wife (whom he had repudiated for the sake of a loose doctrinal lectures and a faith that was not in harmonywife), as befitted a pious Christian prince before God and with the statutes of his church. The duke replied that heall the world; and finally, if he did not incur any new debts. had asked the chaplain to report on this and would thenDuke Heinrich was furiously angry at this, and answered see how the matter stood; incidentally, in such perilousthat it was not a stone's throw to go from the Eight to times, a true shepherd should not leave his flock to aSpain (where the Emperor was then staying) to settle the hired servant, but should feed it himself with fidelity, somatter; that his neighbors were as much to blame for the that it would not look as if he were seeking only the "fruitdisputes as he was; that he wanted to put aside all anger and wool of the sheep. against his wife Margaret, as he had already offered her; but that he must have money. It already looked as if he would gain a firm foothold in the country, and then the Reformation would immediately be under-

(Submitted.)
Traits in the Reformation history of northern
Germany.

2.

Duke Ernst the Confessor of Lüneburg and Urbanus Regius.
Duke Ernst of Brunswick-Luneburg,-now a part of the Kingdom of Hanover-Sobn Duke Henry, surnamed the Middle, and Margaretha of Saxony, born Jun. 24, 1497, was already in early youth to his-
*The melody g f e f g a s g (originally in ? major) is by Joh. Crüger. Winterseld says of it, "it shogit in it the intimate longing for living union with thy Saviour." G. F. Handel included v.4: "Hilcht wie Inniger!" with a magnificent setting in his larger Passion music, which he composed in 1716 under the title: , "Jesus martyred and dying for the senses of the world. -

...had been oppressed. There he deprived himself of all forbidden to return with their own) were somewhat gained advantages. The Duchess Margaret died and fruitful. Only around 1670 did the monastery adopt immediately thereafter he married his previous mistress. Lutheran teachings. In 1538 the duke sent a letter to the This alienated him completely from the hearts of his nuns of Ebstorf, which has been preserved for us, in children and outraged the estates. He soon saw that he which it says: "Because I could not answer for it before would not be able to do anything, and so he returned to God and my conscience that you, in the hardening of France, thus freeing his son from great worry and your hearts, put aside the beatific word of the Gospel to depriving the clergy of the last prospect of success in the annoyance of others, I sent you a preacher and my their resistance. printed admonition. But ye have rejected both. Therefore

Even before his departure, the Estates had agreed I earnestly command you to enjoy the sacrament by a majority vote at a Diet to promote the spread of according to the institution of Jesus Christ and to follow Lutheran doctrine in the principality with all their the preacher's teaching with a faithful heart, so that you strength. As this decision gave the Duke the power to may not feel that the salvation of my soul is too dear to proceed with all vigor within the country, so he also me to tolerate your unpleasant contempt for Christian armed himself against any attack from without and understanding any longer. So my princely office bids. joined with his brothers and Duke Philip of Otherwise I am not meant to deprive you of your temporal Grubenhagen the alliance concluded by Philip of Hesse sustenance, but in all honest and Christian matters to and John of Saxony at Gotha for mutual defense in the conduct myself duly and graciously toward you."-And we event of an attack on the part of the Romans. In 1527, must not think as if the Reformation had been carried out he met with Luther in Torgau on the occasion of the only by violent measures in the acquiescent monasteries. wedding of his cousin, the Elector Johann Friedrich of We have before us the testimony that the very force of Saxony with the Princess Sibylla of Eleve, and truth, which lay in the letters and admonitions of the Duke discussed with him the ecclesiastical institutions. Here and his preachers, overcame the hearts. Thus, to take already Luther recommended Urbanus Regius to him, but one example, with the pious Abbot Heine in the but it was not yet possible for him to win him. *) So he monastery of Oldenstadt, situated in the Lüneburg Haide, had to attack the work alone. From monastery to who as early as 1523 inclined to Luther's teaching, and monastery and from convent to convent he went himself whose correspondence with Luther from the year 1520 is and almost no place in the country was passed over by preserved for us. "Always I must, Luther writes to him, him. He also succeeded beyond expectation. Even give thanks to God and my Saviour, who even in that among the monasteries and founders, few dared to uttermost corner of the earth has let his Bright Word resist him; among the monasteries only a few founders shine." Then he answered the Abbot's question to him, and the rich Benedictine monastery at St. Michael's whether duty to the Lord required him to leave the outside Lüneburg mentioned in the earlier article, monastery, in the negative; he said that the pious old among the nunneries only Lüne, Ebstorf, both near man, if he were not expected to say Mass or to engage Lüneburg, and Wienhausen, situated not far from Selle. in some other church service contrary to the word of God, From the latter convent he had to free his sister might confidently remain in his monastery, where he Apollonia, who was educated there, by cunning; in Lüne could serve his Lord with prayer and the reading of the he was even attacked personally. When, on the Sunday Holy Scriptures, instruct the younger brothers, and of Misericordias Domini 1528, he and his entourage continue on the path of knowledge. But the abbot did not began to sing German psalms after the sermon had suffer long in the monastery; he resigned with his monks ended, all the nuns left the church, then returned with - except for three - in 1529. To carry out the Reformation pans full of lighted leather, fur and glass, and forced the in the aforementioned monastery at St. Michael's and in duke to leave the church because of the smoke and the largest and most noble city of the country, in stench, but only succeeded in having him continue the Lüneburg itself, however, remained reserved for Urban sermon outside in the churchyard before an even larger Regius.

audience. All attempts at understanding failed, no matter how often they were renewed, and neither amicable persuasion, such as Urban Negius repeated many times later, nor severity (the nuns were denied the sacraments and forbidden all, even epistolary, reprimands) failed.

(To be continued.)

(Submitted.)

A mother and three daughters.

The mother mentioned above is Emilie Antonio, Countess of Schwarzbnrg-Rudolstadt, born Countess of Oldenburg, her three daughters are Sophie Juliane, Christiane Magdalena and Ludāmilia Elisabeth, who is known as a noble songwriter in our church. From her come the precious songs: JEsus, JEsus, Nothing but JEsus; Create in me, God, a pure heart; I am

*At this meeting Ernst complained to Luther about the increasing sinful and foolish custom of drunkenness at the courts and the ever more widespread drunkenness. Luther replied: "You princes and lords should do something about it," and Ernst replied: "Of course, dear doctor, we unfortunately do it, otherwise it would have stopped long ago."

jügt und halt stille; Sorge, Vater, Sorge du; Ich will fröhlich sein in Gott; Ach wer schon im Himmel wäre u. s. w.

In 1638, Emilie Antonie had married Count Ludwig Günther of Schwarzburg-Rudolftadt, a well-traveled, experienced gentleman and, as a contemporary historian says, a faithful, mild father of his subjects, who was especially concerned about the preservation of pure worship, and became a widow in 1646. By the last will of her husband appointed "guardian" of her children and regent of the country, she fulfilled her profession with rare fidelity. Her funeral orator praised her and reported how she fulfilled her duties as a regent and mother while always looking to the Lord. Traces of this are still to be found. We still have the ordinances issued by her, by which the "Useful Questions on I)r. Lutheri Katechismus" were introduced into the schools, the Lenten examinations with the adults and the conventicles of the preachers were prescribed; many other occasional and still preserved notices to her officials testify to her zeal to improve parish and school places, to build and maintain churches. And besides caring for the salvation of her subjects, she did not forget the care of her own soul. There was no more regular and devout attendant of the divine service on Sundays and weekdays in the whole country than the princess, who sanctified every day by morning and evening devotions, to which all her servants had to attend, and enjoyed the sacrament diligently and never without devout preparation, to which all other business had to take second place. With care she watched over the education of her children, a son, Albert Anton, and the above-mentioned three daughters, to whom was added her niece, Emilie Juliane, Countess of Barby, a fatherless and motherless orphan, who later became the wife of Albert Anton, the poetess of "Who knows how near my end; Hitherto hath God brought me; To God be praise, the day is come," and others. Ahasverus Fritsch, the author of the songs: Ists oder ist mein Geist entzückt; Schönster Immanuel, Herzog der Frommen, etc., was appointed by her to be the court master of her children, and under his direction not only the hereditary count, but also the countesses increased in their understanding of pure doctrine and in other knowledge to such an extent that the latter were even able to read Latin works of famous theologians in the original language, and even to carry on a Latin correspondence with the great learned man of God Johann Gerhard in Jena. It was especially Ludāmilia Elisabeth who distinguished herself by her unusual knowledge, as well as by her seriousness and gentleness of mind, so that an old, proven servant of the house, Chancellor Lenz, often exclaimed: Would to God, Fräulein Ludāmilia Elisabeth should only be a Count of Schwarzburg! And besides these occupations they learned from their mother, who was a mistress in all the feminine arts and fer

The most important of these activities was the productionThe word is "Jesus." - For her leichenterte she hadl thank God that He has given me this illness; He always of delicate handicrafts and the preparation of healingchosen the words from the song: "Wie schön leuchtet derbeats me when He loves me," and then adds: "I have by juices and medicines, which were often administered toMorgenstern" ("How beautifully the morning starno means endured as much as I should, according to my the sick who came to Heidecksbnrg (the castle nearshines"): Come, thou beautiful crown of joy, stay notmerits. Praise and praise fill her mouth that God has Rudolstadt) in large numbers and from far away, andlong, I wait for thee with longing. given her the grace of being brought up in the "right, true, never without comforting encouragement. She was not to remain alone for long in this blessedChristian, Lutheran Church," so that she may not doubt

The Countess continued this life when, after her sonstate. A few weeks later, Christiane Magdalena, herher blessedness; the songs of the Church, "Out of deep had come of age, she had relinquished the regency toyounger sister, was stricken with the same illness. Atdistress I cry unto thee; JEsu my joy; O Head full of blood him. With her daughters and her niece she went to herfirst, those around her were not worried, even though theand wounds," are the staves by which she confidently widow's seat Friedensburg and here they waited withsick woman herself spoke of her imminent end from theapproaches her death. Of her own she bids farewell, not each other of the house and the altar of their Lord, caredbeginning. How true she spoke of it was soon to becomewith a heart that is seized, but with a joyful heart; she for the sick, the poor and the orphaned, comforted eachapparent. All the medicines she had used and all thethanks her betrothed for his love and fidelity, calls down other under the heavy cross, which came to their handsfaithful care she had given her were not enough to bringupon her brother and his house the blessing which God more than once. Until the death of their mother in 1670,the disease to an end. At the bedside stood her brother,bites the righteous, beseeches her sister-in-law, Emilie they lived together in harmony. When she had fallenwho seemed to have been dearer to the sister's heartJuliane, "with whom she loved each other more than asleep praying the third verse of the song "Wenn meinthan anyone else, and together with the faithful servantsisterly," for her fidelity "even in death." "My JEsu I have Stündlein vorhanden ist" ("When my hour is at hand")of the word, who had also stood by Countess Juliane inin heaven, and you on earth," she says, sends greetings and the verse Rom. 8, 38.30, and when the funeralher last battle, he spoke to her in a comforting manner.to her sister Christiane, whom she still believes to be sermon had been preached to her on the Tert prescribedAlthough she had only just received the sacrament of thealive; and when she has once more rejoiced that to-day by herself: "If your law had not been my consolation, laltar before she fell ill, she desired it again, and said: "Ifshe should sing the Holy, Holy, Holy with the dear little would have perished in my misery, but your consolationsI am not worthy, Jesus' blood will make me worthy; if I doangels, and come to her JEsu, even to God the Father, gladden my soul" (Ps. 119, 92; 94, 19), the three of themnot have a strong faith, I still have a true faith; a smallSon, and Holy Ghost, she begins to sing, "O Lamb of God went home.), the three daughters went to live with theirchild can hold a pearl just as well as a grown man. Sheinnocent," and "Rejoice greatly, O my soul." Emilie brother, who in the meantime had married Emiliewants to receive it first on the following day, but soon sheJuliane and her confessor prayed before her, and when Juliane, at Heidecksburg Castle, and here, after muchdoes not want to wait so long, because, as she says,she was asked whether she still missed it and still held hard suffering, a prospect of joy arose when, at the"she wants to have a quiet night," and when she hasher JEsu in her heart, she was able to quote her favorite beginning of 1672, Christian Wilhelm, Count ofbeen fed and watered with the true body and blood of theword from Jeremiah 31:20 and answer: "I will not leave Schwarzburg-Sondershausen, a noble, God-fearingLord under the prayer of the people standing around, shemy JEsu, neither will he leave me, he cannot leave me, gentleman, asked for the hand of Countess Ludämiliabegins to sing: "Now rejoice, dear Christians." Thusfor I am his Ephraim," and later she was able to comfort Elisabeth and this was also promised to him. But thepasseth the next night and day; and if any man speak tothe bystanders with her own song: "Oh, who would be in Lord had decreed otherwise. The measles diseaseher of improvement, she answereth, "In heaven it is goodheaven already? One of her servants marvels at her broke out in the area around Rudolstadt and also foundto dwell." Then, as she begins to weaken, she takescheerful appearance, and she replies, "I leave the world its way to the castle. First the oldest countess, Sophieleave of her brother, whom she asks to remain with herand long for my heavenly bridegroom; I must to my Juliane, was seized by it. She soon came to the certaintyuntil the end, orders her burial herself, orders the funeralbridegroom, I can stay no longer, It is JEsus, the Lamb of that her end was imminent, she turned only to the onetext Ps. 116, 7, 8, 9, and when she prays aloud onceGod, From him nothing shall drive me." Thus noon who alone could light her way through the valley of deathmore: "This is the will of God, Father, Son and Holyapproaches; in the court church the hour of prayer is and did so with such confidence and joy that herSpirit," she gradually becomes quiet and lets her soul berung, and also before the bed of the countess it is held at confessor, who did not leave her side in the last fourfetched home by the Lord in the early morning of Marchthe behest of Count Albert. The dying woman refreshes days of her life, had to testify at her coffin that he had12, 1672. herself once more, confirms with her "yes" everything that never seen such heavenly devotion and such holy love Ludämilia Elisabeth had not been a faithful nurse tois said to her and waits in peace for her journey home, for Jesus in anyone in the 22 years of his office. At herthe last sister as she had been to the first, she had onlywhich takes place immediately after one o'clock noon on bedside we find Ludämilia Elisabeth, caring for her inbeen able to show her love by greeting her from her ownMarch 12, 1672. On Phil, i, 2. 3. the funeral sermon was faithful sisterly care and offering her from her words what sickbed. She did not live to see the end of her sister; shepreached to her. she needed, but also, like all those present, takingherself was already near her end when it came. It was Is not this going home of the three sisters the comfort from her herself. For out of the dying mouththe same illness that had thrown her on the bed of deathentrance of three wise virgins to the marriage of the came words of joy and strength, which bore witness toand whose course was soon clear enough before herLamb? the life that this now departing soul had led in the mortaley. She also hoped that "the Lord Jesus would do with body. The last hour approached amid the prayers of theher as he had done with her sister," and she begged her bystanders. "My JEsus remains mine; if I did not havefamily that no one should choose another sister. him, where would I remain?" said the dying woman Make her hope, since she knows it for certain. What she shortly before, and, "With JEsu I fight; with JEsu I composed herself in good days must now be a comfort conquer and overcome; with JEsu I triumph." When to her and hers; her own songs, especially a song of baptism, refresh her. She receives the sacrament with heartfelt eagerness, and the Lamb of God strengthens her through his body and blood, so that she may be "as one who has been baptized.

(Submitted.)
Baron vom Stein.

That the Prussian minister, Freiherr vom Stein, who had been instrumental in liberating Germany from the

It is well known that he was a great statesman and one of the most loyal friends of the fatherland, and as long as German history is taught and loved, his name cannot be forgotten for that reason alone. But for the Christian it is sweet to hear that this man, adorned with all the advantages of birth, wealth, and intellect, everywhere gave honor to the one from whom he had everything, and with faithful confession held to the Lord in whom alone he found the foundation of his life and the strength of his work. The story is well known of how he once unabashedly punished a prince who unfortunately had little of a German nature about him, the Duke of Saxony-Weimar, for the dirty speeches he made in the presence of young officers, so emphatically that one of those present afterwards said he would rather have a hail of bullets in battle than endure such a speech by Stein, and the Duke himself dared not say a word in reply, but thought it best to depart soon. But that this piety was mere outward respectability, but was rooted in the Christ, whom he had grasped in faith, may be shown a few passages **from** his letters.

To a distinguished man, the Baron von Gagern, father of Heinrich von Gagern, much-named in recent German history, who wrote to him that in a serious illness he found comfort in the book of the pagan worldly wise man Cicero: *De Natura Deorum* (on the nature of the gods), he replied: "In the serious, solemn mood into which the expectation of the approaching home put you, you took Cicero's *De Natura Deorum* at hand ----- poor in spirit.

!!!! Could the disciple of the Greek worldly wise, the Roman statesman, then, tell you more of the land that beckoned to you than the Crucified and Risen One, by whose grace alone we are justified?"

To the same Herr von Gagern, he replies to another letter in which the latter had dwelt on matters of faith: "According to your letter, you find yourself separated from me by Prussianism and faith, that is, in other words, separated for time and eternity. You are quite right to say: "One does not take faith like a pinch of tobacco," for I miss all and every similarity in this simile, and it belongs to those that do not even limp, let alone walk. But one does not rationalize faith any more than one snorts it, but asks for it from God on one's knees in deep humility and complete self-denial. Try this, since reasoning and snorting have helped nothing."

When a new hymnal was to be produced in the province where Baron von Stein stayed on his estates in the last years of his life, he wrote about it to the synodal president there: "First of all, the hymnal must be in harmony with the Christian creed, for he who is not in harmony with the Christian creed must not be in harmony with the Christian creed.

Does a hymn-singing commission, a consistory, or an association of individuals have the authority to deviate from this general confession of faith on its own authority? He who doubts it should leave the pulpit and the lectern and not act against the profession given to him. Further: one should choose old songs up to the beginning of the 18th century, because the later age, also for the most part, is not a religious age, but a scientific, industrial, commercial, politicizing, gossipy, insolent and highly vain age. Vanity Mr. Burke, a great English statesman, calls the source of all vice, the apostle of all virtue.-I would thus select from among the thousands of excellent old songs, and not change them for the reasons above given, to which must be added, that so many generations have found in these old songs consolation, edification, and an asylum against infidel, cold, and dull preachers, who recited their stale machinations with adverse or ridiculous vivacity, and great complacency."

When Stein felt his end approaching, he sent for his confessor, and received him, saying, "Pastor, you see here a poor sinner who desires to be justified by the blood of JEsu Christ."

We know well that the Lord Christ gains nothing by it, and becomes nothing more by it, whether some noble people give him glory or not; but in view of the words which are written of the noble according to the flesh, one had become loose by the long ringing, fell down and shattered the lad. As he was dying, he closed the bell once more and rang his own death knell.

Two stories of church songs.

1. should it seem at times.

(By Christoph Tietze, or Tilius.)

In August 1787, a righteous, God-fearing farmer, Jakob Conradt from Großaspach near Bücknang in the Kingdom of Würtemberg, cut down a fir tree in the forest that he had bought for his farm. But because the sun was just now high, and shone in his face as he looked up, he was mistaken as to the direction in which it would fall. When he saw it fall suddenly against his position, he wanted to escape, but the top of the fir hit him in such a way that it cut off his foot and hand and tore the flesh from his bones in several parts of his body. Pitifully mutilated, he lay on the ground. The news of the horror quickly spread through the village and reached the ears of his faithful wife. Lamenting and wringing her hands, she staggered out to the unfortunate man. On the way she cried out in the most intense pain, close to despair: Oh God, what shall I comfort myself with! Then she plucked the little son, who was walking by her side, by the garment and said: "Mother, do you not know what you have taught me to pray so often?

I can be assured of him. When the need is greatest; He is more than fatherly towards his child.

Through this encouragement the wailing mother was ashamed and wonderfully strengthened. Looking up to God in faith, she ran to meet her maimed husband, who was being carried along on a stretcher. She was so firm in her faith that she could walk beside him all the way and comfort him with godly sayings. When her husband died soon after, leaving her six living children, she remained upright, and the Lord was her rod and staff. She who had to comfort a child became from then on a very kind comforter of all unfortunate and suffering people in the village, so that her memory is still blessed.

2. who knows how near my end.

(From Emilie Juliane, Countess of Schwarzburg-Rudelstadt.)

In the town of Unna in Westphalia, a terrible fire once raged for two days. The boys from the Latin school had to pull the prayer bells day and night. At last Balthasar Urbau stood at the bell rope. Then, on the evening of the second day, another boy came and announced to him that the fire was over and that tomorrow school would start again. Balthasar rejoiced at both pieces of news, and said, "I kaun my lection, the song, Who knows how near my end." As he pronounced this, the Stone through which the bell sträng passed, and which had become loose by the long ringing, fell down and shattered the lad. As he was dying, he closed the bell once more and rang his own death knell.

A witness of Christ before the Reformation.

In the year 1463 there was a terrible death in Leipzig, in which more than 8000 people died in and outside the city, and among them 29 monks died in the Pauline monastery alone. There was an old monk by the name of Martinus Drentzigk, who announced the day and hour of his death beforehand, and when he was asked by the abbot where he thought he got a merciful God, he answered: "Dear father, I am very unlearned, but I have had a habit that when the other brothers were singing, I took a part of Christ's suffering and death for myself, contemplated it heartily, and gave fervent thanks to my Redeemer and Saviour for his merit. I alone will remember this righteousness and satisfaction for the sins of the whole world. I consider all my righteousness and good works as dung in the streets against the eternal treasure which my Lord Christ has purchased for me through his death." The abbot's eyes glazed over when he heard such a confession from the monk, and he further comforted him, saying: "Dear brother, you have

a good ground of blessedness, and because thou trustest in theand had written about it: "Utrecht planted me, Louvain watered righteousness of thy Saviour, thou shalt certainly not be put tome." 1 Cor. 3, 6. 1 Cor. 3, 6. But below it was the image of shame with thy hope.-And thereupon the said monk, when theEmperor Carl V, with the words, "And the Emperor has given it to hour which he had before proclaimed had come, passed awayflourish." Then one wrote with chalk under it: "Here, then, God gentle and blessed in God. hath done nothing."

(From a Leipzig chronicle.)

(Submitted.)

A good confession. -

Eberhard von Holle, Bishop of Lübeck and Verben, Abbot of the Monastery of St. Michael in Lüneburg. Michaelis in Lüneburg, one of the most distinguished instruments for the spread of the Reformation in northern Germany, made the following public confession of the Sacrament of the Altar on one occasion: "I believe and confess out of the innermost abyss of my heart before God and all men, that the conceived, born, died, risen, ascended to heaven Christ, who sits at the right hand of his Father, in the holy reverend supper in all places where the same is kept by passing divine command and appointed order, according to his two natures in one undivided person, true God and man truly present, and with blessed unconverted bread and wine from the hand of the servant (but incomprehensibly, inscrutably, supernaturally and insensibly) the true, essential sacrificed body and shed blood of JEsu Christ on the cross, at the same time received and enjoyed by worthy and unworthy believers and unbelievers, but to a great differentiated end with the bodily mouth, by believers to blessedness, by unbelievers to judgment and eternal damnation; and all this according to and by virtue of the expressed words of the Son of God, our eternal, heavenly, almighty Speaker and Spokesman, and then of the holy three Evangelists, as well as of the great Apostle St. Paul. Paulieinhellig und unüberwindlichem Zeugniß."

If only the Romans had had many such bishops and abbots, then we would not have had to complain about the dispersion of the Church!

The Germans in the United States.

The total number of Germans in the United States, according to the census of 1850, was 5,688,620, making 24 per cent. of the whole population; 30 per cent. of the white population. Pensylvania supplies the largest proportion of Germans, for there are 1,132,733 of them there; in Ohio, 930,781; in Indiana, 855,360; in Missouri, 800,000; in New-York, 526,428. Probable German population in 1860: 7,461,724.

(The Missionary.)

The evening school

appears from the first number of the new (already seventh) year in enlarged and more beautiful form for the annual price of 1 dollar. The Lutheran has already made the cause of the Evening School his own, even though it is not or does not want to be an actual ecclesiastical, confessional newspaper, and it must be highly desirable to him that this excellent newspaper not only remains as a welcome guest in the families where it already is, but is also taken up by many more families. It would certainly not be an inconvenience to them, but an interesting, entertaining, instructive guest. The name of Pastor Fick in Collinsville, Ills. as editor of the evening school, guarantees that it will not only remain true to its present tendency, but will also only increase in inner content. Would to God we could bring the Evening School into every Christian family in the land! And if we achieved nothing more than banishing the ungodly German newspaper literature from the homes, we would already have gained immeasurably. Many fathers of families who claim the Christian name commit the irresponsible recklessness of taking into their homes the almost without exception godless German political newspapers, letting them lie open in their family rooms and be read by their adolescent children. Indeed, an incomprehensible lack of conscience! If they only satisfy their curiosity about the political events of the day, they can look on with equanimity as their children's souls are poisoned by nefarious tabloids and the foundation is laid for their future apostasy. Will not God require blood from their parents even for the sake of this recklessness of their children? You cannot say, "I cannot learn the events of the world from a better newspaper, for there is none. The evening school also satisfies this need by giving a condensed overview of the most important events in the world every two weeks. As long as we do not have a political newspaper edited according to Christian principles, the daily history of the Evening School is quite sufficient for a frugal reader.

Therefore, whoever wants to destroy the devil's kingdom in his own part and help to build God's kingdom, let him do his part so that ungodly leaves are driven out of the families through the introduction of the evening school. Surely a good work, pleasing to God! The publisher, from whom orders are to be placed, is Mr. M. Niedner, of St. Louis, Mo.

The Luther Society.

The honorable members of the Luther-Verein should be informed that the 3rd volume of the Luther Library is finished and is already sent out. If anyone should not receive his own, then he should kindly give notice. Who still wants to become a member, send in name and money as soon as possible. The 4th volume is already in print. The first 3 volumes are always available from our agent L. Volkeuing in St. Louis, each in the dozen 3 dollars, individually 35 cents and 10 cents postage.

The board of the Luther-Verein.

General Synod Assembly.

The German Evangelical Lutheran. Synod of Missouri, Ohio, &c. St. will, God willing, hold its meeting from the second Wednesday in October, i. e., from the 10th to the 20th of October, 1860, at St. Louis, Mo. The Synodists in question intend to call at the Store of Messrs. Heinicke & Estel, 26 North Main street, on their arrival in St. Louis.

F. W. Husmann, Secretary.

Church News.

The pastor of the Town of Lebanon, Watertown, Wisc., Mr. L. Geyer, having received and accepted a call from the Lutheran congregation of Zion, Carlinville, Macoupin Co, Ill, was ordained on the 10th Sunday in Trin. (August 12) he was solemnly installed in his new office by the undersigned.

The Lord Jesus Christ, the Shepherd and Bishop of our souls, crown the ministry of this His servant with rich blessings. Amen.

St. Louis, August 18, 1860.

G. Schaller,

d. z. Praeses of the Western District of the Synod of Missouri, Ohio, &c. St.

After Mr. C. Engelder, until then a pupil of the seminary at Fort Wayne, had received and accepted a call from the Lutheran congregations at Olean and Wellsville after having passed his exams, he was ordained by the undersigned in the midst of his congregation at Olean on June 5 by order of the Reverend President of the Eastern District of our Synod with a commitment to all the confessional writings of our church and was inducted into his office.

Address: Rev. C. Engelder, Oloau OattarauZus, Oo., 17.

L. Dulitz.

Receipt and thanks.

For Joh. Nicbling by Mr. Past. Stnndach from the Women's Association L 10.75, from H. Lohmann 75 EtS., , from W. Lohmann 25 EtS.511,75

Pope Hadrian VI.

had two cities painted on a tablet, one Utrecht, where he was born, the other Louvain, where he was

*) I.e. more explicit.

For H. Evers from the Mrs. Reichard from the Gem.
d. Father Engelbert) by Prof. Crämer 1.00 For Jakob Hoffman
from the Women's Association of the Rev. Mr. Past.
Hügli \$2.00, from the comm. of the same \$2.15- - -- 4.15
For Conr. express money from Mr. Griebel from Past. Hus- mannS
Gem. \$3.00, from Mr. Bradhage ibid.
50 CtS., from Mr. Hartmann from Past. Schuh- mannS Gem.
\$1.00 4.50
For Wich. Kahler by Mr. Past. Jul. Nenz in Fort Wayne for board money
\$4.00, from Mr. W. Schu- berth in Cincinnati \$5.0t> 9.00
For F. Greener of the young man's percin to Frohna, Perry Co., Mo.
..... -5 ,00
For L. Lochner by the YounglingS-Vercin to Frohna, Perry Co.,Mo.
..... 10.00
For H. Evers of the comm. of the Rev. Schwan at Cleveland, Ohio,
\$3.00, from the Jrauen-Vcrein das. \$3,00, both by Mr. Ernst Poch,
furthermore from the Jünglingö-Verein of the same community
\$5,00 – 11,00

Received

For the California Mission:
From the community of Mr. Past. Fritze 5,00
From Mr P. Claus 0,50
By Mr. Past. Keyl 6.83
 "" Teacher Habermchl 3.50
 "" Nupple 15,60
 "" Past. Grützel 3,45
From Baltimore Sewing Club 5.00
From the Misflons-Casse of the Gem. of the Hrn. Past. F.
 W. Föhlingcr 10,00
From Mr. F. W. Gorsegner in New-York 1.00
Bon N. N. that..... IM
By Mr. K. Neithardt, Port Richmond, St. I.... 1.00 Bon N. N. that. 3.00
By Mr. Past. Heid 4,00
 namely
 from Ab. Fruth \$1.00, from Mrs. Witzgall \$1.00, Mrs. Rasp 50 Ctö.,
 G. Joachim 50 CtS., H. Priode 25 CtS., Joh. Threß sen. 20 Cts, and
 from Past. Heide himself 55 CtS.

Th. Drohm.

". To pay off the debt of the ConcordiaCollege building:
Don Mr. Past. Geyer, Carlinville, Ill..... \$10,00
From Mr. Gottl. Kricke by Mr. Past. Steinbach, Milwaukee, WiSc- 2.00
By Mr. Past. Dnlitz, Buffalo, N.-A. 5.00
b. To the synodal treasury of western districts:
Bom Dreieinkgkeits District in St. Louis, Mo. 11,35
From the Centkasse of the Gem. of Mr. Past. Löber, Frohna, Perry Co.,
Mo. 7,00
From the comm. of Mr. Past. Geyer in Carlinville, Macoupin Co, Ill, to
the journey of the Districtpräses 6.00

A. Roschke.

I. For the California Mission: Don of the
congregation in Adrian 1.50
2. for the Synodal-Missions-Casse: by Mr. Past.
Trautmann 10,00
 Thereby from the school children - - - \$3,27 In the church
 were found 2,00 DaS Uebrige
 ist von der Gemeinde.
3. for Mr. Past. Röbbelen: Don of the parish in Adrian1,50
4. for the teachers in the college: Bom women's club in
Adrian 12,00
From the cent fund of the municipality in Adrian 10.00

To the maintenance fund for widowed Mrs. Prof.
Biewend:
From the congregation of the Rev. Lemke3.74
 Monroe, Mich., August 17, 1860.
W. Hattstädt, Cassirer.

For the school seminary in Fort Wayne: Don Mr. P. Lochner
as proceeds from the Nothwehrblatt 2,00 From Hm. Rev. Günther's
congregation 5,00
From Mr. Past. Franke's congregation as a collection
on the child baptism of Mr. W. Stückcl 5.00 Prof. Ph.
Fleischmann.

a. To the general synodal treasury.

From Mr. Past. L. Dulitz in Buffalo 1.00
From the Synodal treasury of the western district of Mr. E.
Roschke 50,00
By Mrs. Körber in Cape Girardeau 3.00

For the general praeses:

By Hrn. Past. Otto Hanser in Carondclct 1.00
From the congregation of the Rev. A. D. Stecher at Sheboygan, Wisc.
..... 2,00
By Mr. Past. F. Steinbach in Milwaukee 18.81 and
 namely:
 \$10.00 Ostcrcollecte der St. StephanS-Gem.
 6,06 from the Cent-Casse of the same Gem.
 2.27 by Mr. Past. Steinbach himself.

d. To the Synodal Missionary Fund:

From Lreieinigkcits District of Gein. in St. Louis - 6.55
From Mr. Past. L. Dulitz in Buffalo 5.00
By Mr. Past. F. Lochner, Milwaukee, in Missions-
hours collected 8,55
From the confirmands of Mr. Past. F. Steinbach in Milwaukee ... 1.42
From the community of Mr. Past. H. Löber in Frohna – 3.53 e. To the

college maintenance fund

for the Lehrcrge:

By Mr. Past. Hugo Hanser of St. Michae- liS°Gem. in Wilcottsville 1.05
From Trinity District of St. Louis Parish- 11.00 " Immanuels "" " " "
11.00
From Mr. Past. L. Dulitz in Buffalo 5.00
ä. For poor students and pupils in Concordia College
and Seminary:
Through Mr. Past. L. Geyer from Mr. Fr. Witte in Wisconsin 5.00
6. to the maintenance fund for Prof. Biewcnd:

Through Mr. Past. L. Geyer from Mrs. Wagner in
Wisc. 00.25
By Mr. Past. Hugo Hanser in Johannesburg, N.-A-, collected at a
baptism of children at Chr.
Whiting head 1,50
By Mr. Otto Hanser in Carondelet \$2.00
By Mr. Past. F. Steinbach in Milwaukee 11.00
 namely:
 \$9.00 Pentecost Collecte of St. StcphenS-Gem.
 2.00 from Mr. Past. Steinbach himself.
From the congregation of the Rev. A. Franke in Addison, IliS., Collecte
on the 9th of Sonnt, after Trin. 11.50
F. Böhlau, Cassirer.

For the Lutheran have paid:

The 13th year:
Mr. J. G. Schmidt.
The gentlemen: J. G. Schmidt, Past. Thalberg, J. Haushalter, H.
Krükeberg.

The 13th year:
Messrs. Past. Thalbcrg, G. Heinicke, Dkctr. Bück, I. Bogcr, J.
Haushalter, C. Müller, Past. E. O. Wolff, Past. H. Lemke, Ed. Bühring 2
Ex., H. Krükeberg, Ma- schof, W. Holle.

The 16th year:
The gentlemen: Past. H. Hanser 4 Ex , J. Stolz 4 Er., I. Christgau,
Past. Dr. Gotsch, J. Gotsch, Alb. Kraus, D. Ohlemann, L. Schneider, F.
Köbn, J. Brandt, Past. F. Ruff 14 ex-, M. Hammel, G. Schröder, M.
Förster, L. Schmidt, A. Grabmann, Aug. Backhaus, J. Behrendt, E.
Wetzel, H. Nagel, F. Niemenschneider, C. Felbhuscn, Dietr. Bück, J.
Bvger, H. Bahde, C. Kohlmeier, C. Koch, G- Schröder, J. Lischeid, J.
Haushalter, Past. F. Schumann, F. Flemming, W. Sievers, Past. F. H.
Warnke, Tappert, Keitsch, Kruse, Toy, J. Kern, Ch. Nicbling, V.
Toussaint, C. Müller, Militzer, W. Müller, A. Vogel, Past. E. O. Wolff,
Past. H. Lemke 2 Ex., A. Bohn 21 Ex-, Ed. Bühring 2 Ex-, H. Krükeberg,
J. Poppcl 28 CtS., Büstrin, Maschof, J. Frickenschmidt, W. Holle.

The 17th year:

Messrs: Bro. Gerlack, H. Engelking, Past. J. H. Werfelmann 2 Er., W.
Witt, V. Toussaint, Past. J. A- Darmstättcr, Ed. Bühring, Past. J. G. Lieb,
Past, F. Lochner \$1,72., I. Dettmann, I. Fricknscckmidt.
Martin C. Barthel.

Where's Joseph Mirly?

The same is a shoemaker of his trade;. - comes from
Upper Austria - has been here in the country for about 6
years and moved away from Chicago about 4 years ago
and is now said to live about 12 miles from St. Louis.
Anyone who can give further information about him is
requested to do so at the address:
6. mim,
l'oeuüontus, Oaxs Oärrärsan, Oo.,,

Book ads.

The Concordia College Academic Bookstore has in
stock:
W. Beste, Die bedeutendsten Kanzelrcodner der älter"
lutherischen Kirche. Volumes I. and II., hardcover, together
\$2.60 without postage. For every 12 copies, 1 copy free.

With the undersigned agent of the local Lutheran
Central Bible Society is to be had for the buried prices:
Complete Bibles, Dr. Hopf's edition.

1st, corpus, large octavo in fine gilt, dopp.
Case @\$2 ,50
2nd, corpus, large octavo, bound in pressed leather G 1,00 3rd, petit small
octavo, fine gilt edges, dopp. Futt.
(Splendid binding) @2 ,00
4th, Petit, small octavo, fine gilt ed. dvpp. Futt. G 1.75 5th, ", ,
" bound in pressed leather G 0.65
6th, Corpus, large Octavo, New Testaments in ge
pressed leather @0 ,35
7th, petit, small octavo, New Testaments in pressed
Leather @0 ,30

Altenburg New Testaments.
Bound copy in pressed leather (K § 1.75 The dozen, on 6 months Credit18
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"" against building cash15 ,00
" ,, raw copies12 ,00
Raw specimens, with purchase of 50 pieces against
Baargeld @075
B E. Ed Bertram, your ouü lclmel's Ustel, 8t. I/OUI8, No.

Changed addresses:

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St. Louis, Mo.,
Synodal printing house of Aug. Wiebusch u. Sohn.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 17, St. Louis, Mo., Sept. 4, 1860, No. 2.

Eulogy

via

Matth. 10, 32.

your Royal Saxon Finance Council

Franz Adolph Marbach

held on 9 June 1860

Dr. Friedrich Ahlfeld,

Past. at St. Nicolai in Leipzig.

In the name of God the Father, and of the Son, and
of the Holy Ghost. Amen.

Beloved friends and sufferers in the Lord. Here we are at the tomb of a dear, highly pardoned man whom the Lord has called home, still far from the seventieth year, which in the Word of God is the usual goal of life. If we look over his whole life up to the last days, we can write no better heading over it than the word of the Lord Matthew at the tenth:

"Whoever confesses me before men, him will I confess before my heavenly Father." (Matth. 10, 32.).

With these words we return several decades in the history of our national church. The time is not far behind when the word of the only begotten Son of God, who became man in order to make us rich through no poverty, was silenced in the land. About the most precious possession of the evangelical

The silence was profound as regards the righteousness of the Holy Church, the righteousness acquired by grace through the holy, innocent, bitter suffering and death of our Lord Jesus Christ, grasped by us in faith. Only now and then an old despised witness, a chancellor on the roof, lonely called out into the night this message of grace and peace. But the hunger for the bread of life - and the grace of Jesus Christ is life - had not yet died. There were still many in the land who felt that they would not be satisfied by the insipid, marrowless food that was served up to the poor people as gospel. They perceived that they were in the same position with the hungry man (Isaiah 29:8), who dreamed that he ate, and when he awoke his soul was empty; and with the thirsty man, who dreamed that he drank, and when he awoke he was still faint and thirsty. - There arose a man in the land with great gifts and powers, who preached the Lord and his free grace mightily. The joy of such a witness was so great among the poor hungry souls that they did not see the abyss and death that was hidden behind the living preaching in this man's heart. He did not preach the Lord so that the glory might be given to the Lord and to the highly praised Triune God; he himself wanted the glory. We ministers are not masters of your faith, but fellow-helpers of your joy. He was a lord of the faith of the congregation, and therefore served not the Lord, but his own pleasure.

and walked in the sins of the flesh. Among those who joined this man, but did not recognize the abyss in him, was our departed friend. Him the Lord had not long before awakened from the life of the world and drawn to Himself; he laid up in the first ardent love all the great gifts wherewith grace had endowed him. Thinking that here in the Fatherland there would be no room for the proclamation of the true message of salvation, he decided with that leader and many others to emigrate to America. Even if he was mistaken in this opinion, it was still a sincere and brave confession to his Lord. For the sake of Jesus Christ, he gave up the prospects of his riches in his homeland to become a poor farmer. He crossed the sea with his wife and child. The whole way is marked with burial mounds of his children. Two he buried before he left the motherland... One was sunk into the sea, and a dear man, whose brother is standing here at the grave, sang a song of victory to this child on the sea and a song of comfort to the older ones, which ascended so high and mightily into the unfathomable sea of mercy that it also poured out peace over the grave in the depth of the sea. On the other side he had to dig two new graves, and when he returned after three years, he had to bury another hopeful son. The Lord left him only one. That hurts. But the greatest pain hit him

but in another place of the heart. Already on the sea When he stood on a holy pillar, he also wanted to awaken in sincere, uncolored love for the outer life again helped during the raid to America, his eyes opened over the others to such faith. He spoke to many in their way of sin to lay a foundation on which he could stand. He always man on whom he had relied the most among all men and unbelief. He asked many where they were finally remembered them with the deepest gratitude. Small and And soon after his arrival there, it was clear to all the going. He has been an impetus for many to seek the inconspicuous he began again. But he who is faithful emigrants that he had used the Lord as a cover for his salvation of their souls. He has confronted many with over little, God sets over much. He gave him the selfishness and lust. Here in the fatherland he had sharp words, but because love shone forth and he confidence of his authorities and gradually helped him to despaired of a prosperous future for the church; overwrought so much to draw them down to the source of life the respectable office which he administered to the end. there it was to be built up anew, louder and more that refreshed him, his The Lord confessed him in the inward life. He gave him youthful. And now the man who was regarded as her Do not violate the word. - He also confessed the Lord, certain testimony in the Holy Spirit that he was God's most excellent pillar was rotten wood. Thousands would who held him and carried him on this side and on the child. He confessed him in the last battles. The waters of have been crushed under this terrible disappointment, other side of the sea, and on the sea, in an earnest, godly life also flowed down with him into the dark depths and and would have been shipwrecked in the faith itself. He Christian walk. He was a faithful husband and a support refreshed his soul in the hour of separation. And what stood firm. When men are unfaithful, yet the Lord for his wife, on whom she leaned with confidence. He shall we say of him now? - He has entered into the joy of remains faithful. More and more intimately and clearly was a faithful father. Next to his own salvation, nothing his Lord; the Son has confessed him before his heavenly he clung to this alone. He ate his bread there by the was more dear to him than to found his only remaining Father; he has forgiven him all his sin; he has given him sweat of his brow as a hard-working farmer. The man on the cornerstone on which he himself stood. He the incorruptible and unfading crown of eternal life. who had been mayor in one of the most important cities was a faithful servant to his king and lord, and a fatherly ----- And now, beloved of our fatherland, cleared the primeval forest there with superior to his subjects. O how gladly did he help! How mourners, let us turn our eyes for a moment to ourselves. his kind, and cut and sawed his cords of wood daily. gladly he wanted to help those who had gone astray and Each one ask himself at this grave: "What do you stand Above him and in him stood the barren wood, which those who had returned! on? Do you also stand on the word of God, on the cross shall never be nmgehanen, on which the Prince of Life ...to set him on firm ground again! How faithful he was to of your Saviour, on his great merit?" Everything else that bled for him and for us. - But he came again; he was still his friends. Even if the whole world broke the baton over you can stand on: your own righteousness and strength, to help build the kingdom of God here in the Fatherland. them, he still held out; indeed, he then stood by them althether people's work and help, the world and money, and He was not ashamed to confess the error of his the more firmly. - In such a living confession he stood firm the world's money. emigration. But his God and Saviour had not let him to the end. As the Lord has given so many a clearer of Honor and glory are as changeable as the dust here at make the long and far journey of affliction in vain. The more obscure foreboding or intimation of their near end, pur feet. Tomorrow they may be swept away and washed "Only to Thee, Lord Jesus Christ, My hope is on earth" so also to him. For a quarter of a year he had been saying away to another place by the wild current that is always was unshakably imprinted in his heart. Our precious that his days were numbered, that his end was not far off rushing against us. Only the grace of God in Jesus Christ basic evangelical doctrine, that we are justified by grace A friend asked him, as one is wont to ask, what he was endures forever; only the Word remains, even though alone, by the precious merit of our Lord Jesus Christ, doing. He answered, "I am packing, my departure is no heaven and earth pass away. - I still ask you, "Where are and are justified again by the faith with which we take far off." And so his departure was sudden. We, his older you going? Have you thought about packing?" There's a hold of this precious jewel, had become an inalienable friends, probably mostly thought: "This spry, strong man double packing. First we have to tie up all our sins, property of his soul. This he confessed before high and will accompany you to the grave"; and now we desires, plans, earthly loves, idols, and the like in a big low. He stood on the center of the cross, from which life accompanied him here. On Sunday, afternoon 3 o'clock, bundle and lay them under the cross of Christ with the goes out to all four corners of the world. From there he I stood at his bedside. The consciousness had withdrawn confession: "I count all things as damage against the judged all events and phenomena in the whole area of deeply, as in late autumn the sap of the tree draws itself exuberant knowledge of Jesus Christ, the church. From there he had that exquisite clarity into the earth. When he heard my voice, he began to of my Lord, and esteem it filth, that I may win Christ." which distinguished him from many thousands. From stammer: "Holy Communion." That was what occupied After such packing must follow a second, which consists there he also rejected all efforts that wanted to place the him in the depths. When we had prayed together on his in seeking the Lord's face daily, taking peace daily from emphasis of life elsewhere than in righteousness by bed, he concluded with a clear "Amen." Yes, Amen, this the Prince of Peace, having also ordered his house here grace. - His main concern in life was that the star of the seal of faith and of the dear Lord's Prayer, was the last in an earthly sense, being ready daily to go home, and night should not be obscured by false wisdom and the word I heard from him. with deceitfulness of his own flesh. That is why the word of In the last days no clear sound came up from that depth. Paul can say in truth, "I desire to depart and be with God was his first thing in the morning and his last thing I do not know whether our prayers and words of Christ." He who stands thus has packed up. If you must in the evening. That is why he was so sharp and encouragement have penetrated down to the depths. - answer "No," do it soon, for the Lord may come today. conscientious in confessing his own sin. That is why he Thus, dear sufferers, he has confessed the Lord. He does not hint at the end to everyone, or he who has was so diligent to punish his pastor when he noticed that ----- But has the Lord lived without him does not understand his hint. But he an evil root wanted to take root and branch out in his also fulfilled his promise in him: "Whoever confesses me who has wrapped himself up in that double way can go before men will confess him before my heavenly with confidence. His Saviour will confess him before his Father?" Yes, he has done it honestly; for all the heavenly Father, and in this confession lies all promises of God are in him Yes lind Amen. Poor he blessedness. - And now we thank Thee, merciful Triune came back from America to the fatherland to which he God, for all grace had turned his back. Then God raised up here two men, friends from his youth, who gave him

and good deeds that You have done for our departed If it is left to the Christians to practice it or not, I am not at Roman Catholic confession ceremony, as singing in brother. We thank Thee that Thou hast adopted him as all infatuated with it, as if I could not be without it, but itself, counting the words, cannot be such at all. For Thy child in Christ Jesus and made this filiation a where love for the weaker demands it, I also let it go." singing in itself is a mere melodic sound that conscious, blessed possession. We thank Thee that Others answer this question differently. Some are accompanies the words, and in itself is neither anti-Thou didst not let the light of faith go out in him under all weak; they are not accustomed to this ceremony, and Christian nor Christian, neither good nor evil, but only the storms of life. We thank You that shortly before his have heard much about it being catholic, but they are becomes right or wrong through the words that are used. illness he was once again allowed to refresh himself with good, pious people who let themselves be guided when The sound of altar-singing, therefore, is in itself not a the holy sacrament. We thank You that even in his they realize that, for the sake of love and good order, they hair's breadth worse in the mouth of a Roman priest than illness, in the darkening of his powers, You kept alive in must sacrifice their own sense to the sense of the in the mouth of a Lutheran pastor, and not a hair's him the one thing that is need, and thus gave him a congregation. Some, however, are stiff-necked, bitterly breadth better in the mouth of a Lutheran pastor than in blessed and happy end. We pray that You will grant the hostile to altar singing, and detest it with such the mouth of a Roman priest. The difference is only this, body a gentle rest here in the earth and let it emerge inexplicable hatred that they are able rather to leave the that the words of the altar-song of a Roman priest belong glorious and incorruptible on Your great day. - Faithful sermon and sacrament, and their congregation, than to to a wrong service, but those of a Lutheran pastor to a God and Lord, Father of the orphans and Provider of the tolerate the pastor singing antiphons, collects, words of right service. If, therefore, our Lutheran altar chant widows, graciously take care of the two bereaved. Grant the Lord's Supper, etc., at the altar. The more it is made sounds so similar to the Roman altar chant, but does not to the widow that she may lean with all her faith on Thy clear to them that the singing at the altar is a mean thing, serve false doctrine and superstition, but the right Word, that she may draw from it living consolation, and which a Christian can use without any burden to his service, it is never Roman Catholic, and we can use it that she may always take Thy promises as yes and conscience, the more stiffly they rebel against it, try to without any misgivings according to Christian liberty, nor amen. Give the son a firm inheritance from the Father, incite even the weak against it, and judge the others do we have to fear becoming Roman through it. This that confession of Thee may be his treasure, and walking unkindly. These obstinate cross-headed people naturally danger lies quite elsewhere. If we want to avoid the in Thy ways his joy. Dwell in the house, as thou hast so reply to our question, "We do not like it at all." But they danger and guard against popery and antichristianity - as long lodged therein. And teach us all to remember that are glad when it is put to them, because it gives them an we must if we want to be saved - then let us take it at we must die, that we may be wise. Let us obtain our opportunity to vote against it with their "No," and to vote another end than that the innocent chanting at the altar salvation with fear and trembling, in Christ Jesus our out the hated altar-song altogether, where possible, to should be condemned as Roman and fled, or that in other Lord. Amen. the Lutheran Church. church customs we should strive as much as possible to

To the I. We did not think we could withhold the above shown them any mischievousness? Or what is the cause kneeling, and the like, as the Roman Catholic does. etc., eulogy from our readers. Even those who did not know of their hatred? as the iconoclastic and Anabaptist spirit causes many of the same man at whose grave it was delivered will not First, they say, "This is Catholic." So this singing the Reformed sects to do. For one seeks more and more read it without great edification. Those of us, however, to should be Catholic. Catholic is a good sound, which shall to escape the ever more threatening dangers of whom he was known, dear and precious, and there are not fade away with us; for it is our sincere endeavor that antichristianity by the conscience becoming ever freer many of them, will be awakened by this to praise God for with us everything be truly Catholic, right according to the manner of the faith of all Christians, as it has been from the compulsion of the law, giving less and less to having led this fellow pilgrim, with whom we spent an important part of our pilgrimage, to heavenly glory. May everywhere, in all and at all times, and that we in no way the word and reputation of men, but being ever more the Lord help us one day to die the death of this righteous deviate from the faith and life of the general Christian firmly bound in the word of our one Lord and Master man, and may our end be like his end! D. derz. Editor. church. If, then, altar-singing is catholic, i.e., such an Jesus Christ. Then no giving and ceremony, if it only ecclesiastical custom as is compatible with the general Christian faith; if it is not contrary to it, and if it has always does not hinder the gospel and faith, will trouble you in been true among Christians in very many places - as the contrary cannot be proved - then altar-singing is not conscience; then you will become strong and gentle unjust. But the opponents of altar-singing understand by enough to tolerate a liturgy, no matter how rich and "Catholic" not the truly Catholic, but the Roman Catholic. similar to the Roman one, if it only does not deny the pure That, of course, is another matter. For as zealously as doctrine and does not give offence to the weak, for you we strive to be truly Catholic, we flee all that is Roman are free in conscience from every work of the law, Catholic. If it could be proved that altar-singing is Roman connected with the confession of antichristianity and with On the other hand, the opponents of altar singing say, to use Christian liberty properly? the denial of justification by faith alone (as, for example, "The altar prayers or collects must not be sung, because bowing before images, kissing saints, relics, etc.), then prayers are not to be sung, but spoken, for the Lord says we should avoid this ceremony with all diligence. But the chanting of the altar is not such a Luke 11:2, When ye pray, speak; he saith not, therefore, pleasing to me, not because it tickles my ears, but sing. Accordingly the altar prayers also must not be sung, because it is an old, edifying custom of our church; and but spoken." Thou that speakest thus, thou hast indeed little considered thy words beforehand. According to you, since it is a middle thing, that is, neither commanded nor forbidden, but free, i.e., of love and wisdom, I do not think it is a good thing to sing at the altar. it is not permitted but forbidden to sing prayers, and yet you yourself sing prayers from the hymnal, such as "Our Father in heaven.

(Submitted.)

How does the singing of the preacher at the altar satisfy you?

This question is not as important as the question: Are you a Christian? - or, What is the saving faith? But it is almost as much the same as asking, "Do you know how to use Christian liberty properly?" On the other hand, the opponents of altar singing say, A Lutheran who has grasped the doctrine of Christian liberty and knows how to use it will reply to the above question: "The singing of the preacher at the altar is quite chanting of the altar is not such a pleasing to me, not because it tickles my ears, but because it is an old, edifying custom of our church; and since it is a middle thing, that is, neither commanded nor forbidden, but free, i.e., of love and wisdom, I do not think that it is a good thing to sing at the altar.

melreich," the beautiful song in which Luther put the Holy Prayer into rhyme. Our Father into rhyme. You forbid that prayers should not be sung, and yet you sing them yourself. Behold, thou Pharisee, how well thou art able to dissemble. For herewith a threefold hypocrisy or lie is committed. The first lie is that God has forbidden the singing of prayers. When Christ says, "speak," he does not mean to say, "ye shall speak, but ye shall not sing." Christ is not a master of ceremonies; he has not come to make laws, teach gestures, and institute church ordinances. He has left his Christians entirely at liberty to say or sing the Lord's Prayer, to sing it at the altar, by the pastor, or in the nave of the church by the congregation, from hymn books, or from agendas; to pray it softly or aloud, quickly or slowly, in German or English. He lets the form be as it most pleases, only his word and faith he wants unadulterated. The other lie is that one makes such a supposed ban on others a conscience. For if one says that Christ did not permit but forbade the singing of the prayer, and therefore does not suffer and forbid the singing at the altar, he makes such a supposed prohibition a conscience to other Christians, and forbids them to sing at the altar just as sharply as, for example, stealing according to the seventh commandment. But this is the doctrine of the devil, just as it is the doctrine of the devil to forbid to marry and to avoid the food that God has created. Only the devil can forbid Christians to praise God with their tongues, whether by speaking or singing. God has given man the ability to speak and sing with his tongue, and God wants to be honored through his creatures. To rob God of such honor is the devil's office; he tempts^ not only by utter deprivation of speech and voice, but also by his lying and murdering, as he lies to man that it is forbidden to sing prayers. To such doctrine of the devil no true Christian listens, who as a sheep of Christ listens to his shepherd's voice alone, which also calls to him this word: "Speak among yourselves with psalms and hymns and spiritual songs, sing and play to the Lord in your heart." Singing lifts up the heart to God's praise, and gives wings to words, so that they soar like eagles, and lift up the heart with them, and make a man forget all his miseries, as happened to the three singing men in the furnace of fire, and to many a martyr who sang to himself to his dying song. The devil knows this, and that is why he is so hostile to Christian singing; but let him not shut us up, not even by his servants, who want to forbid prayers to be sung. The third lie is that those who pretend that the singing of prayers is forbidden actually sing prayers themselves. In this way they prove that they are liars in appearance, and that they have burnt mouths in their consciences. Through this contradiction with themselves they could most easily come to the recognition of their error.

Thirdly, the opponents of altar-singing say, "It is a harmony when the speaking of the pastor alternates with the singing of the congregation; without it being a mixture of speech and song does not sound beautiful; so it sounds much better when everything is spoken at the altar and nothing is sung." The Collect tone or melody of the altar chant may sound somewhat strange to some who have never heard it, and who have no taste at all for beautiful ecclesiastical forms, especially if there is no good singing. But to immediately reject altar singing for this reason is a little too immodest and presumptuous. A thing that one does not understand must be learned, and only then can one judge it, and so it is with this singing. It is intentionally the simplest kind of singing, imitating the melody of speech with few notes, so that the words sound more powerful, solemn, and sublime. The congregation has power to lay down rules, and has power to make exceptions; but if, for the sake of possible hindrances, it did not wish to lay down any rules or ordinances at all, a congregation would have power to do so, but it would not be pious, because it would be cowardly; then a congregation would not be allowed to distinguish them from congregational singing. There must be a difference between congregational singing and the singing of the pastor. In an oratorio or sacred concert, the melody of the choir is also different from the melody of a single singer who sings solo or recitative. According to the rules of the art of music, therefore, altar singing must be exactly as it is, and every expert calls it beautiful precisely because it is a singing speech and a spoken singing. Therefore, the opponents of this chant, who judge only according to their highly developed hearing and taste, should first learn before they allow themselves to judge, and then they would also call this chant beautiful. Now, as far as it is said that it is more beautiful when everything is spoken at the altar and nothing is sung, the following is to be answered. The Lutheran liturgy has the evangelical principle that the congregation should confess aloud the words of the pastor and join in the singing, and that in this way a lively interchange should take place between congregation and preacher. This is therefore very much to the liking of the silent listeners and spectators of both the Roman and Catholic and most Reformed congregations. According to our liturgy, the congregation responds to the intonations and collects of the pastor, and we see from I Corinthians 14:16 that the amen of the congregation was already customary in the time of the apostles. If the congregation withholds its Amen, it is quite unseemly and contrary to all ecclesiastical custom, and has the appearance that the congregation does not wish to acknowledge the prayer of the pastor. Since the responses or responsories are sung by the congregation or choir, and not spoken, it is against all rules of musical art and against all good taste if the priest deliberately speaks rather than sings his words. It is an ugly stagnation and disturbs all harmony and

Fourthly, the opponents of altar singing say, "Not all preachers could sing; so it would not do to introduce this singing. Even if at one time a preacher served in a congregation who could sing, there might easily come after him one who could not sing." It is plain to see from this discourse that those who make it only do not want to, otherwise they might well introduce altar singing. For they ought to know that no order of worship is so unalterably fixed that the rule once made would allow no exception. A congregation has power to lay down rules, and has power to make exceptions; but if, for the sake of possible hindrances, it did not wish to lay down any rules or ordinances at all, a congregation would have power to do so, but it would not be pious, because it would be cowardly; then a congregation would not be allowed to distinguish them from congregational singing. There must be a difference between congregational singing and the singing of the pastor. In an oratorio or sacred concert, the melody of the choir is also different from the melody of a single singer who sings solo or recitative. According to the rules of the art of music, therefore, altar singing must be exactly as it is, and every expert calls it beautiful precisely because it is a singing speech and a spoken singing. Therefore, the opponents of this chant, who judge only according to their highly developed hearing and taste, should first learn before they allow themselves to judge, and then they would also call this chant beautiful. Now, as far as it is said that it is more beautiful when everything is spoken at the altar and nothing is sung, the following is to be answered. The Lutheran liturgy has the evangelical principle that the congregation should confess aloud the words of the pastor and join in the singing, and that in this way a lively interchange should take place between congregation and preacher. This is therefore very much to the liking of the silent listeners and spectators of both the Roman and Catholic and most Reformed congregations. According to our liturgy, the congregation responds to the intonations and collects of the pastor, and we see from I Corinthians 14:16 that the amen of the congregation was already customary in the time of the apostles. If the congregation withholds its Amen, it is quite unseemly and contrary to all ecclesiastical custom, and has the appearance that the congregation does not wish to acknowledge the prayer of the pastor. Since the responses or responsories are sung by the congregation or choir, and not spoken, it is against all rules of musical art and against all good taste if the priest deliberately speaks rather than sings his words. It is an ugly stagnation and disturbs all harmony and

Fifth, the enemies of altar-singing say, "We must beware of innovations, and stick to the old." This is probably right, if the old is good, and the new not better, but worse than the old. The addiction to novelty, which sometimes hunts after this, sometimes after that favorite idea, is a childish and often very dangerous bad habit. But if the new is better than the old, why should one

sticking so tenaciously to the old, and not bringing the makes people sad, and therefore cannot stand If you have fought against the innocent singing of the sluggish flesh out of its accustomed track? It is not cheerfulness, hence it comes that he begs of music in preacher at the altar, consider that until now you have difficult for a Christian who is changed by the renewal the farthest possible way; do not stay where one sings, hated and persecuted a completely innocent thing and of his mind to change even in old habits, if it is pious especially sacred songs. Luther himself also practiced an edifying ceremony for no reason. Thou hast done as to do so. If, therefore, one recognizes that altar the art of music and composed beautiful melodies. one that out of fierce war-armour fighteth against a singing is better than none, one can confidently Therefore, his order of worship, as it existed in harmless straw-man. Dear, rub your eyes and take a venture an innovation in this. And actually altar Wittenberg, can be considered the most beautiful and closer look at the monster; then you will recognize your singing is something new only for those who have not best and can be taken as a model, as it was also valid in delusion and let it go.

known it before; in itself it is much older than mere the heyday of the Lutheran Church almost in all of And what then? Do we now fight for the altar chant chanting at the altar. For it was not Luther's opinion Germany, and is still valid in part, e.g. in Saxony; but with as much zeal as we used to fight against it? No, that altar singing should depart, and be regarded as a where it was not valid, as in Southern Germany, the that would mean coming out of the frying-pan into the piece of papist leaven, and be swept out of the church. influence of the reformers may have been active. fire, and the old saying would come true: "When the sick He retained all good, old church customs that were Thousands of our fathers of faith have for centuries used one was sick, he never was worse. For the zeal for not contrary to the Gospel, and did not ask whether the altar chant as an edifying ceremony, and we now ecclesiasticism that is appearing to-day, where one an outward resemblance to the Roman customs want to call it an innovation when this ceremony is boasts of one's ecclesiastical order and despises remained in some parts, for he was completely introduced, and want to call it the old, with which one others, is also of evil. For it is not possible to make a opposed to the Anabaptist and iconoclastic sectarian must remain, which has only arisen in more recent times, Christian by works; neither doing works nor omitting spirit that sought the reformation of the church in it, to since unbelief has made the ecclesiastical forms lifeless works can make us righteous before God. But this would overthrow without distinction all customs and mutilated them? If the worshippers of modern church be a step forward, that you should become freer in traditions that had applied under the papacy, and to customs have a right to remain with their supposed old, conscience from every work, and ever more vigorous in decry as anti-Christian everything that had a certain the worshippers of ancient church customs have still the exercise of Christian liberty, and let nothing so resemblance to the Roman, as still happens today more a right to remain with their true old. In addition to powerfully bind your conscience as the word, which in with the reformed sects, which cannot have their purity of doctrine, we should diligently seek to preserve faith makes you free before God, but in love makes you worship and churches bare and sober enough. good church customs and traditions for our children, lest the servant of your neighbor. Then your strange hatred

Luther was not of this mind; rather, in his German Mass and we become indifferent to the doctrine and customs of the of a permitted ceremony will give way, and you may be Order of Divine Service of 1526, he stipulated that not only collects Lutheran Church, as most Lutherans in this country did the first to desire it. In this way it might then come about and words of the Lord's Supper, but also epistles and gospels when they surrendered to the influence of the Reformed, that singing would take place at all Lutheran altars. Of should be sung at the altar. He did not want those who wanted to and are now Lutheran in name only. course it is not necessary for the true unity of the follow this order to make a necessary law out of it, but to base it on Now these are the reasons which the opponents of Christian church that uniform ceremonies be held by Christian freedom, according to their own liking, as, where, when altar-singing put forward. Many of them may use them men everywhere; but for this reason uniformity of and how long the things send and demand, as he then urged to out of weakness, but many of them out of stubbornness. ceremonies is certainly not to be diligently avoided, but publish this, not that he wished to rule anyone in it or to govern it Now all these five reasons have again their ground, rather, in accordance with Christian freedom, is to be with laws, but the complaints and vexations that went over the namely, that the doctrine and use of Christian liberty are striven for.

various ways of the new mass, that everyone made his own, misunderstood. They have heard that a middle thing is whereby Christian freedom was used only for his own pleasure and neither commanded nor forbidden, so they think that this benefit, and not for God's honor and the neighbor's betterment; This is Christian liberty, that in such matters they act entirely order should now be useful to the neighbor, as we then, according according to their own will and arbitrariness; if, therefore, to love, as St. Paul teaches. Paul teaches, we should strive to be they do not like the singing at the altar, they would be of the same mind, and to the best of our ability, to be of the same quite right, according to Christian liberty, to reject it, and manner and disposition, just as Christians have the same baptism, also to forbid others who like it. But this is not Christian, the same sacrament, and no one is given a special one by God. but carnal liberty. Since a man makes his own self-will Luther, therefore, does not make his liturgy a law for any Christian and arbitrariness a commandment to himself and to man; but it is evident that he considered his order of worship to be others, and thereby falls into works righteousness and the best, otherwise he would have established another, and he thus under the curse of the law, for those who deal with considered it to be the best, not out of obstinacy, but because even the works of the law are under the curse. On the other who, at the Imperial Diet of Augsburg in 1530, made and signed the good confession before Emperor and Empire, which, under the name of the Augsburg Confession, forms the basis of all the confessional writings of our Church. From his faithful and steadfast conduct on this occasion he bears the honorary name of "Confessor." There in Augsburg he had come to an understanding with Urbanus Regius (actually called König), who was born of humble parents in 1490 in Langenargen on Lake Constance, had first been a Carmelite monk, then studied in Freiburg in Breisgau, then in Ingolstadt, and had belonged to the most intimate pupils of Luther's notorious opponent, Johann Eck, until he was taken by Luther's word and turned to the Gospel.

in doing so one does not act according to his carnal will and self-will, but breaks his own will, which is contrary to love and order, and armors the old Adam.

Now who among the dear readers has hitherto stood in wrong legal opinion, and from

(Submitted.)

Traits from the Reformation history of northern Germany.

2.

Duke Ernst the Confessor of Lüneburg and Urbanus Regius.

(Conclusion.)

As is well known, Duke Ernst is one of the princes who, at the Imperial Diet of Augsburg in 1530, made and signed the good confession before Emperor and Empire, which, under the name of the Augsburg Confession, forms the basis of all the confessional writings of our Church. From his faithful and steadfast conduct on this occasion he bears the honorary name of "Confessor." There in Augsburg he had come to an understanding with Urbanus Regius (actually called König), who was born of humble parents in 1490 in Langenargen on Lake Constance, had first been a Carmelite monk, then studied in Freiburg in Breisgau, then in Ingolstadt, and had belonged to the most intimate pupils of Luther's notorious opponent, Johann Eck, until he was taken by Luther's word and turned to the Gospel.

Ernst appointed him general superintendent of the principality. Such a man, rich in learning, pure in his conduct, of unshakable loyalty to the recognized truth, mild towards weakness and immediately ready to take strong action where he saw only obstinate rigidity in the adherence to abuses, was just the right person to order the ecclesiastical being, which was not yet moving with certainty. Ernst knew this well. When, on his return from Augsburg, the courtiers crowded around him and asked what he had brought back from the Diet, he answered: "An inestimable blessing for country and people, a man whom I esteem more highly than the treasures of all princes. When, after two years, Regius was called from Augsburg to return thither, Ernst heard it with deep emotion, raised his fingers to his eyes, and said, "I know not whether I would rather miss one eye, or my doctor, for of eyes I have two, and only one Regius." Then turning to the latter, he added, "Dear Urbane, stay with us, you may well find Someone who will give you more money than I, but None who will rather listen to your preaching." Regius remained, and out of gratitude the duke gave him the house at Selle, which had hitherto been granted only as an official residence, as his own.

The ecclesiastical affairs in the city of Lüneburg itself first occupied the activity of the Regius. The way in which the Reformation broke through in this city is so interesting and provides such a clear insight into the life of that time that we hope to do the friendly reader a favor by recounting it. As in other German cities, the townspeople embraced the Lutheran doctrine early on, while the city council strictly adhered to the Roman Church and tried to suppress any further progress of the Reformation by force. When the citizens of the city with wives, children and servants moved in large numbers to the neighboring villages, where Lutheran preaching took place, the city council was annoyed; it first forbade the visiting of foreign churches with severe punishment and, when this did not help, had the gates of the city locked on Sunday mornings. The citizens' request for the admission of Lutheran preachers was met only with a brief reply that they wanted to be careful. At the beginning of the year 1530, the Pleban (head priest) of St. Nicolai promised that German songs would be sung during Lent. When the first week of Lent came, the Pleban did not keep his promise and a priest stepped in front of the altar to say mass in the old way, the congregation began to sing German psalms, so that the priest was frightened and grabbed the chalice and the monstrance, rushed back to the sacristy with them, and only after the crowd had lost its way, came out again and celebrated the sacrifice of the mass. But things turned out differently. On the following Sunday, in the church belonging to the convent of St. Mary, the priest began the sermon with the words: "What enters into the mouth does not sin, say the Martians. Did not Adam break God's word when he ate the apple? And the man of God, which went to Bethel, and should not eat nor drink, till he came home, and was torn in pieces by the bears? What say ye Martins (as the Lutheran-minded were called) to this?" Then suddenly the congregation sang the song, "Oh God from heaven, look in and have mercy on him," and although the priest intervened with a loud voice

When the monk shouted, "Silence, I will preach to you of the faith," he paid no attention, but continued to sing until the monk left the pulpit and did not return. Eight days later, in the same church, a long monk stepped into the pulpit and again began to scold the Martinians, disorder, and Romanism began to stir again. Then the request was made to Duke Ernst to send Regius to Lüneburg. He did not arrive until the spring of 1531, since the Duke could not do without him sooner, and it

On Shrovetide evening, however, a number of journeymen got together, threw on white robes, and, carrying horse bones in front of them, marched with crosses, flags, and bells as if in solemn procession into the Red Gate and through the streets of the city, and when they came to the house of Mayor Lütke von Dassel in the Bäcker-Strasse, he thought it was the priests of Our Lady with the Indulgence, took off his little cap, and folded his hands in prayer. But since it appeared that the carnival people had played this trick, the council ordered the journeymen to leave the city immediately. This was done. But the citizens met in the marketplace and told the council that if he wanted to chase away their servants, he should do the same to them, for the former had not sinned, but had only mocked the idolatrous splendor of the priests during the carnival and thus had not broken their necks. The council replied that since the servants had obediently left, the citizens should also calm down; moreover, the former could return after three or four days. This quieted the displeasure, whereupon the citizens with friendly words asked the council for the prescription of Lutheran preachers, as such had also been done in Hamburg, Lübeck and other places. The council did not answer. However, when Mid-Lent approached and the clergy made arrangements to purchase palms to consecrate them according to church custom on Palm Sunday, voices were raised among the

citizens and journeymen that they wanted to help the priests consecrate the palms so that their heads would feel it. The council heard of this and summoned the congregation to the town hall, saying that their parents and forefathers had been satisfied with the priests until then and had held them in high esteem, so why did they not want to suffer them now? The citizens replied that they had no objection if the noble noblemen who sat in the council wanted to take priests and monks into the house with their wives; but the common citizen could not stand them if they did not want to preach the gospel and summon the Catholic clergy to this under penalty of expulsion. This was done. But on the appointed day two in the morning until four o'clock in the afternoon, and at last the council obtained that trade should be suspended until after Easter, adding that if the clergy wished to consecrate palms they might do so at their own risk. But immediately thereafter a mandate was issued with the threat of severe corporal punishment against anyone who offended a priest. This fanned the flames of discord again, so that on the day before Palm Sunday the congregation was again summoned to the town hall and Shaareu-wise the monks departed, only in one remained there for nine hours, finally permitting the consecration of palms, but at the same time demanding all the more emphatically the appointment of Lutheran preachers. Apparently the council conceded, but soon the rumor spread that he would not go along with it, but had rather secretly prescribed some judges to make short work of the recalcitrants. This gave rise to blood, and now the citizens enforced what they had asked for earlier. The council itself had to summon Magister Steffen from Hamburg, who was soon joined by five other Protestant preachers, and at Ascension Day he was appointed to the church.

As here in the city of Lüneburg, so Regius also had to should kill. Regius admitted this, however, but had won. The thanks of his lord, to whom he had been complete the Reformation in the rich and powerful maintained that the possessions of monasteries and a faithful and frank advisor, followed him beyond the monastery of St. Michael's outside Lüneburg, inhabited founders could not be used for secular purposes; if the grave. *) What he sowed did not perish. In 1543, Duke by noble Benedictine monks and not under municipal religious remained in the monastery, they must be given Ernst made a visitation of all churches in his own authority, and here he still had to struggle with very the necessary maintenance for their lifetime, even if they person, "a bodily visitation," as he says, and the order special difficulties.

As early as 1529, Duke Ernst had sent the monastery was the duke, could not do violence to any subject; If church discipline, the handling of the ban, the an ecclesiastical order written by him (called the "Book they were to die out, the revenues of the monasteries sanctification of the holidays, the income of the pastors of Articles"), with the request to follow it, and when could only be used for the improvement of the parishes, and the regulation about betrothal and marriage are Abbot Boldewin von Marenholz replied that this order whose previous revenues were not sufficient for the determined in it. His faithful concern lasted until the year could not exist with the rule of Saint Venice, Ernst maintenance of married priests, furthermore for the 1546, which was strengthened by prayer and the action replied that he had indicated to the Estates of the foundation of schools, for the support of the studying of the divine word, and was constantly refreshed by the Principality at the Diet that God's truth had become youth, for the maintenance of widows of the churches correspondence with Luther. "Righteous love for God known and that he, as the right authority, must take care and school servants. The influence of the pious General and His word, zeal in punishing wickedness, patience to make this truth clear to the subjects; the Book of Superintendent on the noble Duke was so great that he in bearing bitter offenses, was, as contemporaneous Articles had not been refuted by the Romans, and the countered the temptations of his secular advisors and historians say, to be found in him; reverent was he estates had decided to abandon the Catholic heresy, fully accepted Regin's intentions. Thus he spoke out toward the aged, compassionate toward the infirm, Mau should therefore accept it and hand him a list of the against the Benedictines in Lüneburg, but in vain. Still in merciful toward the needy. One became pious when monastery estates. The abbot replied that one could not January 1532 Abbot Boldewin knew how to obtain an one was near him." He died on January 11, 1546.

lose one's way, nor could one accept a doctrine imperial letter of protection, and it seemed as if no condemned by the pope and emperor, that the duke's reformation of the monastery was to be thought of for a preachers were not legally consecrated; moreover, the long time, even if the monks had to suffer many imperial diet at Speier in 1526 forbade any change in mockeries outside their monastery because of their religious matters until the next council, and that it was monastic costume. Against all expectations Lutheranism also against the duke's sovereign duty to change the found its way in. During Regius' presence in Lüneburg in status of the monastery. Not satisfied with this answer 1532, the prior of the monastery Herbord von Holle and and full of concern for the wealth of the monastery, he some monks had often discussed with him, and on the endowed respected scholars to refute the Lutheran Monday after Nicolai (December 9) they let themselves doctrine, and concluded a covenant with a large number be served Holy Communion under both forms in front of of Brunswick and Old Mark (in the present Kingdom of an altar of the monastery church. The Conventual of Prussia) knights, whose forefathers had endowed the Münchhausen saw this and reported it to the abbot, who monastery, that they would not consent to any change found it incredible,

of the monastery "in honor of God and for the good of wants to convince himself, goes from the abbey to the the common knighthood". Thus the dispute dragged on. lector and when he sees that the truth is reported to him, From the year 1530 we have only a delicious letter in he, seized with anger and pain, hurls the church keys his own hand from the Duke to the monastery. "If we," down into the choir. Scarcely returned to the abbey, he he writes, "were strangers to you and unburdened by sinks to the ground, struck by the blow, and dies after two your care, we would let it go and little contest us; days. On the day of his death, Herbert von Holle was whoever throttles, throttles. But we are impelled by a elected abbot and the old faith was now gone. On the divine Amr, a fatherly heart, and faithful love to warn, day before Christmas, the first German song and the first protect, and defend you from danger and destruction. Lutheran sermon were heard in the ancient monastery We have Christ as our mediator and intercessor church. Even if Herbord of Holle once again became between us and the heavenly Father, but you take away weak under the multiple confusions and entanglements the office and honor of Christ and give it to another. We which he had to endure with the Duke, the Archbishop press toward heaven by faith, you by works. We have of Bremen and Bishop of Werden, the Council of relied on mercy, you on merit. Unity, discipline, and love Lüneburg, and even with the Emperor himself, and were our monastic system; now we look little to these believed that he and the monastery could only be things, seeking only ceremonies and chanting without preserved by returning to the Roman Church, Regius' spirit or fruit. With fear and trembling we handled the exhortation was so powerful that it immediately removed Sacrament, your priests with presumption and all wavering. The monastery remained in existence, of drunkenness, not without public vexation, vice and course, but the budget was restricted, each monastic shame." In July 1531 he himself came there with Regius brother was promised a fixed income, benefices that had to negotiate with the monastery. Here we meet Regius been opened were given to poor church and school servants, poor boys were kept in schools, and so on. in heavy combat. The Duke's lawyers had the plan to confiscate all monastery property to pay off the prince's This reformation and transformation of St. Michael's had the most far-reaching influence on a large part of the debts and increase the sovereign's income and thus the country.

also to deprive the monastery at St. Michael's of its income by force, even to make a start with it. It cannot Regius exerted the greatest influence through the forever for this fleeting life from the dear community, in be denied that they had already won the ear of the duke, visitation of all churches, founders and monasteries in the midst of which the blessing of God's grace has been but it was, he said, unheard of that a few monks had the Furthest Principality, which took place in the year bestowed upon me more and more in the mystery of the such a stately property and income in such a disgraceful 1540. We have their fruit before us in the orders and Gospel, just as the eyes, mouth and hands of my fellow life of a knave, thereby disgracing the Almighty and decrees of the duke, which everywhere eliminate the redeemed have overflowed with it, then herewith, before annoying the neighbor,

evils noticed by Regius and introduced laudable orders, I go to my chamber of sleep which had been missing until then. On March 25, 1541, Regius died, after, with the exception of a few small monastic communities throughout the country, the church had, through his faithful service, gained a firm foundation.

A reminder from Luther to congregations thinking of calling a preacher.

Grace and peace in Christ. Honourable, prudent, dear Lord'. At your request, I will gladly send you preachers in the most conducive manner, but kindly ask you to ensure that poor journeymen do not arrive in these difficult times with such remuneration as in Brunswick. Otherwise, it pleases me from the bottom of my heart that an honorable council and community want to adhere to the same Brunswick order, and I pray to God that he give you grace and help in this, and especially that you take it with a united heart and mind, otherwise it would be much better left undone. Further, as to the money for the journey, whether they will lend it to you, you will know how to keep it. For it is burdensome for them to travel in your service on their own food. Hereby, God be with you. Amen. At Wittenberg, Sunday after Lucia 1530. Martin Luther.

Not to mention other valuable gifts, I certify the correct receipt of the K20.00 received from Mr. Eißfeldt in Milwaukee and the K81.00 that reached me through Mr. F. Böhlau with heartfelt thanks and blessings, and I ask that from now on I place everything that should still be kindly intended for me in the hands of my dear friend, Mr. J. H. Bergmann in New York, because I am about to return to Germany on medical advice at least until a better recovery. If it should please God to separate me

*After Regius' death, Ernst issued the following handwritten letter to his chancellor: "Since the almighty God has demanded that the highly learned Urbanum Regium of the Holy Scriptures become a doctor in this world, we want to take care of his faithful and diligent service, which he has shown to us and to the common church, and give his widow Anne, who has died, 40 florins a year for the rest of her life, plus 6 hectares of rye, so that she may maintain herself and her children all the better. And because she is gifted with many children, we will maintain four children, two sons and two daughters, for four years. If we also find in such a time that one of the sons is sent to study, we will support him with an ecclesiastical fief.

praise and thanksgiving to the Lord, and bidding a friendly
goodnight to faithful brethren.
K. Röbbelen.
Stapleton near New York, Aug. 6, 1860.

General Synod Assembly.
The German Evangelical Lutheran. Synod of
Missouri, Ohio, &c. St. will, God willing, hold its
meeting from the second Wednesday in October,
i. e., from the 10th to the 20th of October, 1860, at
St. Louis, Mo. The Synodicals in question intend to
call at the Store of Messrs Heinicke L Estel, 26
North Main street, on their arrival in St. Louis.
F. W. Husmann, Secretary.

Message.

Professor Walther returned from his
transatlantic journey on August 28, not only happy,
but also recovered from his physical ailment. From
the next issue on, he will again edit the Lutheran
himself.

Altenburger Bibelwerk.

Volume One:
The five books of Moses to Job (inclus.) XXVIII. and 724
pages.
Subscription price: \$2.00; - Store price: \$2.25.
To be obtained from
A. Wiebusch and Son,
St. Louis, Mo.

At the last quarterly meeting of the German Lutheran
Bible Society here, the just completed **first volume** of
the Altenbürger Bibelwerk was presented by Mr. Aug.
Wie dusch and Son in a quite good binding for inspection.
This first volume, in external design, printing and paper
completely equal to the already reprinted New Testament
of the same Bible work, and moreover decorated with a
successful woodcut and family index, contains first of all
the text of the biblical books from 1. B. Mosis to Job,
according to Hopf's edition, then the respective
Summaries of M. Viti Dieterich, the Prefaces and Final
Prayers of Franzisci Vierling, Luther's Prefaces and
Marginal Glosses, Prefaces to the whole work by V.
Dieterich and Fr. Vierling 2c. Whoever is familiar with the
previously published N. Testament of the Altenburger
Bibelwerk, printed by Mr. Wiebusch, and has used it
regularly for a longer period of time, will not need to be
recommended and praised for the high merits and the
extraordinary usability of this famous work, which, more
than almost any other, is actually a book for home
services and home edification. May the delicious book,
which has already bestowed unspeakable blessings, find
the circulation it deserves for the good of the Church, and
may it thus be made available to the publisher, who
spares no sacrifice or effort, and who has already
published the first volume of the Old Testament.
second volume, it will soon be possible to complete the
whole work.

The German Evangelical Lutheran. Bibelgesellschaft zu
St. Louis, Mo.
G. Schaller, d. z. Chairman.

Received	
in the preacher and teacher widows and orphans - Casse.	
1. contributions from the pastors and teachers: Föhlinger (1), üngel, Merz, Steinbach, Wolf, Laib, Dr. Gotsch, Rauscher", Hugo Hanser, Otto Hanser, Schumann, Kühn, Fricke, Schuster.	
Two, gifts:	
By Mr. Past. Junget from Mrs. M. H.? 1.00 " the same from N. N.	1.00
From St. Paul's Parish in Fort Wayne2l	,8li
„, Gem. des Hrn Past. Swan1	,28
By Mr. Past. Dr. Gotsch, collected from Mr. W. Wieners KindtaufmatNe5	.00
From a member of the congregation of Mr. Past. Fricke 10.00 I. F. Bünger.	

For the California Mission	
the following contributions have been received by Mr. F. Bohlau since mid-July and are hereby acknowledged:	
By Mr. C. Piepenbrink, of two members of Mr. Past. Rupprechts Gem. P 2,<10	
From the congregation of the Rev. Tramm in Laport, Ja. 3,12 "Hrn. Past. Daib2,	.00
whose DrcieinigkeitSGemeinde11	,^3
"" St. Jacobus parish4	.65
By the same from N. N.	2.00
By Mr. C. Piepenbrink, the contribution from the Gem. of Mr. Past. C. Fricke, had already been collected earlier and allocated to this fund34	.25
By Mr. Geo. Willner in Washington City, Collecte der DrcieinigkeitS Gemeinde dort16	.00
" Hrn. Past. "auer von^Gerh. Mvnnig0	.50
„ Mr. Westermann in "t. Louis of the congregation dcS Mr. Rev. G. LinkPleasant Nidge, Madi- son Co., IIS., Collecte at the Mission Festival on Trinity Day42	.00
" Hrn. Past. A. Lehman" by A. Jäckcl 50Cts., N. N. 5<>CtS., Jacob Wärther 25Cts.	1.25
By H. Heitmann, from the Gem. of Hrn. Past. A. Franke, Addison, Ills.	1.00
By Mr. Past. Kühn in Zanesville, O., from Messrs. Theo. Stemler §1, W. Ruth L1 2.00 By Mr. A. Bergt in Frohna, Mo.	0.50
From the Gem. of Mr. Past. Heid14	.50
By Mr. Past. W- Hattstädt1	.50
Collecte der Wern. des Hrn. Past. Cock13	.30
Theo. Brohm.	

The undersigned certifies that he has received the following gifts for the support of Hcrru Missionary Baierlein and his Juchen building in Cutdaioire, East India, and sincerely thanks the donors.	
From Washington Township§3	.00
„ Mr. Echullebrer C. Muller at Maysville, Mouro^ Co, Ills.	1.65
whose schoolchildren1	.35
G-Pfeiffer in Philadelphiai	.00
the Gcm. Jonesville by Past. Ulinkucbcrg5	.00
I. Dorfmeieri	.00
Hagcnberg1	.00
" Past. W. Bergt in Fuldon Co., Ohio0	.59
Child purchase guests of Joh. Leiniger daselbst3	.41
" Past. Kleincgus in Perrysburg, Wood Co, O. and his congregation5	.51
Joh. Deeg in Bndgcwater, Mich.	1.00
" N. N. in Cincümäti0	.50
of the congregation at Adrian, Mich.	2.00
Bump in Monroe, Mich.	1.00

Summa- \$28.01	
At the same time I hereby correct that in No. 20 of the 16th volume of the Lutheran a dollar is acknowledged as given by S-S at Milwaukee for Missionary Baierlein, and it should read: J.J. at Milwaukee.	
Ferd. Siv crS, Inth. Pastor. Frankenlust,	
August 21, 1860.	

Furthermore, the Cassirer of the General Synod has received for Mr. Missionary Baierlein:	
By Mr. Past. F. Sievers§3	.00
" " Gräbner, St. Charles1	.00
„ the schoolchildren of Mr. Teacher Herthel the. 3,00	
" the community of Mr. Past. Bvhdc by means of Hrn. C. Piepenbrink5	.80
"I. H. Succop, by means of Mr. Past. W. Bartliug 0,50	
„ Ungcn., by means of Mr. Past. Brohm2	.00
„ Mr. Past. Stubnatzy'S Gem., vermittelst Hrn. Past. Wunder, von D- Werfelmann §1,00, F. Werfelmann 50Cts., Mrs. 9t. N. 50Cts. 2,00	

Received.

n. To the general synodal treasury:	
By Mr. Past. Hahn, Benton Co, Mo, by H. Home SukhK	2,00
By the congregation of Mr. Past. Baumgart, Okaw, Ills. 17,63	

For the general praeses:	
From the community of Mrn Past Baumgart^10	.00
" " " A. D. "tccher in	
" Town Wilssn, Collecte on Il. zi. '15 in. 2.00 " of the Gem. of Messrs. Past. L. Dulitz in Buffalo, N. I.	10,00

b. To the Synodal Missionary Fund:	
By Mr. Past. F. Sievers, by Abraham Loßl in Frankenlust\$-	.25
"Hrn. H Lanemann in Ehester, Ills, from the evang. luth. St. Johannis (Äcm of Hrn. Past. Eirich the., Collecte in Missionary Hours 9.65 „, Mr. Past. A. Lange, Cooks Store, Mo. 11.00	

6. to the college maintenance fund for teachers' salaries:	
By Mr. E. Roschke, from Friederike Bauer in St. Louis1	.00
ä. For poor students and students in Concordia College and Seminary: No contribution.	
6. to the maintenance fund for Prof. Biewend:	
By Mr. Past. Cock, Bcntvn Co, Mo, by Unnamed50	
Bon der Gcm. des Hrn. Past. C. Stürken in Lo- ganspvt, raised by means of ciner Collecte6	.12
From the parish of Mr. Past. Hügli in Detroit 5,10 and namely: \$4.10 from his parish, 1.00 from Hru. Kunbingcr. F. Bohlau, Cassirer.	

Received

from the Synodalcassee Northern District:	
From Hrn Past. W. Hattstädt xr. 17. Aug. \$63,74 uub indeed: \$10.00 to the general synodical treasury, 10.00 for the general pres, 10.< 0 to Lynoral Missivnscasse, 3.74 to Cassr sur verw. Mrs. Pros. Biewend, 22.00 to college maintenanceScasse, 8.00 to levy. F. Bohlau, Cassirer.	

For Pastor Röbbelen	
Since 25 February the following gifts have been received by me and will be specifically acknowledged by me subsequently, so that each of the dear donors may see whether his contribution is correct. From the following in St. Louis: W- Metz §10, L. S. \$5, A. S. \$5, Hellmann §1, H. W- Bünqcr \$5, N. N. §10, N. N. §10, A. N. \$5, M. C. B. \$2, A B. Tsch. \$5, teacher Gotsch in Neu Bremen 50Cts. „ Hrn- BrvclMnu.1 in Illinois §1. " " Past. F. Böling §1. By Mr. Bast. A.Lebmann, from his congregations: in Manches": Mo. \$12,25 at Baltwin, Mo. fromihmseldst35 2.40	
„ Hrn. Past. F. W- Richmann on C. Steffen's wedding5	.25
from Unnamed25	-----\$81,00
Further:	
By Mr. Past. F. B. in St. LouiS3	.00
By Mr. Past. H. Löber m Frohna by himself and his congregation6	.00
Collecte from the comm. in Saginaw City by Mr. Gco. Streeb5	.00
From Mr. Pastor Multanowsky by Mr. I. C. Lvhr in Carlinvrl12	.00
Collecte from the congregation there2	.25
Bon Hrn. Past. W. -Lholz in Minden2	.00
By Mr. Past H Miracle in Chicago from one. to the readers of the sermon of the Rev. Röbbelen in Thvrnton Stau1	.00
Collecte of Zion's congregation dcS Hin. Past. A. Hoppe in New Orleans25	.00
By Mr. Past. I. Bcrnreuthcr1	.00
"Mr. H. Heidmann in Hin. Past. A. Frankens Municipality0	.50
By Mr. Past. W. Hattstädt5	.00
"" H. Miracle from Niedfld50Cts	.
by some readers of the sermon50CIS	. 1.00
By Mr. Past. W. Hattstädt1	.50
F. Bohlau.	

Addresses

Rev. ss. OHL8LX, k. O., Dana, Oo,

The receipts of Mr. M. Barthel will follow in the
next number.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Vol. 17, St. Louis, Mo., Sept. 18, 1860, No. 3.

Municipal Election Law.

We used to be very happy that while Pastor Löhe in Germany denied the congregations the right to elect all church servants, Pastor Grabau here in America still granted this right to the congregations. We were pleased that the congregations here could live in quiet, unchallenged possession of at least this most important right, and that we were thus not compelled to begin a struggle for this treasure so dearly won for us by the Reformation.

That Pastor Löhe really denies the congregations the right to elect their pastors can be seen, among other things, from a writing of his which he wrote in 1849 and which bears the following title: "Aphorisms about the New Testament offices and their relationship to the congregation". In it Löhe writes, for example, the following:

"Apostelgesch. 14, 23. we find that Paul and Barnabas appointed elders (pastors) to the new churches in Lystra, Iconium and Antioch, without any mention of the churches participating in the election of the elders. *) - And not only apostles themselves appointed pastors to the churches, without any active participation of the churches.

*) That in that passage a value is used in the original Greek text, which, however, indicates that the congregations have carried out the election, we will prove later.
(The Luth.)

The apostle would be attributed to election and appointment. Also evangelists and apostle disciples could, like apostles, appoint elders and continue and complete the work of the apostles. He who was set by them-or by apostles-to be presbyter (pastor) of a congregation, could, and, according to Acts 20:28, must, acknowledge himself to be set by the Holy Ghost" (p. 56.) In the following, Löhe admits only this much, because the apostles and evangelists went about and therefore did not personally know the people whom they had to make preachers, so the congregations were asked before the election for their testimony about those who were to be elected, on which occasion the congregations could of course also have brought forward "wishes, requests, and a respectful proposal," yes, even "a request and denial can be thought of within the limits of a testimony." (P. 57.) "But, continues Löhe, "the final discretion and the final decision as to the person to be elected rested with him who had the commission to set (with the pastor). After all, his was the work, and to his love, wisdom, and responsibility was left the measure in which an infusion of the congregations should take place." (P. 58.) In what follows Löhe even asserts that in our time it is even less proper than in the time of the apostles to grant the congregations the right of suffrage. "No!" he exclaims in what follows, "an unconditional suffrage of the congregation is not only unapostolic, but also highly dangerous. . . Let the congregations be permitted and unhindered to assert their testimony of the one to be elected, to express their wishes, but let them also recognize that it is not their right to strive against the wise discretion of the one who has appointed (the bishop). The one who sets may be absent, and his proceedings may be brought before the Synod; a whole congregation need not be left helpless to the sovereign action of a single one. *) But if the one who sets the office is honest and up to his task, he has an interest in carrying out his office well, and his actions may be more blessed to the congregations than those of an easily misled multitude, unacquainted with what they have and are to receive from the office. If the first churches did not elect, the decision was there in the hand of A wise and pious pastor, how much more must the same be true of our corrupt churches!" (pp. 59. 60.) The cause why Löhe contends so decidedly against the suffrage of the churches is his false doctrine of the ministry. He rejects, namely, the biblical teaching of the Lutheran church, that Christ gave the office to his whole church, and that the preachers can only use this general office publicly.

*) This sounds quite beautiful. But since Löhe teaches that actually only the pastors decide in the synod and that their decisions have legal force (118-120), according to Löhe's teaching the congregations, as far as the election of preachers is concerned, remain entirely in the hands and arbitrary power of the preachers.
(Luther.)

They are to be administered publicly as servants of the sches (the rule of the common people) lies." (S. 86.) It is a mere Christian expression of brotherly and public church. Rather, Löhe believes and teaches that When Pastor Löhe wrote this eleven years ago and trust, which in our circumstances we can best bring to preachers form a special privileged class of people, a we read it, we were quite shocked. For with this he took light by the pastor, together with the existing special state in the church, a "holy aristocracy," a certain from the Christian congregations the most precious and churchwardens, proposing several pious and useful men ecclesiastical nobility and priesthood. Just as only the important right they possess. The poor German for this profession, and leaving it to individual members children of nobles are nobles again, or only those who congregations are groaning under the godless rule of of the congregation to elect one or the other in addition to are made nobles, so, Löhe thinks, only a pastor can thousands of unbelieving preachers forced upon them, this proposal, whereby their integrity, fitness, and make a pastor again; and just as in the Old Testament who for more than half a century have robbed them of usefulness are presupposed. The election on such a only a priest's son could become a priest, so only their orthodox church books, catechisms and hymnals, proposal, however, does not have any power of ordination by a clergyman makes one a clergyman. Löhe and in exchange have imposed unbelieving books and appalling, but only a designating and signifying power. writes, e. g.: "Everywhere in the New Testament we see preached the most wretched human doctrine instead of This is followed by the acceptance of such a calling that the holy office produces the congregations, nowhere the Word of God. Instead of fighting that the poor, through the ministry of preaching, which acceptance is a that the office is only a conferral of congregational rights shamefully tyrannized congregations, defrauded of faith constitutive power, and according to which the ministry is and authority, that the congregation gives the office. The and salvation by the preachers, be freed from their to be conducted in accordance with our church ministry stands in the midst of the congregations like a tyrants, Löhe rather fights that the congregations remain ordinances. In this way all suspicion, all dishonest fruitful tree which has its seed by itself; it replenishes; in their chains and praises it as the right help for them if electioneering, all presumption and excess is removed, itself... As long as the presbytery (the pastors) remain in the preachers continue to keep all power in their hands and the word of God is done sem justice. If it should examination and ordination, it is right and can be and the congregations remain in the old slavery. But as happen that a number of members of the church should defended, that it replenishes itself and reproduces itself much as we were frightened eleven years ago when we elect someone other than the? If it should happen that a from person to person, from generation to generation. read the above, it was still a great comfort to us that here number of church members should elect someone apart Those who have it pass it on, and those to whom it is in America no one, not even Pastor Grabau, dared to from the proposal, then this election must be subject to passed on by the holders have it also by God. . . The deny our local congregations the right to elect their the examination and approval of the pastor and the ministry is a stream of blessing which pours down from preachers; for even in the infamous pastoral letter which existing churchwardens, so that no unsuitable and unfit the apostles to their disciples, and from those disciples Pastor Grabau circulated twenty years ago and in which person is elected to this profession through mere onward and so downward into do times." (p. 71. 72.) But many precious rights are denied to the congregations, obstinacy or partisanship." (S. 40.) while Löhe wants to know nothing of an election of the right to elect their preachers is still granted to them. Dear readers see from the foregoing that the Buffalo preachers by the congregations, he strangely admits, But times change and in them people change. Synod does not stand still, but alas! instead of going according to Apost. 6, that the congregation, on the other Recently the "Sixth Synodal Letter" of the Buffalo Synod forward, it goes backward. Formerly it conceded to the hand, must elect the deacons or almoners. He writes: came into our hands. In it we find that this Synod, headed congregations the right of election; here it denies it to "Notice how entirely different the installation of deacons by Pastor Grabau, began in its last year's meeting to them. It still speaks of election by the members of the (Acts 6.) is from the installation of pastors! To this (the shake up the right to vote in congregations. In that congregation, but it declares that this election is not an election of pastors) the multitude of the faithful, the synodal letter we read the following: election, but "a mere Christian expression of fraternal congregation, is not (?) consulted; it is entirely in the "An evil has been considered which has unfortunately and public trust." And even this sham election is not to hands of the appointing apostles and evangelists, who arisen in many congregations in church elections, e.g. of be complete for the congregations, for the candidates to call in the congregation and members of the presbyters and church fathers, and this consists in the be elected are first to be proposed to them by the pastor congregation at their discretion and according to their fact that the office of preaching as such is completely and his churchwardens, and it is to be "left to individual need. On the other hand, when the diaconate is deprived of its rights, as a result of which, unfortunately, members of the congregation" to elect one or the other. instituted, the multitude is called together, the plan is so much mischief has already arisen. When, for The following sham election shall then of course also presented to them-though in the imperative (m form of example, church leaders or church fathers are to be have "only a designating or signifying power". Those command, for the apostles are the Lord's elected and appointed, then the election, in particular, is elected in this way are not to be regarded as presidents representatives*)-they give and testify their approval. given over entirely to arbitrariness and chance, and is or church fathers, and as such are only to be confirmed And how do uun bring up the deacons? They are elected even placed in the hands of the partheimachers, and and solemnly installed in their office by the preachers; by the congregation, presented to the apostles, and besides this, the error prevails, as if the office were no, the preachers are only to make them so by their ordained by them, according to the standard of the based on the votes of the majority; such is contrary to the installation. It is true that in the congregations of the necessary character determined by the apostles. One whole Christian doctrine and the apostolic model of Acts Buffalo Synod, especially in elections, things may go might call the presbytery (the pastors) a sacred chapter 6. sadly; the Synod itself speaks of the fact that "so much aristocracy (the rule of the nobles!) of the church, while For in the first place, in this way the whole election and mischief" has already occurred. But instead of the synod, in the election of the deacons there is something installation is given to only one estate in the church, for this very reason, following more closely the example democratic in the way they are elected. namely, to the household, under its power; and in the of the apostles, who understood best how the matter second place, that right which Acts reserves to the should be conducted in Christian order (but who, as we preaching office is trampled upon. Cap. 6. is trampled read in Acts 6, first instructed the congregation in the upon; for there the election of the congregation is not a matter of the election, and who, as we read in Acts 6, also instructed the congregation in the matter of the election, and who, as we read in Acts 6, also instructed the congregation in the matter of the election.

*It is quite wrong when Löhe claims that the holy apostles established the good ecclesiastical order of the office of alms-giving in Christ's stead by command. If this were so, the office of almoners would be one commanded by God, which every church would have to establish, if it did not want to disobey God.
(The Lutheran)

Instead of this, the Buffalo Synod departs from the apostolic model, limits the election by the congregation as much as possible, declares it to be "a mere expression of brotherly and public trust," and ascribes to it only the power to designate *) or designate those whom the preachers are only afterwards to make ministers by their installation. Yes, the Buffalo Synod clearly states that it thinks that when the congregations exercise a right, and even when the apostles have allowed them to exercise it, it is always a dangerous thing; there is always fear of abuse, mischief, and disaster; Therefore every right must be curtailed as far as possible from the churches, but as much right and authority as possible must be given to the pastors, for they are all good, pious, holy, wise men; if the churches were deprived of their rights, and the same given to the pastors, then "all suspicion, all dishonest electioneering, all presumption and excess would be removed, and the word of God would be done its due." **)

It is true that the Buffalo Synod, in the same assembly in which it now also takes away the right of the congregations to vote, has once again put us, namely the entire Synod of Missouri, under ban †) and publicly denounced all fraternal fellowship. Probably she wants to declare that we now have no right to attack and refute her false doctrine. But since Luther, although he was under the Holy Father's ban, still continued to attack the Pope's errors and tyranny, not in order to convert the Pope and the papists, but for the sake of God's dear children, so that they would not be deceived and misled; so we, too, although we are under the Buffalo Synodal ban, will none the less continue to discover and punish the errors of the Buffalo Synod, in order to punish all those who have violated the

*The same excuse was once used by the Jesuit Lorinus (died 1634). Of the same, Gerhard writes in his interpretation of the Acts of the Apostles: "Incidentally, the Jesuit Lorinus seems to be annoyed that here (Acts 6) the election of deacons is attributed to the whole crowd. Therefore, in order that no one may notice from this example of the first church, with what injustice the clergy among the papists took the election of the church servants to themselves alone, the Jesuit remarks: "By the name of election in this passage of Acts 6, we understand only designation, not the supreme right of election!" From this we see anew, as we have already extensively demonstrated, that the Buffaloers regularly agree with the Jesuits in those points in which they depart from the Lutheran doctrine.

**) That just according to the words of God the whole congregation freely chose their deacons without a proposal of the apostles, that, the Buffalo Synod hopes, no layman will at any rate read Acts 6:1-5 or, if a layman does read it, take his reason captive under the obedience of the lords pastors.

The fact that the Buffalo Synod repeats over and over again the curse and ban that has already been pronounced on us so often shows that they themselves realize that their earlier ban was not yet strong enough. Probably we are now cursed in Buffalo as in Rome annually on Maundy Thursday with all Lutherans.

truth, to warn against them and to protect them. And we now consider this all the more necessary, the more important and sacred the right of the Christian congregations is, after which the Buffalo Synod is now also sacrilegiously stretching out its hand, and we call out to all congregations: Take good note of what they want to rob you of, for you truly have a great good at stake here!

(To be continued.)

(Submitted.)

As a warning.

We have been informed that a certain Spindler, a native of Mark Brandenburg, is officiating as a Lutheran pastor in Lower Saginaw, Mich. and a certain Mockwitz as I have said, they could easily plead that they have not far from Decorah, Iowa. Both were in our local seminary for a time. The former was sent to us by a brother minister, the latter by a Lutheran pastor in Pa. Although the former had a sufficient formal education, soon turned out that he was a mechanical head, and had no sense and understanding for theological things, and was not at all able to grasp the Lutheran doctrine sufficiently. When he was sent on a trial basis to the school teachers' seminary, the same result unfortunately emerged. We were just about to dismiss him when, after an unsuccessful catechesis judged by justice, he beat us to it and left the institution with expressions of anger and insulted arrogance.

Even less was the talent of Mockwitz, who, after his dismissal from us, entered the preparatory institution of the preacher seminary in Columbus, but was also dismissed there for lack of sufficient ability. Now, it could easily be that the unqualified subjects claimed that they had been at the seminary here; for Mockwitz had already written to the Norwegian pastor Koren, lyingly, that he had spent three years in St. Louis, and after that also here and in Columbus. Unfortunately, there are enough Lutheran congregations or settlements that are far too lazy or careless or indifferent to demand testimonies of morality and efficiency from such loose journeymen and spiritual vagabonds. For, God be lamented, it is a common fact that even Lutherans entrust their souls and theirs to such circulating chatterers, who are driven by the devil of arrogance, for about a year, while they would have misgivings about giving them their horse for several days, out of just concern that Their Lordships might make off with it. It is a great wrath of God that such loose, careless people treat their immortal souls, so dearly bought by the blood of the Son of God, so lasciviously, that they load themselves with such mostly morally corrupt tramps and self-running preachers, so that they preach to them, and after that the rulers chase them. And again, it is a judgment of God that such lazy, mostly drunken, and

degenerate fellows, whom God sends in his wrath, and the devil for the contempt of the preaching ministry, and who occasionally also pretend to be Lutheran preachers, always find such loose people, who feed and clothe them for a while for their idle talk, until they get tired of them, and chase them away again.

As far as the two people named are concerned, we cannot, as long as they were at the seminary, accuse them of anything morally defamatory in the common sense; but two things are certain. First, that they are quite unfit for the office of preaching, partly because of lack of natural ability, partly because of their ignorance of Lutheran Christian doctrine. Secondly, that they are not true Christians; for if they were, they would have right self-knowledge that they are unfit to teach others; they would also have fear of God and conscience enough not to run contrary to God's word and order into the preaching ministry, to their own and others' ruin. Since, as I have said, they could easily plead that they have been here in the seminary, and since we must also be concerned that ignorant or careless people are not deceived by them, it is a matter of our hearts and consciences to warn them publicly; Also that by omitting such a warning we do not make ourselves accessories to other people's sins; for otherwise it would be to our account before God what harm these two wretched people, imbued with laziness or arrogance, do to themselves and to others.

At the same time, an urgent request is made anew to our dear brothers in the ministry to make a longer observation and more exact examination before they send us young people, especially those who came over from Germany in the twenties and above and only recently. As far as the examination of their natural gifts is concerned, we have given in No. 2), Volume 14 of the "Lutheran" sufficient hints and instructions for such ministers who need them, which therefore need not be repeated. As far as the examination of the prevailing attitude of such young people is concerned, however, it is absolutely necessary that the pastor, as unnoticed by them as possible, carefully observe their prevailing behavior for a longer period of time. In particular, it will be advisable to obtain more frequent and more precise information about their professional loyalty from their employers and breadwinners, be they English or German, and also to find out with what kind of young fellows they generally maintain fellowship and friendship, how they spend their Sundays, and what else. For to display Christian knowledge and pious phrases in these and those conversations with the pastor is now cheap enough, and whoever wanted to draw a conclusion from this about the Christian attitude of his sub-speaker could easily be deceived. But that such deception has already taken place several times is unfortunately only too

For not a year has gone by in which we have not had to and classmates and that something recognizable isThe work of faith and this labor of love for the church. For dismiss young people from the seminary again, either present. It is also important here to look at the facts with it is easy for a fearful conscience to think that it is better because their gifts and educational abilities were too enlightened eyes and to judge, but not to indulge in all not to send a young journeyman at all than one who does small, or because they did not prove themselves in the kinds of fantasies and hopes of the future in this or that not prove himself afterwards. But to these very brethren spirit. Now we, who have to teach and lead here good opinion, as if that righteous beginning of a godly we can gladly testify that we have mostly received from according to our profession, do not want to think nature would already form under the constant teaching them the most capable young men, just as the particularly of our own affliction and heartache, which and discipline of the divine word at the seminary. Here, tenderness of conscience never excludes the sharpness naturally comes over us in such cases of emergency of too, facts and experiences speak against this, for we of the task of examination, and always includes diligence dismissal; and indeed, we have enough trouble, work have had to dismiss several such boys who, far from the closer observation of the young journeymen. God and crosses without them. But what is much more living up to those well-meaning expectations, turned out help us and them that they will send similar godly and important is that the Christian church suffers greatly to be mangy sheep in a very dangerous way, and did not gifted young men to our institution, who will prove damage if more and more young people are sent here change much through the teaching and discipline of the themselves just as they have done and are still doing. who have good gifts but are of an insincere disposition, divine Word. Finally, we must also remind ourselves that Fort Wayne in September 1860. and in whom that longer observation and examination of we are workers in an educational institution and not in a On behalf of his colleagues W. Sihler. their conduct has not taken place; For how easily could conversion institute; for there have also been cases of it happen that, while learning the form of pure doctrine, morally depraved boys being sent to us, whose care they feigned their way through for a few years, and took requires an entirely different arrangement than it can be on the appearance of their godly companions and fellow-according to the plan of our institution; since, moreover, servants, so that they also deceived our eye, which is not there are far too few teachers and educators available for that of the heart-brother; But inwardly they remained the 71 pupils whom we now have, and who are so very arrogant, selfish, in short, unconverted men, who, in their unequal in age and education. later calling and office, did not feed his sheep in the love May our brothers and sisters in the ministry and of Christ, but sought only their own profit and honor from Christian parents take the above words of love and their flock. But where such hirelings and hypocrites crept seriousness and consider them with love and in more and more, who, the longer the more, also seriousness. In doing so, may they not forget to take a became lazy bellies, and only carried on their office as close look at the state of our times, for it is obvious and craftsmen, and were rather flour feeders than pastors, evident how almost everywhere the pleasure-seeking, then, of course, there had to be the cancerous course frivolous, worldly nature is creeping more and more into with our dear church within our synod; for through such our older congregations and spreading more and more in shepherds and teachers no congregations, according to our younger ones. There is a great need that, as far as it their essential nucleus, that are full of knowledge, truly can be prevented, no carnally-minded, unfaithful, and faithful, and truly godly, can arise and exist. Therefore it where possible, no superficial young people enter the is necessary that all of us, who are nearer or farther away preaching or school ministry, who would probably only be in the appointment of church servants and the spiritual blind watchmen, dumb dogs, and loose whitewashers. care of the church, and who work together - and this is Rather, the first thing to do is to call upon the Lord with also done by the brethren who send us pupils to the all earnestness, that he may raise up more and more seminary - turn out our eyes and do not fall asleep, lest shepherds and teachers after his own heart, even among in the end the enemy, while we are asleep, even sow the young people, to feed his sheep and lambs. But then tares among the wheat. For the fact that Judas himself it is of great need that we Christians who have grown up, was among the apostles is only comforting to those who parents, preachers and teachers, awaken in ourselves in a human way, have done all they can with diligent the gift of discerning the spirits, as far as it still exists in the church, to recognize those gifts, and to distinguish attention, so that through their fault no false brothers them from those who have only the appearance but not false teachers or hirelings are among them. the essence; For there will never be a lack of those who Also with regard to the sending of recently confirmed young journeymen of about 14 to 16 years of age, we may have excellent formal gifts of memory and would urgently request the I. We would also like to urge understanding even for spiritual and theological things, the brothers in the ministry to be careful and diligent and and yet have no repentance toward God and no true faith, not to be determined and bribed unilaterally by good gifts in Christ in their hearts, to whom therefore also theology of memory and intellect; for even if these themselves are is a matter of the head, but not of the heart, and the brilliant, it is and always will be much more important ministry of the Word and in the church only a matter of that, in spite of all kinds of temperamental naughtiness, the belly and of honor, but not of love. there is a righteous foundation of fear of God, an However, it is not our opinion that these words of incipient experience of sin and grace, an attraction to request and exhortation will make some of our brethren Christ and His Word, reverent and moral conduct toward who are already inclined to be anxious and too timid, to forget this. parents and teachers, conscientiousness, a desire for instructive books, a peaceful nature toward brothers and sisters, and a willingness to learn.

(Submitted.)
Church News of Northern Wisconsin.

D. II. p. Trin, the newly built friendly little church of the Lutheran St. John's Parish at New London, Waupacca Co., Wisc., which has been served as a branch from Oshkosh since Pentecost 1850, was solemnly consecrated to the service of the Triune God. In the morning the undersigned said the consecration prayer and preached the consecration sermon on Gen. 28, 16 - 19. In the evening Mr. Cand. Chr. Kränzlein preached on the Gospel of the day. With reference to the editor's note attached to a KirchWeihnachricht in Jahrg. XV, No. 26, p. 205 of the "Lutheraner," I take the liberty of making the following recent remark about the origin of this small congregation:

Already in the years 1857 and 1858 the former pastor in Oshkosh, Rev. Martin Stephan, had also visited New London several times with the salutary preaching of the Gospel. The following longer vacancy of the pastorate in Oshkosh, during which the pastors Lochner, Abner, Steinbach, Wagner and Brose faithfully took care of the now preacherless congregations, seemed to be the right tempo for a neighboring preacher of the "neo-Lutheran" Synod of Wisconsin, to take possession of the Oshkosh parish and all its branches by a bold coup d'état, to play what he had thus acquired into the hands of the "neo-Lutheran" company business of Wisconsin, and then, crowned with new laurels by the head of the house, to rest comfortably in Oshkosh. Immediately this gentleman was on his feet, "out of hearty love and pity to take care of the poor souls first bound in old Lutheran chains by Missouri, and then utterly neglected." As for Oshkosh itself, his ardent wishes remained unfulfilled and his diplomatic skills had no effect; he was, however, initially more fortunate in the branch parish of Winchester and also in London. Many were still too much in want at that time of the

The people did not have the necessary knowledge, The claim that they are in harmony with God's word is and did everything by which they hoped to destroy them. faithfulness to the confession, and the ability to preach rationalistic phrase, which he (the Wisconsin preacher) is But the Lord did not leave the weak congregation in his the sacraments, so that they could not have resisted not concerned with. - (2) Whatever truth there may be in mercy. Purified by affliction, they went to the church the urging of such a zealous applicant in the long run. our time, truth is nowhere; it may well be in God's word, building with unanimous and confident courage under Enough, this one knew how to work the people so long but no one has it, leads it, teaches it, he does not, and the mocking laughter of their enemies. And the merciful and to animate them for himself by all kinds of mirror-(the undersigned) do not fully come. It is therefore foolish Lord God allowed her to succeed. His name is praised images, that they really let him preach several times and inappropriate to love to always insist on pure for all his undeserved goodness. May He also strengthen and administer the sacraments (and these in the most doctrine, since no preacher can be quite sure whether he and preserve a small group here that serves Him through frivolous manner), without, however, calling him is leading it." (Note, dear reader, this is neo-Lutheran righteous faith and true love, and protect it from all evil. properly. However, after these two congregations had doctrine!) The dear God, who now gave me the will for So now the church belongs to Christ. And to whom does received word of the imminent reappointment of the my project, the same faithful God also gave the success. the great multitude belong? Notice, the "New Lutheran" Oshkosh preacher, they too declared that they would Since I could no longer use the steamboat without once spoke true. It is true that the group did not gather gladly return to their old and rightful position and be traveling together with the "New Lutheran," a member of around its own worthy person, but around that of his, in served from Oshkosh by a leftist preacher from the the congregation from Oshkosh drove me the same day a likewise by Mr. Past. Stephan and served regularly for Missouri Synod. Preacher of the Missouri Synod. But by land to London, 32 miles away, where I arrived the a long time and recently requisitioned to London, but that businessman was now most eager to thwart this next morning, 24 hours earlier than the Wisconsin man, what does it help; the New Lutheran Synod has good plan. With the intention of throwing sand in my eyes who was still traveling in Winchester, I called together the hopes for new growth and acquisition. Nevertheless, I about the relationship of the two congregations to me parishioners from the bush, most of whom were engaged would gladly have kept these old stories to myself and the Oshkosh parish office at that time, and to in lumbering, told them the immediate cause of my not published them, if my congregations and I did not still prevent me from coming into contact with them, this coming, to their not insignificant astonishment, and then have to suffer from the hopeless neo-Lutheran practice gentleman visited me a few days after my arrival in learned from them that they had not sent the Wisconsin of the Wisconsin Synod, and if the last vestige of hope Oshkosh and told me quite openly: "He wanted to pastor a letter of invitation, but a letter of refusal, so that for its abolition had not vanished. Not only to London, but travel to Winchester, or London, the same day, in order his statement to me was only a gross lie." - In the also, making a mockery of all my urgent ideas and to distribute the Holy Communion in the former afternoon I preached for the first time in London. For the admonitions, to the Winchester congregation, this congregation. In London, on the other hand, at the following morning a service was again scheduled, and successor in business, as a well-experienced house express will of the Lutherans there, he wants to help when I was about to go with the people to the Irishman, has crept up an opposition congregation, set up a proper congregation; I therefore no longer Presbyterian Church for this purpose, the Wisconsin strengthened the malice of carnal people who have need to bother about them, etc.". Since I have now man, not a little affected by my presence in London, departed from us, confused the consciences of ignorant been informed about the constituent parts and appeared not ashamed to see himself now as an obvious and weak persons by lying pretences about our Synod, conditions of my field of work by Mr. Past. Stephan as liar to me, but still impudent enough, in spite of my my doctrine and my life, and, in sum, brought well as by members of the Oshkosh congregation, request, to enter the church with me under mocking unspeakable heartache upon our congregation. Even as well as about the popular practices of the Wisconsin remarks, in order to endanger the devotion and attention Oshkosh has not been spared by this man. A man Synod, so with God's help I did not allow myself to be of some listeners by his presence, of course. Incidentally, banned from the local congregation, drowned in obvious blinded and blinded by this preacher's loving and as a result of his failed speculation, he preferred to leave voices and detested even by respectable worldlings, the caring encouragements, but confessed to him my immediately, after his last hopeful anchor of suspecting Wisconsin man admits without further ado to the doubts about the truthfulness of his statement and me to be a stomach monkey could not find a reason enjoyment of the Sacrament, and when questioned by asked him as kindly as urgently to refrain from all either. Now the small New London congregation me about this church-abusing act and asked for further (including the present) unlawful and sinful appointed me as their preacher and pastor and since then justification, he answers me in a vituperative letter "I interventions in my office and field of work, since in the have been visiting them on average every 5-6 weeks. understand nothing of such things, have nothing to ask other case I would be forced to testify publicly against However, the Lord had planned other salutary trials for it, and to ask for justification, am a Jesuit, therefore he will him. But the neo-Lutheran preacher persisted in his Here, too, it was like the fish net in the likeness of Christ, not answer me to such a question, etc.". I do not want to pretensions and his nobility, scolded our Missouri The gospel had been caught by many, who were soon think about many other poisonous and defamatory Synod, laughed at me, and walked away with the revealed as rotten fish by the evil smell they began to accusations against the Missouri Synod and my poor derisive words: "The great crowd in London will gather spread. After the lapse of half a year, more than half of person. Certainly the above will suffice to give all faithful around him," to which I finally replied: "I will gladly leave the church members fell away, because they could not Lutherans once again information as to what is actually the crowd to him, but the congregation remains to live unpunished as such in manifest works of the flesh, to be thought of the article "New Lutheranism" in this Christ. They gathered together, forced the congregation, which America fabricating "new articles of doctrine and faith,"

Of course, I considered it my duty to immediately had dwindled to 15 members who were able to vote, out which in recent times has emerged from the alleged oppose this announced plan of filibustering on the spot, to of the church, which had been given over to them for the "Lutheran Synod of Wisconsin. We have now seen some convince myself of the true state of affairs, and, if purpose of holding services. samples of this again, namely shameful practices,

But to what doctrine are we to be taught by

necessary, to faithfully warn all righteous Lutherans of both congregations, who had not yet been informed of my arrival in Oshkosh, against the Wisconsin preacher as against a false teacher; for he had documented himself as such in my presence by the following statements: "1. the question concerning the acceptance of our symbols, because or in so far as

such practitioners conclude? Without a doubt on a lazy one, which must be all the lazier, the less there is any talk of doctrine at all in the Wisconsin Synod. (I once asked the aforementioned successor in business, "Why did last year's Wisconsin Synodal Report not say a word about confession and doctrine? Answer: "We have spoken of doctrine privately.") It is true that the Wisconsin Synod has hitherto had the Lutheran doctrinal confession hanging outside its door as a signboard, but what it thinks of it and how it professes the same is testified by the above statements of one of its most famous preachers. Each of her pastors thinks what he wants about the church confessions, does what he wants, believes and teaches as he wants, today Lutheran, tomorrow Reformed, the day after tomorrow Unionist. To officiate in the latter way, however, seems to them all to be most practicable for their business, and they now give themselves the name "neo-Lutheran," only in order not to betray themselves entirely and to be pleasing to all. They still call themselves "Lutheran" in order to blind the eyes of Lutherans with little knowledge, but they call themselves "New Lutheran" in order to compliment all unbelievers, sects and enemies of the Lutheran Church. But whether the Wisconsin Synod can deceive men in this way, it can certainly never deceive God and his Word, by which it has already been judged as "neither warm nor cold," Revelation 3:15-16. He who calls himself a new Lutheran no longer wants to be called Lutheran alone; he who does not want this also no longer wants to be entirely and exclusively Lutheran, but is committing spiritual fornication with this or that older or newer false doctrine or sect. Neo-Lutherans are therefore no longer true children of their mother, the orthodox Lutheran Church, but apostates and bastards. And the New Lutheran or Wisconsin Lutheran Confession? It is basically only a cake baked from imported unionist bran and rationalistic washtub waffle, which is as over-sugared as possible, so that everyone may take an uninspired and fresh bite. Well then, he who wants nothing better, let him eat his fill of this cake and see that he does not eat his way to eternal death of body and soul. Righteous Lutherans do not desire to taste it; it disgusts them. Rather, they sincerely desire to be fed in their souls with the unadulterated bread of life, which the Lord Jesus also richly offers them in the pure Word and Sacrament of the Evangelical Lutheran Church. May the same faithful Saviour enlighten all pious Christians more and more through the power of the precious Holy Spirit as its school teacher, and I then, on D. XII. p. Trinit, about the inestimable value of this heavenly and only salvation-giving food, so that they learn to esteem it the symbols of our church into his office. above all things through daily and diligent use and thereby acquire a taste for this bread, so that they can taste the bread of life, even themselves under the name of "Lebensbrod" immediately recognize the "neo-Lutheran cake" forced upon them and flee as poison.

Above I had mentioned a Mr. Cand. Kränzlein, who is probably known to only a few members of our Synod, insofar as he has only recently joined it and begun to serve the Kingdom of God in its fellowship. Mr. Chr. Kränzlein from the Kingdom of Bavaria and first sent by Pastor Löhe to the former school teachers' seminary in Saginaw, Mich., belonged to the Iowa Synod until a year ago and prepared himself for the sacred office of preaching at its seminary in Wartburg, Iowa. After passing the exam, he then served as assistant preacher to the Rev. Deindörfer at Madison, Wisc, without being ordained. However, his very frail physical constitution forced him to give up preaching, whereupon he traveled to Milwaukee with the intention of devoting himself to another profession. Here it pleased God, so faithful and gracious, to convince Mr. Kränzlein also of the scriptural untruthfulness of certain doctrines adopted by the Iowa Synod, as of the church, of the office and church government, and of the last things, and to let him find the only right doctrine thereof in our Synod. In the meantime it seemed as if his physical condition had improved, and so the joy in him to proclaim the now fully recognized evangelical truth in the preaching ministry, and indeed in union with us, awoke anew. At my request to lend a helping hand by preaching the Word in the rather difficult service of my five congregations, he came to Oshkosh with great willingness (after I had already met him through Pastor Lochner) and, as the dear reader knows, preached in London. However, after only a fortnight, in consequence of several sermons and Due to the unavoidable physical exertion, his old chest problems became more severe than before, and as depressing as it must have been for him, he nevertheless now recognized the counsel and will of God and became convinced that further preaching would wear him out completely. On the other hand, he now declared that with God's help, he would henceforth serve the church in the school office, and since at the same time the local school office had just been taken care of by the dismissal of teacher Hoppe, and Mr. Kränzlein declared himself willing to take it over, "because he especially found the 'healthy climate' here to be very beneficial for him," my local congregation appointed Mr. Kränzlein to the school office after receiving an expert opinion from the Reverend Presidium of the Northern District, and after obtaining permission to do so. District and after having attained conviction of Mr. Kränzlein's orthodoxy and teaching ability, my local community duly appointed him as its school teacher, and I then, on D. XII. p. Trinit, ...with solemn obligation...

for the faithful and richly blessed conduct of his new ministry. Amen.

Oshkosh, in September, 1860.

Br. Ruhland, Past.

Church dedications.

Every building of a new Lutheran church is certainly also a sign of life of an awakening or growing Christian sense, and the day of the dedication of such a church is a day of joy, first for the congregation concerned, but then also for all fellow believers. He who loves Zion should also rejoice when the places increase or improve where Zion's Lord gathers Zion's sons and daughters around him and speaks kindly to them.

The congregation in Neudettelsau near Marysville, Union Co., O., had such joy on July 22 and 28 of this year, as they held a happy church consecration for the third time in about 17 years. May these lines also be a reminder to her and inspire all readers to rejoice with her.

The church itself is the most beautiful I have seen in a rural community here in the country. Already from a distance it makes a lovely impression on the arriving visitor. The first thing one notices is the ornamental tower, built partly of burnt stone and partly of wood, 100 feet high, with its gleaming gilded knob, above which hovers an angel blowing a trombone. Like an upraised finger it stands there, pointing everyone upwards, from where all good gifts come. Now also the bell hanging in it resounds. O, how reminiscent it is of the German homeland, and how sweet is the interpretation of the bell's sound: this is the loud voice of God calling you to repentance and to heaven! - Now the church itself emerges from behind the bushes and shows its four bright arched windows, as well as the choir and the sacristy attached to the back; all harmonizing beautifully with each other. The building, made of burnt stones, is 60 feet long, 40 wide and 25 high. One sifts: this is a church, and a Lutheran church at that, not a meeting house of the sects.

As the exterior, so also the interior; a church! A building designed to proclaim the word and administer the sacraments! The altar, built in gothic style and decently decorated, stands in the choir, which was built especially for this purpose. At its gap, on the corner of the nave of the church and the choir, there is a graceful pulpit with a sound cover; opposite it is the equally graceful baptismal font. Thus, for the administration of each means of grace, a special place and special equipment has been chosen, and all three of the objects mentioned remind the discerning observer of these means of grace. These are the marks of the true church, and it is certainly a pleasant thought to give expression to this truth in the church's (i.e., the congregation's) meeting-houses, by placing a symbol for each mark in its own place, which will catch the eye. (Why there was neither crucifix nor lights on the altar, those beautiful reminders of the Lamb of God slain for us, and the bright light of his Gospel, has remained unknown to me). At the farther end of the nave is a spacious gallery church, and in the centre of the ceiling a beautiful large rose window, wrought of gypsum, from the centre of which hangs a chandelier. Everything is delicate and nice. Verily, such a church is also a gift of God! How much nicer it is to come together in such rooms, to hear the sermon and receive the sacrament, than in narrow and dull rooms. I wish with all my heart that all our congregations, sooner or later, may also be made partakers of such a gift of God!

Now the consecration of the church. Twelve pastors after a few years and it could now no longer hold the had gathered from near and far, among them Pastor A.choirs by far. A new building was decided upon last Ernst, who founded the congregation about 17 years autumn, and soon after the foundation-stone was ago and experienced many joys and sorrows during his solemnly laid. Now it stands, - a brick building 60 feet long five-year stay there. On Sunday morning the and 40 feet deep, on a slight elevation in the midst of a congregation gathered in large numbers in the old thickly settled prairie, - happily completed before us with church, sang and gave thanks to God for all the God's help. Thus far the Lord has helped us. To him be blessings received in it, and then marched in long praise and glory. May He continue to help, and may the procession to the new house of God. Hundreds of memory of His name never depart from this place. - German and English speakers were already waiting for In addition to many guests from the vicinity, several the door to be opened. After a short suction it was members of our neighboring congregation in Benton Co. opened in the name of the Lord Jesus. During the - although more than 50 miles away - and their pastors entrance of the congregation the musicians played the took a hearty and active part in the dedication ceremony. melody: Ein feste Burg ist unser Gott. Then a strong Mr. Rev. John preached the dedicatory sermon on Ps. melody resounded: Alone Gort in der Höh sei Ebr', and 118:24, and Rev. Hahn preached in the afternoon on 1 so on. The house was built for the glory of Gelt alone, Pet. 2, 9. and the undersigned Monday forenoon on the and his glory alone is to be proclaimed in it. After the Gospel on the 10th p. Trin.

consecration prayer and the singing of the church consecration song, the sermon on Luc. 19, 1 - 10 followed, from which words it was presented to the congregation that salvation was happening to the house today, because Jesus had entered it. In the afternoon Pastor Eirich preached in English on 1 Cor. 13, 11: "No one can lay any other foundation, etc.". The sermon was an excellent testimony for our Lutheran Church against all who want to lay another foundation than the one that has been laid, or who suspect the Lutheran Church of wanting to lay another foundation. Immediately after this, Pastor Jüngel gave the confessional address, as of being able to consecrate their newly built church to the preparation for the communion to take place the next service of the Triune One.

day. From the words of the institution of holy baptism he showed: what we received from God in baptism and vowed to him, then how we sinned against it, and finally how we should nevertheless take comfort in baptism again. So the word of God was abundantly proclaimed on the very first day, and salvation was revealed, which had come to the house, that is, to the congregation gathered together in it, through Jesus.

On the second day, in the morning, Pastor Buh preached on the difference between the law and the gospel. In the afternoon, at the end of the whole celebration, the nearby churchyard was consecrated by Pastor Ernst. On this occasion he remembered his former relationship with the congregation and pointed out to them the joyful resurrection that would probably befall most of them in this place if they remained different in word and faith. With this the celebration came to an end.

Such days are days of victory and rejoicing. Oh that we could only be truly thankful at all times. The greater the thanksgiving, the deeper and more heartfelt the rejoicing. This church building and this church consecration are also proofs, actual proofs, that God is with the congregation, has helped it, helps it, and always wants to help it, despite all hostility and blasphemy. Therefore always be confident, dear brethren! Only remain faithful to the word and accept it ever more willingly, and Jesus will remain with you and will always grant you salvation. Amen. J. C. W. L.

On the 12th and 13th of this month the emweilmng of the church of St. Paul's parish here took place. These were days of thanksgiving and joy. The congregation, organized about 15 years ago by Rev. Franke, had your humble beginning. God has let it go through many a struggle and storm since that time, but He has not only preserved it, but has allowed it to grow and flourish inwardly and outwardly. The first log church built was

Church News.

After the evangelical, - Luther. St. Peter's congregation at Panthergrove, Woodford Co, Ill, (which was formerly a member of the Northern Illinois Synode, but has broken away from it on account of its false doctrine and practice) called the venerable Rev. J. P Th. Jungck to be their preacher and pastor, and the same having answered this call, with the consent of his former congregation at Eisleben, Mo, was on the 11th Sunday after Trinity, Aug. 19, by order of the Reverend Presbyter of the Western District of our Synod, committed by the undersigned, to the faithful administration of which the Arch Shepherd Jesus Christ may bestow upon him many blessings, grace and strength, courage and joyfulness, Amen.

Bloomiugton, Ill, Aug. 21, 1860.

Mrs. Ruff.

The address of the dear brother is: kev. <7th P. ^unZoic, Leer Ltation, IVooäkorcl 6o., Ill.

Annual Festival of the St. Louis Bible Society.

All friends of the spreading of the Word of God in unadulterated Lutheran translation are notified that this year's annual festival is to be celebrated by evening service in the Lutheran Church of the Holy Trinity, on Tuesday, Oct. 9, as the day before the opening of the sessions of the General Synod. By order of the Secret. p. t. G. Alex. Saxe r.

General Synod Assembly.

The German Evangelical Lutheran. Synod of Missouri, Ohio, &c. St. will, God willing, hold its meeting from the second Wednesday in October, i. e., It). to the 20th of October, 1860, at St. Louis, Mo. The Synodicals in question intend to call at the Store of Messrs. Heinicke & Estel, 26 North Main street, on their arrival in St. Louis.

F. W. Husmann, Secretary.

(Submitted.)

I find the following well-founded warning in the German daily papers of St. Louis. Since the man in question occasionally tries to do business with Lutherans as an alleged Lutheran preacher, a reprint of it in the "Lutheraner" might seem useful. He is a very young, bearded fellow, of medium height and slender build, with long reddish hair, who appears with a feminine posture and begs under the pretence of martyrdom. He is too limited to hide his vanity.

Warning.

Everyone is hereby warned against a certain Johann Bolemil Erben, formerly a Roman Catholic monk and fugitive from Bohemia, in the latter times editor of the Dlarostuo^ovini here; as that man has been prowling about in this city for some time with the grossest lies and frauds, and is known as a vagabond by hundreds of his countrymen and others.

Stephan Massoch, Anton Kostka.

See Scoreboard of the West, Aug. 25, 1860.

The Millennial Kingdom in the Light of the Revelations of the A. n. N. Testament with Respect to the Latest Chiliasm.

From Gustav Seyffarth, A. M. Pb. D. D., Prof, at Concordia College at Si. Lvuio, Mo.

This is the title of a book that has just been published, through which our most revered Prof. Dr. Seyffarth has once again proven that, in spite of all his scholarly research and work, for the completion of which he has withdrawn into silence, he still retains an open eye and a warm heart for the needs and struggles of the Church. An English preacher of the "Beecmst ^clvent Oimrcb" ("the church of the second future", i.e. of Christ in the millennial kingdom) had written a paper in which he undertook to prove from the biblical chronology that in the year 1868 the so-called millennial kingdom would finally dawn. This then induced Prof. Dr. Seyffarth to take up his pen. Whoever wants to see for himself how he puts an end to the miserable chiliast, should read the book himself, which is available from Mr. H. Ludwig No. 39 Centre-Str., New York and from all German booksellers in the United States. States. It comprises 68 pages in octavo.

Luther's Gospels - Interpretation, from his Homiletical and Eregetical Works for Scripture Researchers, Preachers, and Edificationists.

readers compiled by Chr. G. Eberle.

Stuttgart, verl. v. S. G. Liesching. 1857. gr. 8. 1016 p.

Among the various excerpts from Luther's works, the above-mentioned interpretation of the Gospels occupies a not insignificant place. Not limiting himself to the ecclesiastical pericopes, the editor, with persistent study, with years of diligence, has compiled from all of Luther's existing scriptural exegeses, which fill tomes, that which relates to any passage in the entire four Gospels and explains it, in such a way that not one important thought or statement has been omitted, and this excerpt may rightly be called Luther's Gospel Commentary. Not only does one find the essentials of Luther's home and church posts and other writings compiled in the form of sermons on the evangelical pericopes of the church year and the history of the Passion, but one will also not easily find a passage from the four evangelists without an explanation by Luther about it, and that throughout with his own works. What is polemical has been omitted, but has been reduced to a level appropriate to the purpose of the collection. We consider it superfluous to comment on the contents of this very useful and usable book, since Luther requires no recommendation.

G. Sh.

Orders on the above work will be accepted at the Academic Bookstore of Concordia College in St. Louis.

Receipt and thanks.

Gift of flour for the Concordia Collegium household.

From Mr. Friedrich Frie in the Gem, of Mr. Past. Scholz, Minden, Ill, we have received the excellent gift of 30 sacks of the best flour. By

we certify the receipt of the same, we say at the same time i heartfelt thanks and wish the kind giver sufficient retribution in heavenly goods.

G. Alex. Saxer. '

From the Women's Association in the Gcm. dcö Rev. Dr. Gotsch at Memphis, Tenn. for needy sophomores of Couwrdia College, 13 Bnscnhcmden; received with hearty dau. G. A l e x. Saxe r.

Received with hearty tank from Mr. C- Kcrkboff, Sandy Creek, IO,O!>. for the Concordia Collegium household.

August 13, 1860. G. A l e x. Saxer.

For N. Sorget of the Women's Association of the Lord

Rev. Mueller at Chicago, Ills, 8>5.OO, from the Virgins' Association of the Rev. Müller in Chicago, Ills., PL.60, from the Gern.-Nasse of Mr. Past. Müller at Chicago, Ills., P3.75, from Mr. Raitbel at Chicago, Ills., P5.00, from Messrs.

Cantvr Bünger at Chicago, Ills, 81.00, from Mr. Bvdecker 50 cts, from Mrs. Mihm 50 cts. 20.35

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To the Synvdal-Casse middle. districts: For the Synodal-Casse:	
From the church of the Lord Pastor läbkrK20	00
Daniel Haag iilElyria	10.00
" of a woman in Dccalb Co. as an offering of thanksgiving for her recovery	5,00
For teachers.	
By Shriller J. G. Wolf	3.00
For the mission:	
From the Gern, of the Rev. Neichhard in Tipton 2.00 For the seminary building:	
Gesam. auf Julius Gotsch's Kindtaufe in Kcndattville 2,16 Von zwei Gliedern aus Hrn. Past. lüngel's congregation 1,25	
Fort Wayne, Sept. 3, 1860.	
C. Piepenbrink, Cassirer.	
To the travel fund of the general presiding officer:	
From the congregation of Heirn Pastor KolbK	3.50 ... "
" inSheboyg	
3.....	00
" " Oshkosh	3.00
„ „,Freistadt	5,00
" H. R. in Tbcrrten	1.00
" of the community in Schanmburg	12,00

For the Califoru Mission

received P5.00 from Mr. H. F. Müller in St. LoniS C. F. W. W alther.

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Mr. A. Weidemeycr.

The 11th year:

Messrs. F. Schmidt and C. Bendel.

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Martin C. Barthel.

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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 17, St. Louis, Mo, October 2, 1860, No. 4.

Municipal Election Law.

(Continued.)

The question whether the Christian congregation has the right to elect its own preachers, or whether this is a special prerogative of the so-called clergy, is an old point of contention between the Lutheran and Roman churches. Our church fights for the right of congregational election already in her precious confessions, especially in the Schmalkaldic Articles, which, as Luther says in the preface, were drawn up for the purpose of indicating "what and how far we would or could concede to the Papists, and on which (articles) we finally intend to persist and remain." But since the papists do not yield in the doctrine of the suffrage of the churches, *) our old faithful theologians continue in all their doctrinal and controversial writings to defend that important right and to refute the spurious grounds with which the papists sought to justify or at least to gloss over their theft of the church.

*From the Tridentine Concilium, which ended only after Luther's death, the papists decided, "that for the consecration of bishops, priests, and the other degrees, neither the consent of the people nor of any secular power or authority is required, or that without it the consecration is null and void; indeed, it (the Concilium) decides that those who are only called and appointed by the people or by a secular power and authority are to ascend to the exercise of these offices. All, not for ministers of the church, but for thieves and robbers, who have not entered by the door, are to be held." In the following, those who teach otherwise are cursed by the Concilium. (Trid. Conc. Sess. 23.)

When our old faithful Lutheran scholars of God defend the elective right of the congregations, they usually do so in a threefold way. First, they prove this right from certain doctrines of Holy Scripture; second, they show it from apostolic practice, that is, from the fact that the apostles allowed the congregations to elect their preachers and other church servants; and third, they affirm it by the practice of the ancient Christian church before the rise of the papacy.

Since we too are now compelled to defend the right of municipal suffrage, we know of no better way to do so than that which our faithful fathers took in such a case. The first question which we answer is therefore the following:

I. What teachings of Scripture prove that Christian churches have the right to choose their own preachers?

1. the first doctrine of holy scripture, from which this right clearly appears, is that believing Christians, as Christ's bride, have the keys of the kingdom of heaven, and therefore all that Christ has purchased for his own.

That believing Christians, according to the Scriptures of the Old and New Testaments, are first of all Christ's bride, and that Christ is their bridegroom, no one can deny. As is well known, the whole Song of Songs and the whole 45th Psalm deal with this, and in the prophet Hosea 2:19, 20.

the Lord saith unto all them that believe: "I will betroth myself unto thee for ever; I will trust in thee in righteousness and in judgment, in mercy and in grace: yea, in faith will I betroth myself unto thee: and thou shalt know the Lord." But as to the New Testament, John the Baptist, turning away believers from himself and pointing to Christ, says, "He that hath the bride is the bridegroom." Joh. 3, 29. And St. Paul cries out to the Christians at Corinth 2 Cor. 11, 2. "I trusted you to one man, that I might bring a pure virgin to Christ." But the Lord Himself, speaking of Himself and His believing apostles, says, "How can the bridegrooms bear sorrow, so long as the bridegroom is with them?" Matth. 9, 15. Here also belongs the beautiful passage Ephes. 5, 23-32, where the apostle compares the marriage union between man and woman with the marriage of Christ and His church, and finally all those parables in which the goods of grace in Christ are compared here and there with a wedding. Matth. 22, 1-14. 25, 1-13. Rev. 19, 7, 22, 17. Therefore also the believing Christians are called Christ's wife and house-honor Rev. 19, 16. Ps. 68, 13. and even have the mother - name in the holy scriptures. Scripture. Gal. 4, 26: "The Jerusalem that is above, which is the free, which is the mother of us all."

*) "Thus," Luther writes on this passage, "we are all one another's father and son; since one is born or begotten through the other." - IT is

But if believing Christians are called the bride of Christglory), that we may boast, comfort, and rejoice in this¹³. and Matth. 18, 18. the church is granted the power in God's Word, we must not think that this is only a marriage, that by the grace of God we have attained to to put hardened sinners under ban. So the church has beautiful and high, but empty title. No! God does not feed the high honour of being and being called the bride of his the right to appoint the church servants." (Conf. cathol. His own with empty titles, as worldly kings often do. He is Son Christ. I therefore conclude, For I have the word, and F. 795.)

a true God. As he calls a thing or person, so is he. If God baptism, and have begun to believe; and if I continue Conrad Dannhauer (Prof. of Strasbourg, d. 1666) calls believing Christians his children, they are his therein, I am sure that God hath received and adorned me writes: "The church is a holy congregation through the children, and they really have the right and honor of with his ornaments, and hath taken away every wrinkle immediate and inseparable possession of ecclesiastical children with God; and if Christ calls them his friends, his and spot, and purified me more and more. If therefore rights and offices. For the church is first of all Christ's brethren, his sheep, they may take comfort in this, and thou hast become his bride, thou hast the keys, and art bride, who distributes the spoil, P. 68, 13. the key-be sure that in Christ they really have a true friend, a true the wife of the house, and sittest in his heavenly "goods." "bearing housewife, to whom through Peter, Matth. 16. brother, a true shepherd, and all that these words imply (Kirchenpostille, Episteltheil XII, p. 2571.) Elsewhere the keys are given." (Roösopüik p. 79.)

in the way of rights and goods. And so it is with the name Luther writes: "St. Peter, or a priest, is a minister of the Wilhelm Baier (Prof. at Jena, d. 1695) writes: "To the of Christ's bride, which, as we have seen, is also attached keys; the church is the wife and bride, whom he shall church, after it is planted, belongs the right and the to believing Christians in God's Word. As, then, aserve with the power of the keys." Church Postil. on the power to set servants. For she has the keys of the bridegroom, when he truly accepts his bride as his Evang. on the Day of St. Peter and St. Paul. XI, 3079. kingdom of heaven given to her as the bride of Christ the spouse, hands over the keys of the whole house, and Chemnitz writes "What means then will God use by Bridegroom Matth. 16:18. and 18:17.; and as it is thereby makes her partaker of all his goods and master which he will ordinarily call and send preachers? He will therefore her business to open and close the kingdom of of the house, and gives her power over all the stores and not do this by angels, but by his church or congregation, heaven, so it behooves her also to appoint the ministers treasures of his house: so Christ, the heavenly which is the royal priesthood, 1 Pet. 2. For to her, as his by whom she opens and closes." (6owpenä. tü. posit. p. Bridegroom, hath also delivered unto all: his believing dear bride, he has given the keys, Matt. 18; he has¹⁰⁵⁷.) This is repeated, among others, by the well-Christians, as his bride, the keys of his house, and hath entrusted word and sacrament to her, Rom. 3:9; and, in known theologian David Hollaz (past. and synodal made them partakers of all his goods, and hath given sum, the ministry, together with the ministers, is all the prepos. at Jakobshagen, d. 1713), in his Lxaravn theol. them power and authority over all the treasures of his church's. 1 Cor. 3. 1 Cor. 3. it is all yours. Be it Paul or p. 1334, in quite the same words.

house, and so also the power and right to appoint their Apollos 2c., Ephes. 4, 8. 11." (Thesaurus Dedekenni I. 2, But in God's Word the believers are not only given preachers. Whoever then denies that believing Christians⁴¹⁸) the keys of the church indirectly, that is to say, by being

possess all this glory, must also, in defiance of the word Balthasar Menzer (professor at Marburg and called Christ's bride and household, but also directly, that of God, deny that they are the bride of Christ by faith. Giessen, died 1627) writes: "In the ordinary calling God is to say, outright.

Our orthodox fathers, who were so firmly convinced does not use the ministries of angels, but the ministry of Thus it is written: When Christ had asked all his that there was no empty verbiage in the Scriptures, but His church, to which Christ has commanded the keys of disciples, Who do you say that I am? Then Simon Peter that everything the Scriptures said was true. Our the kingdom of heaven Matth. 18, 17. 18. and the word answered and said, Thou art the Christ, the Son of the orthodox fathers, who were so firmly convinced that there and the sacraments Rom. 3, 2. 9, 4. as His bride, living God. And Jesus answered and said unto him, was no empty verbiage in the Scriptures, but that Therefore the whole ministry of the church is Ephes. 4, Blessed art thou, Simon the son of Jonas: for flesh and everything the Scriptures said was full truth, on which one¹². 1 Cor. 3, 21, and the pastors are called ministers of blood hath not revealed this unto thee, but my Father could firmly rely, live and die, therefore also vividly the church, 1 Cor. 3, 5." (Exeges. A. C. p. 648.) which is in heaven. And I say also unto thee, That thou recognized and believed in the great glory that believing Friedrich Balduin (Prof. at Wittenberg, died 1627) art Peter, and upon this rock I will build my church; and Christians must possess, since they are called Christ's writes: "The church is Christ's bride Job. 3, 24. and the gates of hell shall not prevail against it. And I will give dear bride in God's Word. spouse Ps. 45, 10. and the mistress of his house Ps. 68, thee the keys of the kingdom of heaven. Whatsoever

For example, Luther writes: "Therefore let us also¹³.; as therefore the keys of the thou shalt bind on earth shall be bound in heaven: and learn, as Christians (who have their treasure and Master of the house: are given, so also Christ, the master whatsoever thou shalt loose on earth shall be loosed in of his house, which is the church, has given the keys to heaven." Matt. 16:15-19.

his bride, who confides them to her servants, who are With this passage the pope wants to prove that he called stewards or stewards of the mysteries of God." alone has the keys of the kingdom of heaven or the keys (De casibus conscientiae p. 1104.) of the church, because he is Peter's successor, to whom

Johann Gerhard (Prof. of Jena, died 1637) writes: Christ alone hands over these keys. But first of all, the

It is, after all, quite wrong to understand by the "Jerusalem that is above," as many do, the triumphant church. Luther writes: "Now the heavenly Jerusalem which is above is nothing else than the dear church or Christendom, that is, it is the believers who are scattered to and fro throughout the world, who all have one gospel, one faith in Christ, one Holy Spirit, and one sacrament. One Holy Ghost, and one Sacrament. Wherefore thou shalt not understand the little word "above" as speaking of the saints apart from this life above in heaven, which some teachers call *ecclesiam triumphantem* (the triumphant church), that is, the Christendom or church which is never in the field, but has already overcome and conquered all things; but of the church or Christendom, which they call *ecclesiam militantem*, that is, the church which is not in the field.

"To whom the keys of the kingdom of heaven have been pope cannot prove for all eternity that he is Peter's given by Christ himself, with him is the right to appoint successor, since he does not lead Peter's teaching, but the church servants, rather, as a true antichrist, rejects, condemns, and

because by the keys the church authority is understood, curses Peter's pure evangelical teaching. *) And of which a part is the right to appoint and set the church secondly, even if the pope could prove that he was servants. Now the keys of the kingdom of heaven were Peter's heir to the throne, he would still not have proved given to the whole church by Christ (Matth. 16, 19), that he was the heir to the throne.

therefore the church is Christ's spouse (Ps. 45, 10), *The ancient Church Father Ambrose rightly said: "He has not the inheritance of Peter who has not the faith of Peter. (De poenit. 1. I. c. 6.) bride (Joh. 3, 29), honor (Ps. 68),

Who are yet in the field, and must fight with the enemies, that is, with sin, death, the devil: c., thou shalt understand eö. And let me not think such things strange, nor take them for wonders; since it is said of the faithful that they have their walk in heaven, as St. Paul saith to the Philippians in 3 Cap. V. 20. saith, Our walk is in heaven-, not comprehensibly, by reason of space or place, but so far as a Christian believeth." Opp. tom. VIII, 2S32.

that he alone possesses the keys of the kingdom of heaven or of the church? Christ certainly promises Peter these keys in the passage quoted, but why? Because he had made the confession of his faith that Jesus was the Christ, the Son of the living God. But if Christ gave Peter the keys for this reason, then all those who believe and confess like Peter must have them. Far from the passage admonishing her to eat and drink quickly. This the nun Matth. 16, 15,-19. being able to serve as a support for Pabstism even in the slightest bit, it rather sweeps out all popery, coarse and subtle, whether it be found in Pabstism or elsewhere, in the most thorough manner. This passage shines like a sun into all the nooks and crannies of every hierarchical being, that is, of every priestly pride and priestly rule, and draws its Christian essence into the light. It is a word of thunder from heaven against all who delight to exalt themselves even above the least believing Christian. For in this passage the keys of the church or of the kingdom of heaven, that is, all the church rights and powers of Christ the Lord himself, are clearly and unambiguously granted to all who believe and confess with Peter, that is, to all true believing Christians, to the whole church, and to every little heap of Christians, however small and despised. He who denies them is a *sacrilegious* man, that is, a robber of the church and of God, and thus enters the kingdom of Antichrist as his servant and accomplice.

He then told a story about a bishop who had a sister And Dr. Luther said, "He would have begged some from the gallows to be given life, but after a few days they would have stolen again and would have been hanged immediately afterwards. Therefore Joab's counsel was much better than that of David the king. supper prepared and asked the sister to be his guest, 19. qualis quisque est, talia loquitur. Oratio est character animi. When the heart is full, the mouth overflows. By the song you recognize the bird, for it sings as its beak is grown. I have often and often desired that the people of Bohemia, so called the Waldenses or Pickarten, should show me their faith clearly and distinctly, that I might know how near or far they were from us, or from the right Christian mind, Especially because they were condemned and proclaimed heretics by the papists, and yet such a beautiful, apparent character and serious diligence of discipline and good works was found in them, that even in our clergy and monks no such thing was to be seen or heard. This is true, and our clergy must confess it themselves. Since I have read many of their writings and books, and yet could not understand some of their words and speech, which they used in the sacraments and matters of faith, (for they sound much differently in my ears, neither do we speak of them,) and I know well that one ought not to quarrel about words and speech, where otherwise sense and opinion do not quarrel against each other, (every bird sings as its beak is grown, and, every language has its own way of speaking of the matter, as all this is well found, where one language is to be interpreted into another,) we came together at last also to speak of it orally.

Therefore the teachers of the church before the rise of the papacy and the witnesses of truth during the reign of the papacy in the temple of God and all orthodox teachers of our church have interpreted the passage Matth. 16, 15-19. in such a way that in it by no means Petro alone, but in and through him the whole church, that is, all believers have been given the keys of the kingdom of heaven or the church. (To be continued.)

(Sent in by Past. Hoppe.)
Proverbs in Luther's Writings.

(Continued.)
17. *ibi oaput melancholicum, ibi diabolus habet paratum balneum.*
"They say, and it is true, *ubi caput melancholicum, ibi diabolus habet paratum balneum.* (Where there is a melancholic and melancholy head, which deals with its own and heavy thoughts and eats itself with them, there the devil has a too-judged bath.)" And said Dr. Luther: "I have learned by experience how one ought to keep himself in temptation. Namely, whoever is afflicted with sadness, despair, or other heartache, and has a worm in his conscience, let him first hold to the comfort of the divine word, and then eat and drink, and seek the company and conversation of godly and Christian people, and he will be better."

Once a young boy of 18 was imprisoned for theft. Now the judge and the scoops would have gladly delivered him from the gallows for the sake of his youth and set him free. Then he said, "Take me away at all times, for I am in danger. If you let me go, I will start stealing again from where I left it. Therefore, he who deserves death, let him go away always!" And Dr. Luther told the old proverb: A thief is nowhere better than on the gallows, a monk in the monastery, and a fish in the water. (To be continued.)

(Submitted.)

Luther Association. *)

When, on my way back from Germany, I heard an announcement in one of my former congregations after the sermon that a Luther association had been formed in the Missouri Synod, my heart leapt for joy. For I have experienced for myself, praise be to God and thanks be to God, what a blessing one has by reading Luther's writings, and I must agree with Calvin in this, that one finds more spirit and power on one page in Luther's writings than in whole books of other teachers. Thus, on my travels in Germany, I have been able to learn from so many otherwise dear pastors and school teachers that they lack the use of Luther's writings; and here in this country many a one calls himself a "Lutheran pastor," and unfortunately does not possess the precious works now so cheap (and also all too often the delicious doctrine contained therein). It is said that Luther's works are too costly for the common people; this may well be so, but perhaps often not. The selections are deficient; this is true when I look at Zimmermann's "Geist aus Luthers Schriften," Vent's "Auswahl für das Bedürfnis der Zeit;" Goßner's "Auszug aus Luther's Schriften," for example, and compare them with Luther's works. But now a work for the people is to appear, which is not too expensive, and is certainly sufficient and unchanged; it is to surpass by far the previous carvings; and what would be more ardent to wish than that our dear Lord Jesus would give prosperity to the publishing and quite a lot of willing hearts to acquire it! Every Lutheran Christian should possess it, in order to examine for himself what treasures our church has. And just believe me, dear fellow Christian: there is more in Luther's writings than you know and can pay for. Now you will gradually hear and admire what spirit was in this Luther; you will curiously investigate how purely, strikingly, clearly, and thoroughly he explains the articles of faith; how deliciously, for example, he explains individual pieces of the Holy Scriptures, as if he were the only one. Scripture, as

B. the first book of Moses, the Psalms, most of the prophets, the core chapters of the gospel of John, etc. You will be surprised how purely he teaches the doctrine of Holy Baptism, the Office of the Keys (or Confession), Holy Communion (especially that the words "Holy Communion" are not used). You will be surprised how purely he sets forth the doctrine of holy baptism, the office of the keys (or confession), holy communion (especially that the words "this is my body" still stand firm), of excommunication, usury, sin in the Holy Spirit, sorcery, and so on. And if God keeps the world standing for a long time and the Luther Society does not become lame, Luther's letters, table speeches, songs, and other things will also come to light.

O Germans! the market is at the door, gather, gather, gather!' - I would also like to give some advice concerning the reading of these Lutheran writings that are now going out; namely, that one should not wrap them in a sweat cloth and worry that they might become dirty but rather that they should be read in a way that is

but that they be read in such a way that wife and child, servant and maid, and all that belongs to the household, can also hear something of it. The best time for this is probably at noon at the table after the meal, when everyone is still sitting together, and especially the peasant likes to rest a little. And if I were a parishioner, I would not give my pastor a moment's peace until he gave an evening of Hiezu every week, and there would probably be some friends who would attend. In such communal reading, many a thing would be found between the lines; many a person would be prompted to ask for information; and thus our Lutheran writings would come into one's house, memory, heart, and life. This is my advice; but let us hear further what advice Luther's trusted friend, Nicolaus von Amsdorf, gives on February 18, 1555, "to his dear Prince John Frederick and to all pious Christians and saints on earth. He writes: "Although the dear holy man of God often wished and desired that his books should perish, and that everyone should be moved and driven to read the living spring and fountain of the Holy Scriptures (for which alone he wrote and did everything), we must nevertheless see and pay more attention to what is useful and necessary to the Christian Church than to his wish and will.

For I truly know that since the time of St. Paul his equal has not come on earth. Since the time of St. Paul, no one like him has come on earth who has explained and interpreted the Holy Scriptures with such seriousness, spirit, and understanding, and who has refuted and overthrown all errors, false teachings, and heresies, especially the first and last, even the worst and most harmful heresy that ever came on earth; that good works are necessary for salvation, by the word of God, as powerfully as our dear Dr. M. Luther, of holy memory. Nor has there ever come, nor will there ever come, anyone who has so clearly, gloriously, and certainly established and proved the articles of our holy Christian faith and the two sacraments, which Christ our dear Lord and Saviour instituted, instituted, and commanded us to keep, by God's Word, and especially by the Lord's Supper, against Zwingli and his followers, as he has.

Therefore, what benefit and piety will bring to read Dr. M. Luther's books, I will let the readers experience for themselves. So there is and also shows the deed in itself, as one says: The work praises its master. For before Dr. Luther's time, no one knew, not even the best and holiest monks themselves, how to get rid of sins and reach heaven and become blessed. For this reason, each one sought and chose his own way, by which he wanted to attain grace so that he would be saved. But from the blessed memory of Dr. M. Luther we have now thank God, learned much differently, namely, that there is no more than one way and means to attain grace and salvation, namely, faith in Jesus Christ, our dear Lord, and so on.

And if we had no other use nor piety from Dr. M. Luther's, holy memory, books, than this piece shown above, then we should still hold his books dear and valuable, and never ever let them leave our hands.

Now all the articles of our Christian faith are so clearly and certainly explained in Dr. Martini's books of blessed memory, as reported above, that even the gates of hell, with all their scales and limbs, can neither say nor raise anything against them; so irrefutably has he established, proved, and confirmed them with God's Word. And especially these three articles, that there are three persons in one divine being; item, that Jesus Christ is true God and man; and the doctrine of justification. To these may also be added the revelation of the Antichrist at Rome. These articles of our holy Christian faith have not been so clearly explained, proved, established, and confirmed from the Scriptures by any doctor since the time of the apostles; therefore his books are not to be paid for with all the world's goods and money. For this we can never thank God enough that he has awakened this man, his chosen armament, Dr. Martinum, by special grace and given him to the German nation.

For this reason I have commanded these books of Dr. Martin Luther, the holy man and faithful servant of Jesus Christ, not to the stargazers, who prophesy from the stars how people should fare, but to the pious and simple-minded Christians to read them with earnestness, deliberation, and diligence.

So that such a precious, great and inexpressible treasure of Dr. Luther's books may not be stolen from the church, nor suppressed or lost, but remain and be preserved together, nor be sullied, changed and falsified by the addition of other books with human wisdom, these books of Dr. Luther are completely pure and unadulterated. Lutheri are entirely pure and unadulterated, in which nothing is added or mixed, but as the dear man of God himself wrote, read, or preached them, from word to word, for the sake of our descendants, have been commanded to be printed." (Preface to the Jena edition.)

One of the many testimonies of Dr. Hieron. Weller on Luther's writings is thus: "Luther knew how to counsel and comfort masterfully in all kinds of anguish, distress, accident, adversity, and temptation, and in this he far surpasses all teachers in Christendom that ever were, or may come; which he could not have done if he had not had so rich a spirit, and suffered so many tempests and murderous blows from the devil."

And in Benj. Lindner's edition of Luther's letters, the preface says: "Luther's writings praise Jesus Christ, the Crucified and Glorified, to the wretched and the poor, the weary and the burdened, the stupid and the afflicted.

They are very warmly attracted to the Lord, his righteousness, grace, and salvation, all the treasures of the gospel, and all that belongs to the grace of the new covenant. These awaken and encourage such souls to the simple and purifying faith, and show how to attain to it; indeed, these are perfectly to the taste of such hungry and eager for salvation, as they point out to them the straightest way how they are to obtain the satisfaction of their desire and attain to right rest. And the experience of former and present times has shown that souls who were simple and very ignorant, but who have been awakened, have obtained the blessing by reading Luther's writings, that a right light has dawned upon them to understand the ways of faith, to learn to know Christ alive, and to take hold of him; for which the name of the Lord be praised."

Mrs. Besel.

The Altenburg Bible Work.

Already in the second number of the present volume of the "Lutheraner", Pastor Schaller has brought the joyful news to his dear readers that the first volume of the so-called Altenburger Bibelwerk, long longed for by so many, has finally appeared, and he has reported what is necessary about the contents and the layout of this volume, also reminding those who already have the Altenburger New Testament, which appeared earlier, of the great advantages and the extraordinary usefulness of it, which they have undoubtedly recognized and experienced from its use.

However, we cannot but remind our readers once again of this magnificent work, especially those who do not yet possess it.

Four years ago, in 1856, when the New Testament of the Altenburger Bibelwerk was to be printed, we had a pamphlet printed in which, among other things, we gave information about the nature of the work for those who did not yet know it. For the sake of such readers it will not be superfluous if we reprint here what we wrote about it at that time. It is as follows:

"It is to the eternal praise of the Bereans that the Holy Spirit himself testifies to them: "They were the noblest of those in Thessalonica; they received the word willingly, and searched the Scriptures daily to see if it was so. (Acts 17:11) And with this the Holy Spirit Himself testified, as in many other places, that nothing is so necessary and so wholesome to a Christian as to read and search the Scriptures themselves diligently and daily. All the noble men of God who have published all kinds of godly writings for the edification of Christianity, therefore, have herewith

The Bible is a book of all books, and it is in no way intended to lead Christians to seek edification in human books alone, instead of in the holy book of the Bible itself. Rather, all righteous scholars of God have written their writings precisely to drive Christians through them into the book of all books, the Bible itself.

Therefore, when the man of God Luther once let the first part of his church postilion go out, he wrote at the end of it: "Into it, into it, dear Christians! and let my and all teachers' interpretation be only a scaffolding for the right ban, so that we may grasp and taste the plain, pure Word of God itself, and remain there; for God alone dwells there in Zion." But as eager as all true Christians are to draw the counsel of God for their salvation from the fountain itself, yet, as is the case in the day, not a few are often kept from doing so, because in many passages they must answer the question, "Dost thou understand what thou readest?" with the eunuch of the land of Moors, "How can I, if no man guide me?" Acts 8:30, 31.

And certainly many a householder would like to gather his family daily around his table and read to them the precious Word of God over and over again from beginning to end; but he is sorry that he lacks a Bible which at the same time contains instructions for understanding and wholesomely applying what he has read.

There is, however, praise be to God, an edition of the Bible in which a devout Christian can find everything he could possibly want for this purpose. This is the so-called Altenburger Bibelwerk. It is called the Altenburger because it was compiled by the blessed General Superintendent of the Duchy of Saxony - Altenburg, Dr. Johann Christfried Sagittarius (the editor of the Altenburg edition of Luther's works), and appeared in print for the first time in the city of Altenburg in 1676. This Bible work contains first of all the entire holy Scriptures of the Old and New Testaments together with the Apocrypha according to the translation of Dr. Martin Luther, together with his so valuable marginal notes and truly golden prefaces to most of the books of Scripture.

Furthermore, in this Bible there is a special preface before each chapter. The purpose of these prefaces is to prepare, awaken and encourage the reader or listener to read or listen to the following chapter, so that it may be done with proper devotion and blessing. These prefaces before each chapter were written by an old godly preacher in Breslau, named Franziscus Vierling, who published them in 1569. Furthermore, in this Bible 2. after each chapter there are the "Summaries" by the well-known friend and co-worker of Luther, Veit Dietrich, formerly a preacher at Nuremberg, who published them on the Old Testament in the year

1540 and on the New Testament in 1544. The "Summaries" are of such a nature that they state in the Summa the content of the chapter read, give the interpretation of the passages found therein that are difficult to understand, and instruct the reader how he is to apply what he has read for his salvation. Often the chapters, if they are somewhat longer, are divided into several sections, and then each section also has its own preface and its own summary.

Since the blessed Luther had already published Summaries on the Psalter, Veit Dietrich did not prepare any new ones, but included these Lutheran Summaries on each Psalter. Finally, in this Bible, after each chapter or chapter section, there is also a short votum or prayer by the above-mentioned Franziscus Vierling. There are, to be sure, many other splendid German Bible works with a thorough interpretation, among which the so-called Weimar Bible work is without a doubt the most excellent as far as completeness and thoroughness are concerned; all the others, and also the Weimar Bible work, are of such a nature that they are not well read aloud, and the simple-minded cannot always find their way into them, since they usually contain abbreviated explanations of the individual words and sayings. The Altenburger Bibelwerk, on the other hand, is arranged in such a way that one can read everything, the Preface, the Chapter, the Summarium, and finally the Little Prayer, without interruption, and yet in this way be guided to the right understanding and wholesome use of the relevant part of the Word of God and, under the gracious effect of the Holy Spirit, also be brought to it. Everything that is merely necessary for scholars is left out, the main thing is always pointed out, and the focus is on edification. In this way, the entire holy scripture is prepared for even the simplest reader in such a way that he can stroll through it as in a beautiful paradise and pluck the sweetest fruits from each chapter as from a tree of life; and thus, especially every householder has the most delicious means, if he can only read German, to hold the most beautiful, edifying home service every day. Every preface with its chapter, summarium, and closing prayer contains such a wonderful sermon for the home and family that a householder cannot provide his family with a more abundant and better supply of healthy spiritual food than by reading such a passage to them every morning and evening.

Feeling the need for such a book, several zealous Bible lovers here and there, who were familiar with the Altenburger Bibelwerk, have expressed the wish for a number of years that it be reissued and given back into the hands of the local Christians. Thus, at last, the local German Evangelical Lutheran Central Bible Society has, in the name of God, decided to publish it again.

Resolved, That the work be reissued and printed unaltered in the local printing office of the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

First, however, the beginning shall be made with the New Testament alone. The necessary steps have already been taken to be able to begin printing in the next few days....

Finally, it should not be necessary to encourage Bible friends who read this to promote the early appearance of this glorious work by hurriedly sending in their own prenumeration or subscription and by gathering prenumerators and subscribers among their acquaintances. On the contrary, it is to be expected that all friends of the Bible will give fervent thanks to the faithful God for having already so graciously promoted the coming into being of this blessed work, and will seize with joy the opportunity to be able to receive from God's hand once again a treasure for themselves and for thousands of others, from which such an incalculably rich blessing can be expected for time and eternity as perhaps could not be hoped for from any other book in the world.

May God, the Father of our Lord Jesus Christ, who desires that all men be helped and come to the knowledge of the truth, continue to rule over this undertaking, which was begun solely for His glory and for the blessedness of our fellow redeemed. To make many hungry and thirsty through his Holy Spirit for this pure bread of life offered to them, and especially to help that the whole work may soon be delivered into the hands of many thousands, and that it may then become an instrument for the salvation of untold multitudes, both temporal and eternal, until the last day." -

Thus we wrote on Sept. 12, 1856. With joy we can now report that not only has the New Testament of the Bible work described been in print for more than three years, but that now also the first part of the Old Testament, containing the five books of Moses up to the book of Job, has appeared in print and can be purchased from Mr. A. Wiebusch and Son in St. Louis, Mo. for \$2.25. Now, then, every Bible lover hastens to purchase this treasure. As the book, well bound in leather, printed on beautiful white paper with beautiful large clear letters, contains 724 pages, together with 28 pages for the prefaces, in large format, it is also very cheap, quite apart from its priceless contents. No one should fear that the work will remain incomplete. Mr. Wiebusch has already started the second volume of the Old Testament. The more all lovers of the Word of God will hurry to buy the first volume, the faster they will put Mr. Wiebusch in a position to have the second volume of the Old Testament follow and thus complete the costly work. Once it has been completed with God's help, how will the

then all who have helped to make this possible will agree. Only this much came to light immediately, that rejoice! And the complete Altenburger Bibelwerk, which California is a country in which the pure word of God is has appeared here again, will then be a beautiful expensive and the German Lutheran population there monument to God's glory that even in America, in these has been a herd without faithful shepherds. Yes, there last sorrowful times, there is still a great multitude of seems to be a repetition of the condition described in souls to whom the Word of God is dearer than gold and Jer. 5:30, 31. *) Pastor Beehler therefore has a great silver. The Lord grant it by grace. Amen!

(Sent in by Past. Beyer.)

Consolation and glory of the afflicted and reviled Christians.

Lovely hangs the grape on the vine, Each berry full of golden juice, And, as if to tempt thee, It shimmers in splendour of colour; But never the noble wine beads In the quickly faded cover, Soon it sags, withers and dries up: The blood of the grape hath but the fulness of the spirit.

Christians, we are God's noble grapes, He filled us with his Spirit, And with God-breathed childlike faith We take what he hands us. But in vain we received the power, Are we ever blest of fortune; Easily is our faith slackened: Cross only makes skillful in the Lord's service.

When sorrow wipes the woes from the cheek, When the heart sighs as under a penny's burden, It cries: O Lord, to thee is my desire, Thou that hid'st thyself; That is winepress pressure, the cover jumps, That escapes the child's desire, That is wine scent, that penetrates to the sky, And it is the faith, that brings it to the sacrifice.

The enemy laughs at my tears with scorn, He thinks he has done me harm, He can therefore think himself proud and happy; Have your happiness in your delusion - You serve me, you are my servant: Let your scorn and reproach be pressed, God makes wine out of weeping, He strengthens the heroes in battle with it.

Soft pusillanimity in thy deepest woe, Thou art in flour's heap the noble fruit. Heaven's gardener, embrace me, Then all fear and care flee away. Christians, who give thanks to God for joys, Let us also glory in tribulations; Soon what here weeps, sighs, and aches Will join the choirs of angels in rejoicing.

News from California.

According to a letter received from Mr. Pastor Jacob M. Beehler from San Francisco, California, he arrived safely in the aforementioned city on August 24 after an extremely happy 24-day journey *). Already a few days later, the same has also in the church of a so-called Lutheran congregation there, which shortly before had removed its previous rationalist preacher because of immoral behavior, received the opportunity to preach God's word. However, nothing can yet be said about the prospects of the pure preaching of the Word of God in the countryside there, during which he preached twice on the ship.

and difficult work ahead of him, which is all the more difficult because he stands there so completely alone at such a great distance. May all who desire that "what was lost be sought again and what was lost be brought back" and that the ruined walls of Jerusalem be built, diligently intercede for our dear brother Beehler, whom alone the love of Christ and of the poor souls so dearly redeemed by His blood has driven away from his home into a distant spiritually desolate land, that God may strengthen his faith and bless his hard work. Also further support for his livelihood should not be superfluous for a longer time. The present address of the dear brother is:

ksv. ck. LI.
<7are 0/ Hieher" Hotel, 206 MMtLomeri/"t.,
Lan ^ranorsco.

We communicate this address to encourage friends of our Beehler that they may soon please and strengthen him by a letter visit in his solitude.

(Submitted.)

Harvest bag and synodal bag.

There are two sacks that are noteworthy this year. One is a full, fat, round, blessed and heavy sack. Everybody knows it, especially the northern states of the Union. News of this extremely blessed sack has spread to all parts of the world. The oldest settlers of this country do not remember such a beautiful golden sack. It bursts the barns and breaks the grain floors, it piles itself in heaps and stores itself in ricks. The sack-bearers sweat and laugh, sit and smoke the pipe with full clouds.

The other sack is a hag'r and mag'r, shallow and light, thin and scrawny, torn and tattered. It is known, too, but it is not wanted. It is always empty, seldom is anything put into it. Often you turn it over ten times before you put it in; then there are so many holes in the sack that everything immediately falls into its proper place. It looks like a beggar's sack, but it is nothing less than that. It is one of the Lord's baskets of bread, for the sake of which alone he blesses the first sack so abundantly, that others may be filled just as abundantly. This he does not beg, but this he has commanded. Nevertheless he leaves free will to everyone. Now he sits at the right hand of God and looks down on earth. There he seeth that the ruler is the miser.

*When Rev. Beehler wanted to preach for the first time, they shrugged their shoulders, because he would hardly have an audience, since it was - bird shooting!

He saith, I will send for three years. Now the people lament and complain, thinking that they would gladly fill the Lord Christ's breadbasket, if only they had something. So he asked for it, and blessed the sack abundantly, saying, "Now they will also fill the synodal sack abundantly.

(Submitted.)

How God protects by a presentiment, there are strange examples of it from old and new times. Such a case also occurred on the occasion of the sinking of the steamer "*Lady Elgin*" on Lake Michigan in the night from the 7th to the 8th of March, where, as the readers already know, more than 300 people met a horrible death. Under the 18th b. M. the "Banner undrich in spiritual and physical refreshment for those Volksfreund" edited here reports the following:

"Mr. H. A. Kusel, merchant at Hartford, Washington Co. was at the time when the

"*Lady Elgin*" went down, in Chicago. He had determined to travel here by steamer, and had already purchased a ticket for the voyage. On the wharf, however, he was suddenly seized so violently by an indefinite presentiment, as if some great calamity were about to befall him, that he turned back and decided to make the trip by rail. That presentiment saved his life." The godly Scriver, who in his sermon on the melancholy and sadness of believing souls also mentions, among the causes of the same, the deplorable condition of the present world, which is becoming more and more godless and atheistic, comes to speak, among other things, of the peculiar phenomenon of presentiments, and expresses the following as his conviction: "This can be explained and strengthened by the contemplation of the foreboding or heartache that a man sometimes feels when a great misfortune is about to befall either himself or his own, or when his absent and often distant friends are in a bad way ... Oh how often one hears a father or mother, a spouse, a sister or brother complain: "Oh Lord God, how afraid I am! how heavy is my heart, how painful is my heart! It is as if it wanted to burst in my body, I cannot leave myself for fear, etc.-and then they learn that one of their children or close relatives was at that time in great distress, in danger to life and limb, and was sometimes saved from it, but often also perished in it. I believe that it is also through God's power and goodness that this happens.

of the holy. Angels, or otherwise in a manner unknown to us, that believing souls sometimes feel great sadness, and know no apparent cause of it at the time when such dreadful abominations go for." (Treasury of Souls 4th Thl. 5th Homily.)

F. L.

Milwaukee, Wis. 20th Sept. 1860.

The echo of the 300th anniversary celebration of the Religious Peace concluded at Augsburg in 1555 celebrated at St. Louis, Mo. in 1855.

From the written legacy From

Joh. Gottl. Kühling, formerly master carpenter at St. Louis, Mo.

This little book has just been published by Mr. A. Wiebusch and Son here. We call the attention of those who participated in the beautiful peace festival in St. Louis 5 years ago. The booklet contains on 24 pages the exact description of the celebration in naïve rhymes with, explanatory remarks and some songs composed for that celebration; it is well worth the 10 cents that it costs, as it lovingly renews the memory of the days that were so celebrating.

Church News.

The Lutheran congregation at Mequonriver, which has been vacant since spring due to the removal of Rev. Günther has been vacant since spring, has now received a pastor again in the person of Mr. Friedrich Ruff, former pastor of Bloomington, Ills. The introduction of the same took place on the 15th Sunday after Trinity by the undersigned and his assistant preacher, Mr. Rev. A. Brose, after the Introductions form of the Church of Saxony's Agende.

The Lord grant to the called, abundant... to water what has been faithfully planted by his predecessor.

Milwaukee, Sept. 20, 1860.

Frederick Lochner, Pastor.

Address: ktzv. Rusk, Nsesnonriver, Osaukos Oo., 1Vi8.

Receipt and thanks.

For L. Schick of the Women's Association in the congregation of the Rev. Müller, Chicago, Ills. \$2.00, from the Virgins' Association in the community of Mr. Past. Wunder \$4.00, by Mr. Naithel in Chicago \$10.00, by J. Kraus in Chicago \$1.00, by the congregation of Mr. Past. Franke in Addison \$6.52, in the same parish by H. Buchholz \$2.00, W. Buchholz \$2.00, H. Bartling \$1.00, W. Stünkel \$1.13, W. Heuer \$1.00, W. Precht \$1.00, by the Virgins' Association in the same Municipality \$1.50..... , \$33,15

For Georg Bartling in the community of Mr. Past. Franke by Friedr. Marquardt \$2.00, by H. Frömmling \$2.00 4,00

For A. Mäschy from Christian friends in Zilienople, Buttler Co., Pa. \$14,19, from the Gem. of Hrn. Past. Brauer zu Pillsburg \$10.00, from the lünglingS-Verein ibid. \$5.00 29.19

For B. Bnrfeind and G. Markworth by Dr. Bünger of the Gem. zu Altenburg, Perry Co., Mo. 22,00

For H. Allwardt by teacher Herpvltshemrr of D. Schweighardt 3,00

Collected for C. Seuel at the infant baptism of Mr. Jording at VincenneS, Ind., \$1.50, from the women's club there skirt and trousers; from some members of the congregation there 7.05

For G. Hild of the Lutheran Inth. Gem. in Pittsburg \$4.37; collected at the wedding of Mr. Teacher Bytzow in Pittsburg, Pa. \$4.05, by. Ms Keil \$5.00 13.42

For Aug. Fr. Bellin by Mr. Prof. Flirschmann from the congregation in Cape Giradeau \$8.00, from the Women's Association of the congregation in Baltimore \$3.50, from Mr. Joh. Pritzlaff, Milwaukee, Wisc. \$3.00. 14.50

For H. Evers of the congregation of the Hm. Past. C. Swan to Cleveland, O., by H. E. Both- 5.00 For F. Keller from H. Leonhard Schnell, Liverpool, Medina Co, O., 1.00

For G. Wambsganß from Mr. Past. Wambsganß collected at the wedding of Mr. Mehrhenke 5.00

For W. Hoffman" by the Women's Club of Monroe, Mich. 5.00

For F. Möller and H. Brackfühler of the lünglingSVerein of the congregation of Mr. Past. Lindemann of Cleveland, Ohio, 4.00

For H. Grupc from the lünglingS-Verein der Gem. deS Herr. Past. Wunder in Chicago 10,00

For F. W. Stellhorn by Messrs. F. Kanne, H. Hilbrecht, C. W. Sander L \$2.00; Mr. A. F. Siemon \$2.50 and J. Kmdoh 50 CtS., of the Fort Wayne Women - Association Dresses worth \$7.00 16.00

For H. Grupe by Mr. Past. Wunder in Chicago \$3.50, by Mr. J. Fehd in Grosspoint, Ills. 50 Cts. 4.00

For Aug. Krome a. d. Gem. d. Hrn. Past. Lochner from his "Opfer-, Schüler-, und Nothwehrblatt" (sacrifice, pupil, and emergency defense sheet) \$4.60, from Messrs. Past. Brose \$1,00, I. Pritzlaff \$3,00, J. Hanschke 25 Cts., Schubert 1,00, Huck 50 Cts., Knak \$1,00, Richter50 CtS. Teacher Bodemer 50 Cts, Mitzlaff 50 Cts, F. Otto 25 Cts, Kronenberger 50 Cts, H. Stark \$1.00, J. Beckmann \$1.00. Desgl. from Mr. Diez a violin, from Mr. Laudon a vest 15.60 For Joh. Walther from Mr. Joh. Bicrlein in Frankenmuth, Mich. \$1.00, from Mr. Past. Hattstädt from the Michigan Zd'glingskasse \$2.50. 3. 50

For Heim. Walker of the lünglingS-Verein zu WestCleveland \$3,00, of the Jungfrauen-Verein ebenendaselbst, \$2,21, 5, 21

For Karl Rittmaier from the gentlemen: Ranzenberger skirt and trousers stuff; Arnold \$1,50; Schäfer \$1; A. Rummel \$1; Valier 50 Cts.; Weber 75 Cts.; Kachelriß 25 Cts.; Reichle 25 Cts.; Schrott 25 Cts.; Vates 25 Cts.; Joh. Hubinger 50 Cts.; Schämet 50 Cts.; Joh. Zucker 25 Cts.; Riedel 50 Cts.; Haibisch 25 Cts.; Wittmann 25 Cts.; Honold 50 Cts.; Schwarz 25 Cts.; Streb \$1; Hemmeter 5l) Cts.; at a baptism by Mr. Schäfer \$2,75; by Mr. Gottfried Ottner \$37,36, Herzner 25 Cts. 51,11

For F. W. G. Maleschka of the Women's Association in New York 5 shirts, 3 pairs of stockings, 4 handkerchiefs, 4 neckerchiefs, a linen skirt and in money \$10; of Messrs. Lamprecht in New York \$5; Heinrich Birkner there \$10; L. Schweitzer \$1; E. Krieg in Flushing \$5; A. Dohrmann in Strattonport \$1.50; Joachim Birkner in New York \$5; J. H. Bergmann the. \$5; by Mrs. Damm in New York \$1; by Mrs. Pickel the. \$1; by Mr. Past. Goehlinger from Messrs. M. Geuder \$2; H. Geye 1 pair of shoes46 .5l.

For H. Evers from the congregation of the Rev. Schwan at Cleveland, O., by Mr. E. Voth\$14; by the Women's Ass. that. \$3,50; by Mr. Cantor

Brewer that-, collected at the wedding of Mr. Bergmann \$2,03; fromMr. Past. Schwan and various parishioners" in money and other things \$1928 .5

For Louis Deckmann from the Missionary Fund of St. John's Parish, Williamsburgh \$18.00, from the Virgins' Association the. \$7.00, from the Young Men's Association the. \$5,0030 ,0

For Hermann Loßner of the Jungfrauen-Verein der St. Paul Parish of Fort Wayne \$4.00, further from the following gentlemen in Sheboygan: Past. Stecher \$1.00, Heinr. Pape \$1.00, E. Wetzel \$1.00, F. Stoehn Jr. \$1.00, G. Heinicke 53 cts, Diestelhorst 50 cts, H. Engelking 50 cts, Wunderlich 50 cts, Bodenstein 25 cts, W. Loßner 25 cts, Bro. Stoehn Sr. 25 cts, Rudolph 10 cts, Schneidewind 12 cts, from the parish in Sheboygan by Hm. Past. Stecher \$5,27, 16,l

For C. Seuel of the lünglingS Association of West Cleveland \$3.00, of the Virgins' Association that. \$2,20, 5/

For Georg WambSganß on a wedding collected by Mr. Pastor Schnmann85..... ,00
For Christian Friedrich Keller 15.62
...of course..:
81.00 from Mr. Pastor Jüngcl; 81.00 from Mr. Johann Otterbacher; 82.00 from Mr. Leonhard Schnell; 81.00 from Mr. Heinrich Haserodt; 25 CtS. from Mr. Jakob Metzger; 50 Cts. from N. N.; 62 Cts. from Mr. Joh. Möhle; 81.25 from Wittwe Maria Etzel; 50 CtS. from Catharina Bon; 50 Cts. from Magdalena Bon; 50 CtS. from Matthias Keller; 85.00 from Martin Keller; 25 CtS. from Mr. Jvkob Reisinger; 25 Cts. from Mr. Georg Lutz.
For Friedrich Lankenau by Martin Lehman"4.06
For Wilhelm Hoffman", Burck, Grob and Gärtner 10.00 nehmlich:
86.00 from the Women's Club in Roseville; 83.00 from the Women's Club in Monroe; 81.00 from an un-named in the parish of the Rev. Lemke
For Christian J. G. Burk vonr Jungfrauenverein in Adrian, through Mr. Pastor Hattstädt5.00
For Chr. Grob, W. Hoffman" and K. Gärtner---- 24.50 nehmlich:
87.50 from the Women's Club at Monroe; 6.59 from the Young Women's same; 87.00 from the Young Men's same; 81.00 from Mrs. Beyer; 81.00 from Mr. G. Kronbach; 50 Cts. from Mr. Ferner; 81.00 from Mr. Past. Hattstädt.
For C. <schultz, Joh. Walther, K. Rittmaier and F. Koch from Mr. W. Moll to Saginaw by Mr. Joh. Nummcl L 83.00 12.00
For Ä. Mennicke 21,50
...of course..:
818.00 from the Altenburger Jünglings - Verein; 81.00 from H. Fischer; 81.00 from Ach. Fischer; 81.50 from Ferd. Fischer.
For F. Dennert 16.51
...of course..:
82.21 to A. Walther's wedding; 81.13 on Cdr. Schröder's child baptism; 82.75 on J. Schott's wedding; 85.00 from the women's club of the Rev. A. Wüstemann; 81.00 from Trepcl; 81.42 on Strudel's baptism of a child; 83.00 from the women's association of Pastor J. Hügli.
For Ludwig Winter from the Memphis Young Men's Association Tenn. 10.00
For W. Henke from H. Scherler ans of the congregation of Mr. Pastor Sallmann, Newburg, Ohio - - 3,00
For L- H. Sprenqeler through Mr. Past Wunder of the Women's Club of Chicago 7 shirts, 3 sheets and 6 kissing covers.
For Leonhard Küntzel of the St. Pauls-Gem. of Neu-Melle, Mo. 15,10
For Johann Hörr from F. Robert 81.00, H. Niemann 81.00, Ä. Trautmann 81.00, from the JünglingsS-Berein of Pittsburg 85.00, from G. Keil 85.00, H. Langkamp 81.00, D. Köster75 Cts., Herm. Fark 75 CtS., J. Trautmann 85.00. Mrs. I. Keil 20 CtS., W. Vogt 50 Cts., W. Nictker 25 Cts., F. Speeren 25 CtS., J. Fark 25 Cts., H. Bartling 25 Cts., J. Küster 25 Cts., W. Langkamp 25 Cts., J. Jlath 50 Cts., K. With 25 Cts. 23.75
For J. Ungemach from Mr. Past. Kühn in ZaucSvUle, Ohio, 5.00
For F. Möller from N. N. through Mr. Past. Lindemann 82.00, from the Jünglings-Vereinder Gem. by Mr. Past. Lindemann, Cleveland, O., 82,004 ,00
For J. G. Nützet from the second women's association in the congregation of Mr. Past. Wunder 84,00, from the women's association in the community of Mr. Past. Müller 82,006 ,00
For W- Henke from the Virgins - Association in the congregation of Mr. Rev. Schwan, Cleveland, O., 86.00, from Wittve Böse from the congregation of Mr. Past. Lochner, Milwaukee, Wisc., 81.00, from Mr. A. Fischer from the congregation of Mr. Past. Rolf, Columbus, Ind., 81.00, 8.00
For J. J. Hoffman": From the common in Wolcotts- ville 84.36, from Mr. Joh. Aeschenburg there 37 Cts, from the common of Mr. Past. Hanser in Johannsburg 84.00, from two communal estates, that of Mr. Past. Hügli 75 Cts. 9,48
For H. and L. Hölter from the communion fund of the congregation of Mr. Past. Sallmann 85.00, collected on the infant baptism of Mr. E. Böhning 84.50, collected on the infant baptism of Mr. C. Chlert 81.70, fromF. Böhning 81.00, F. Tön- sing 81.00, E. Böhning 10 Cts, F. Titgemeier tun. 60 Cts., F. Titgemeier Sr. 11, C. Walker in Cleveland 81.00, H. Placke the. 81.00, H. H. Böhning 86.10, F. Böhning 25 Cts., E. F. Walker 25 Cts., E. Schulde 25 Cts. 23.15
For Aug. Blank of the Young Men's Association of the parish of Mr. Past. Duli received for the trip to Fort Wayne 82.00, from the Young Women's Association that. 84.50, from Mr. Winterstcin 80.50, from Mr.

from the parish of Mr. Past. W- Sihler in Fort Wayne 83,00, 815, 25
For C. Schmidt of the comm. of Mr. Past. Nei- singer at Auglaize Co., Ohio, 818.00, from Mr. I. Samerdinger a skirt valued at 810.00, from Mrs. R. Samerdinger a pair of pants, a towel, shirt, sheet, pillow, pair of stockings and handkerchief, from Mr. Past. Reisinger 84.00, from Mrs. P. Reisinger 3 towels, from Mrs. Engelhaupt vest, neckerchief, bed sheet, 2 pillow cases, a pair of stockings and towel, from Wittwe Schur a woolen blanket, from Mrs. Schlegel a quilt and a pillow, from Mrs. J. Koch" a bed sheet and towel, from Mrs. G. Koch two towels, from Mrs. Scheuerer 2 towels, furthermore: by Mr. teacher Kolb on the child baptism of Mr. H. Fcnker in Cinctnnati collected 83,50, from Mr. teacher F. Härtet 50 Cts. 36,00
For Chr. Schaefer by G. Schmidt, Saginaw City, 82.00, Wöllmer, Adrian, 82.00, J. Hvnold, Frankenhilf, 81.00, J. Hubinger, Frankenmuth, 81.00, A. Koch, that, 81.00, J. Bicrlein, das., 81.00, M. Zucker, das., 81.00, A. Rummel, 81.00, A. Weiß, das., 81.00, on a child's baptism 82.75, by some members of the congregation" 84.00 17.75

Held:

I. To the Synodal-Casse Northern Districts:
From Township in Town Herrmann84.....,00
2. to the Synodal Missionary Fund:
By Mr. Past. Boyer at the mission festival on 2 Sept. d J. in Town Herrmann collected-- 51,00
Collected by me 8,09
namely:
By F. Kamprath81,00
" F. Probst0,50
From the baptism of the children of Teacher Simon 1.50 At the wedding of Teacher Nenner 2.35 From the schoolchildren1.97
Of individual members0,77
3. for the general presiding officer:
From my parish 14,00
4. to the maintenance fund for Prof. Biewend:
From my parish 7,00
There are 8- 50 from Mr. Simon, the teacher.
In addition, the following items were sent to Mr. Clöter some time ago but have not been receipted: 21 pairs of woolen stockings, 2 shirts, 1 pair of shoes. 1 pair of underpants and knitted wool. W. Hättstädt, Cassirer.
Monroe, Sept. 20, 1860.

Held:

a., To retire the debt on the ConcordiaCollege building:
From the congregation at Ameliib, Saginaw Co, Mich, by Mr. Past. Sievers8250
By Mr. Past. Sievers of Abraham Lvßel, Frankenmuth, Saginaw Co., Mich. 0.25
d. To the Synodal.Casse westl. districts:
By Mr. Past. Bünger, St. Louis, Mo. 1.00
From Trinityistr. in St. Louis, Mo. 1 I.50 From the parish of Mr. Rev. Ottmann, N-Melle, Mo. 3.85 From Mr. Dietr. Meyer in the parish of Mr. Past. Polack. Crete, Will Co., Ill., 5.00
By Mr. Teacher Great in iLt. Louis, Mo., 1.00
From Immanuels-Distr. in St. Louis, Mo. 32.60 From the penny treasury of the congreg. of Mr. Past. Fredcrking, N.-Wells, Mon., for the months of May to August 7.00 From Mr. Past. Moll, N.-Bielefeld, Mon. 2.00
E. Roschke.

Received.

a. To the general Synodal - Casse:
From the congregation of Mr. Pastor Heitmüller, through Mr. Heinicke in St. Louis---"-K2 ,39
From the Synobal-Casse westl. Districts, by Hr. E. Noschkc 100,00
For the general praeses:
Collecte am 10.?. Diln. of the St. JobanniS-Gcm. of Mr. Past. W. Schot; at Minden, Ills. 6,83 k.
To the Synodal - Missions - Casse:
By means of Mr. Pastor Wunder in Chicago, through Hru. Past. Küchle, by Frdr. Hasemaier 1,00
By Mr. Pastor Stubnatzy 4,20
as8:1.80 from Mrs. N. N. 85 " " N. N. 50 " " To the Mallm. 1.05 " D. Werfelmann.
From Trinity Tristr. of St. Lom'S Gem. - - 5.85
By Mr. Spät, from the congregation of Mr. Pastor Trautmann 100
o. To the college maintenance fund for teacher

By Mr. Pastor H. Wunder in Chicago88.00 to wit:
86,00 Pentecost Collecte in the Parish of Mr. Past. Polack, Crete, Ills. 2.00 by H. Bcnscmann, in the Gem. of Hr. Pastor Stubnatzy.
From Trinity Dist. of St. Louis Parish -- 11.00 ,, ImmanüelS "" " "" " 11.00
By Mr. Will,... Freye, in the community of Mr. Past. W. Scholz in Minden, Ills. - - 2,50
"Mr A. Einwächker in Baltimore, collected at his daughter's wedding5.65
By Mr. Pastor H. Wunder in Chicago 18.00 and to wit:
810.00 from Mr. Werfelmann in the parish of Mr. Past. Stubnatzy, Thornton Sta. Ills. 8,00 Erndtefestcollccte in the parish of Mr. Pastor Küchle, Mattesvn, JUS.
ä. For poor students and pupils in Concordia College and Seminary:
By Mr. Pastor H. Wunder in Chicago, for A. L. Selle, of Mrs. A. Anoll in Glencoe, IILS. 1.00
Further, by the same from the Young Men's Association in the congregation of the pastor Müller12 ,00 namely:
86.00 for J. Nützet
By Mr. Pastor Wunder in Chicago8.70 to wit:
87.70 from within the municipality 1,1>0 " Uügen. there. ,, Rev. Fredcrking in New Wells, ges. at the bantism of the child of Mr. Ludwig there - - F. Böhlau, Cassirer.

For the California Mission
The following contributions received by me up to mid-July are hereby acknowledged in arrears. The handing over of the same to Pastor Brohm was indeed done in his time, but the delay of the receipt comes on nuine account.
By Mr. Pastor Multanvwsky in Sheboygan Falls, Wisc. by Heinrich Wien in Plymvuth 80.50 " Mr. Teacher Kolb in Cincinnati, by N. N. there0 ,50
" Mr. Rev. W. Hattstädt in Monroe, Mich. 85,60 and 86,00..... 11,60
" Mr. Rev. H. Wunder of Chicago, Ills. - 38,27, to wit: 818,92 by means of Pastor Stubnatzy 811.67 Collecte in his parish; 85.00 gcs. at the infant baptism of Mr. H. Richter; 82.W from N. N.; 25 Crs. from Mrs. N. 15.35 middle Mr. Pastor Küchlein Mattesvn, 88.85 from the bell-bag in his parish; 6.50 gcs. at the infant baptism of Mr." F. Bartling. 4.00 from the first Freuenvercin in Mr. Pastor Wunders church. F. Bohl au.

Received.

From the synodal treasury of the northern districts:
From Mr. Pastor Hattstädt pr. September 20 - --8147.09 834.00 to the general synodal treasury 4,00 for the general praeses 7,00 to the maintenance fund for a woman in care Prof. Biewend 59.09 to the Synodal Missionary Fund 43.00 for delivery. F. Böhlau, Cassirer of the General Synod

For the Lutheran have paid:

The 15-year-old:
Men: A. Geller, Georg Streeb 6 Er.
The 16th year:
The gentlemen: Past. P. Rupprecht, H. Tibimeyer, H. Köhler, J. Ritter, C. Boggcmüller, G- Lindhardt, A- Geller 50 Cts, A. F. Siemon, Georg Streeb 4 Er., Past. I. Trautmann 5 ex., Past. W. Hattstädt 30 Ex., Past. H. Lemke 8 Ex.
The 17th year:
Messrs. M. Kreudel, Past. J. M. Moll, Past. D. M. Mariens 9 cts, C. Fresselt, Past. C. F. H. Mei- ser, Bro. J. Guinther, Past. F. Töderlein, J. Burkhardt 50 Cts, C. G. Pfeiffer, N. Gcbhard. M.C. Barthel.

Changed address:

li-ov. IV Leüumrxnn, LsnstLllville, Xoists Oo., In6.



Her ausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
 Redigirt von C. F. W. Walther.

Volume 17, St. Louis, Mo., Oct. 16, 1860, No. 5.

Municipal Election Law.

(Continued.)

We have reminded you in the last number that the rock), represented the person of the church, which is built only to Peter, the church does not do it; but if it is also teachers of the Church before the rise of the Papacy and upon this rock, and has received the keys of the kingdom done in the church, that what is bound on earth is bound the witnesses of the truth during the reign of the same of heaven. For it is not said to him, Thou art the Petra (thein heaven, and what is loosed on earth is loosed in in the temple of God understood and interpreted the Rock), but: Thou art Peter (the rock man). But the rock heaven, because whom the church puts under ban, the passage Matth. 16, 15-19. in such a way that in it by now as Christ, whom Simon confessed, as well as the same one who is bound is bound in heaven; if he is reconciled means Petro alone, but in and through him the whole the whole church confesseth." (Retruet. 1.1. e. 21.) by the church, the one who is reconciled is loosed in Church, that is, all believers were given the keys of the kingdom of heaven or of the Church.

As far as the old church teachers or church fathers And the Lord said, As the Father hath sent me, even so Peter's person are signified the good in the church, so in are concerned, the church father Augustine, former send I you. When he had said this, he blew on them and the person of Judas are signified the wicked in the bishop of Hippo in Africa, belongs here in particular, said to them: Receive ye the Holy Ghost. Spirit; of whom church." (Vxpos. in Dv. stob. traet. 50. 6. 12.) whom Luther places above all the fathers and to whom ye shall have forgiveness of sins 2c. So when they We could still list a whole host of church fathers who Luther also really owes much. He died in the year 430 presented the person of the church, and thus this was have taught the same thing, but the example of the most said to them, as if it were said to the church itself, peace enlightened church father, Augustine, will suffice here.

This Augustine writes, for example: "Peter does not (absolution) forgives the sins of the church." *) (Do Impt. As for the witnesses of truth concerning the present point without cause set forth among all the apostles the contra Oonat. 6. 17. 18.) within the papacy, John Gerhard cites a passage from a person of this general church; for to this church are The same: "A wicked man (namely Judas) signifies writing of a Roman Catholic of 1612, in which it is stated given the bowls of the kingdom of heaven, when they the whole of the wicked, as Peter signifies the whole of as follows: "The school of Paris has always and were given to Petro . . . Neither shall we hear them who the (Nutes, the body of the church. For if in Petro there persistently taught, according to the sense of all the older church teachers, that Christ, at the foundation of deny that the church of God can forgive all sins. be not a ge the church, communicated the keys or the church power Therefore the wretched, not understanding in Petro the *Note that Augustine says not only of Peter, but of all four apostles, that they the church, sooner, more immediately, and the petra (rock), and not willing to believe that the keys of received the keys in the name of and instead of the church, as, for example, to the whole church more essentially than to Peter; or, what is the same, that the kingdom of heaven are given to the church, have a mayor or all the aldermen together receive a charter in the name of a whole he gave the keys or the church power to the whole church. lost the same themselves out of their hands." (Do town. D. L.

J.AOU6 oürist. o. 30.)
 The same writes in the recantation of his earlier errors:
 "I know that later on I will have the

The bishop of Rome and the other bishops are the instruments and servants of the church, and are only responsible for the exercise of it. (I-oo. tü. 6s minist. § 87.)

(To be continued.)

(Submitted.)

Traits from the Reformation history of northern Germany.

3.

The Reformation in Brunswick and Duke Henry the Younger.

At the beginning of this account, we must briefly recall the relationship that existed between the princes and the larger cities of their country at the time of the Reformation. It was quite different from what it is now. The larger cities paid homage to the prince as their lord on his accession, but only after he had confirmed all their privileges, which they had possessed since ancient times; he did not even have free access to their gates, still less a house within their ring walls, but, if he wanted to "ride in," he required the permission of the council, which then entertained him at the council house. To place a garrison in a city was completely unheard of. Since the cities at that time were usually the only ones in possession of property, but the princes often needed money for their wars or for the compensation of their brothers and the provision of their daughters, they were forced to borrow from the cities, and the latter used the opportunity to obtain valuable rights from the prince, e.g. the right to strike coins, to exercise their own jurisdiction, or to have fixed castles and fields in the country granted to them. Thus their power increased extraordinarily, and they dared more than once to oppose the prince himself with an armed hand. This position of the large cities explains why the princes did not take up residence in them, but in small country towns, where they were unrestricted, even if the country itself bore the name of the city. Thus the Dukes of Lüneburg did not reside in Lüneburg, but in Selle; those of Brunswick not in the city of the same name, but in Wolfenbüttel; those of Göttingen not in Göttingen, but in Minden. From these references, some individual traits of the following history will be explained.

In the city of Brunswick, still today the capital of the duchy of the same name, the Lutheran doctrine was first preached by Gottschalk Crusius, monk at St. Aegidien, the same one whom we also found in Selle for a short time in the previous article. He has left us records of his life, some of which are worth retelling.

From his mother - his father had died early - a burgher's wife in Braunschweig, In 1518, with the permission of his abbot, he went to Erfurt to study theology, as he himself says, with great joy. For he had not been able to find peace in his cell, despite all his struggling and tormenting, and now hoped to find peace in his intercourse with learned men. But he was mistaken, and more desolate than when he left, he returned after a year and a half. Once a citizen of the city asked him if he had heard of the sermon on indulgences given by a learned doctor of the Augustinian order named Martinus. But the monk replied angrily, "What Martinus! Does he want to punish the indulgence that so many holy popes have confirmed? A short time later it happened that the prior of St. Aegidien received an interpretation of the 100th Psalm from that very Doctor Martinus, which pleased him so much that he brought the booklet to Gottschalk. At first he was ashamed to read a book in the German language, but when he began to study it, he found so much enlightenment and comfort in it that he diligently asked the "booksellers" (i.e. booksellers) to bring him everything that had come from this Martinus, and he had no more urgent wish than to become a student of this man himself. Friends equipped him with the necessary means and so he moved to Wittenberg, where he also became a master in 1521. When he returned to Brunswick that same year, with the permission of his abbot, he presented the Gospel of Matthew to the novices in the monastery, and the fame of his lectures spread so widely that priests and citizens crowded in and the largest room in the monastery became almost too small. This, however, aroused attention and envy in the other monasteries, and there was talk of heretical teaching in St. Aegidien. Then, on the Sunday after Epiphany 1522, a sharp edict of Duke Henry appeared, in which it was said that one man, called Martin Luther, had risen up against the Christian Church and had caused abuses and errors; he therefore exhorted his subjects not to let themselves be turned away from the Church by the false teacher, while avoiding severe and painful punishment. As little as one was otherwise inclined to respect the Duke's orders in the city of Brunswick, so it happened this time because the Duke's and the Council's will coincided. Gottschalk was expelled from the city, stayed for a short time in a neighboring village, went once more to Wittenberg, then used the Duke's absence to return to Brunswick, and here, in front of numerous listeners and in the presence of his abbot, declared the epistle to the Romans, until the remaining clergy forced him to emigrate for the second time. He went, as already noted, to Selle. So it seemed with the Reformation again over and we find still in the year 1524 in all churches of the city of Brunswick the Roman Mass. But in crowds

the citizens wandered into the neighboring Magdeburg or Lüneburg, heard the sermon there and brought Lutheran writings from there into the city. The prelates became restless about this; at their behest, the council strictly forbade the inhabitants to bring in heretical books and to enjoy the night meal outside the city; they themselves reminded the preachers subordinate to them and their caplains (plebes and wifery officers) to make an effort to live a life of conscience, not to wear short secular skirts and to trim their beards.

But with such measures the fire, already smoldering under the ashes, could not be dampened. The outcome of the Diet of Speyer in 1526 encouraged the supporters of the Reformation. On the day of the Annunciation of Mary, the chaplain of St. Mary's intoned a Lutheran hymn after the sermon, instead of the usual chant in honor of the Immaculate Conception; and the entire congregation joined in happily. The same thing happened on the first Easter day in the main and collegiate church of St. Blasien. Then all the preachers of the city were summoned to the chapter house of St. Blasieu, and in the presence of members of the council the order was given to "drink out the German stink" in case of loss of their ministry. But this did not help either. In the following year ,nan already counted 7 Lutheran clergymen in Brunswick, and to a clergyman at St. Magnus, who had referred to Aristotle in his sermon, the spokesman of the citizenry, author Sander, in the name of the same, expelled the "fable work" and demanded preaching of the pure Word of God. When, nevertheless, that preacher in his Easter sermon of 1527 again referred to Aristotle, Hans Becker, a shoemaker, nudged his neighbor and said: "We want to expel Aristotle and never tolerate him in the church," climbed the tower with his comrade and pulled the bell until he left the church. Then the council intervened and, in order to ward off the heretical activity, prescribed the learned, zealous Catholic Doctor Johann Sprengel of Magdeburg. Three of his sermons, he thought, would be enough to drive the Lutheran doctrine out of Brunswick for all eternity. It turned out differently. When he was preaching in the Brethren Church on the 22nd Sunday after Trinity, a "cool-headed" man from Lüneburg, called Master Johann, interrupted him and, pointing to the Bible, called up to the pulpit: "Doctor, here it says otherwise." But Sprengel continued and wanted to prove that one could earn salvation by good works, until a citizen stood up and shouted, "Pape, you are lying!" and with a bright voice began the song, "Ach GOtt vom Himmel sieh darein," and all the listeners fell in. Then the doctor left the pulpit and did not preach again in Brunswick.

At the beginning of the year 1528 the heads of the town council agreed to introduce the Lutheran doctrine in the town by all means and to appoint the magister Heinrich Winckel from Halberstadt for the order of the ecclesiastical being. At first, the town council opposed this, but it was able to

could not maintain its resistance in the long run. Winkel came over and soon after an agreement was made between council and congregation: The comforting Gospel is to be preached in the city without hindrance; the preachers are to preach the word gently and with gentleness, not with sharp words, and also not to drive about in zeal; the images of the saints may be taken down so that no annoyance arises, baptism is to be administered in German, the Lord's Supper is to be served in both forms, only the weak believers who refuse the cup are still to be borne with patience. When this treaty was established, the monks saw that they could no longer stay; with the exception of the clergy living in the monastery at St. Aegidien and in the convent at St. Blasien, who were not under the authority of the council, they almost all left the city; only a few accepted the offer to receive support from the city treasury to attend a university or to learn a trade. However, in order to establish the ecclesiastical order even better and with more emphasis, the establishment of which was too difficult for Winckel in some respects, the citizens obtained the appointment of Johann Bugenhagen (Pomeranus) from Wittenberg from the council.

Against Luther's advice, the Elector of Saxony let him go for a while. On Ascension Day 1528, he preached for the first time in Brunswick in St. Andrew's Church, and since then three times a week; moreover, he exposed the Scriptures daily in the Brethren Church and wrote the church order of the city, which served as a model for many church orders of other countries and cities afterward. In September 1528 ste was completed and also immediately accepted. Soon thereafter, he was recalled by his sovereign at the behest of Luther, who said that the man could no longer be dispensed with, and that at this time Wittenberg had more than three Brunswicks. In the aforementioned monastery of St. Blasien, the Roman service continued until Duke Ernst of Lüneburg and his cousin Duke Philip of Grubenhagen, by virtue of his right to the monastery, intervened and demanded "that the mass and ceremonies be abolished and that the gracious gospel be taught. The clergy refused and, when the Council of Brunswick, at the instigation of the princes, forced their hand and finally had the church closed, obtained a harsh mandate from Emperor Charles V. But Duke Ernst fearlessly wrote to the Emperor: "With God's help, it should not come into our hearts and minds that we want to draw anyone away from the right true worship and point them to seductive teachings. But that we cannot consider everything to be Christian, true and right, which has been introduced into the church in a short time by human rights and statutes without God's word, even directly against the clear command of the Lord, this is taught to us by our only Saviour and right teacher Christ; whose teaching is the true one; who is the true teacher.

we also shall believe and cleave by the grace and The same faithful perseverance in the old faith disgrace of the most high God, as we then shall do by according to the law and order of the church was his grace and help."

As in the city, Lutheran doctrine spread in the land of suppression of the damned heretical doctrine. With this Brunswick. The poet of "Allein GOtt in der Höh' sei Ehr" Henry returned, but at the request of the Emperor, who and "O Lamm GOttes unschuldig" usually called was involved in a new war with France before he could Nicolaus Decius, but more correctly Nicolaus von Hof return to Germany himself, he went to Italy as early as (Nicolaus a Curia) was provost in Steterburg not far from 1528 to assist Charles V. But the campaign took a bad Brunswick. It was a providence of God that the turn. But the campaign came to an evil end, and only in sovereign, Duke Henry the Younger, the fiercest enemy disguise could the Duke get out of Italy. He arrived back of Luther and his church, was almost constantly out of in his own country, but was annoyed to find that the the country, and at last, when he returned there Lutheran doctrine had taken root everywhere.

permanently, by his annoying dealings with Eva von He had to experience that in the city of Brunswick, even Trott, with whom he was living in an adulterous against his will, the Lutheran princes, Ernst of Lüneburg, relationship, and whom, in order to conceal this, he Philip of Grubenhagen, Philip of Hesse, Elector John claimed to be dead and instead had a wooden image Frederick of Saxony, King Christian III of Denmark, and buried with ecclesiastical rites, he deprived himself of all the deputies of many cities held an assembly in order to prestige in the country and among the Romans. establish the Schmalkaldic Alliance, which had been Otherwise the persecution would have lasted much concluded not long before, even more firmly. In order to longer and would have been more severe and effective oppose them, the Catholic princes recently concluded than it already was when he was present. The "Martinic the so-called Holy League at Nuremberg, in which Duke heresy" was an abomination to him. Only against his Henry was appointed Supreme Commander for northern dear miners on the Harz he showed himself lenient. Germany, who was to direct the intercourse of the Admittedly, the Lutheran priest at Zellerfeld had to leave members of the League, their rulings and monetary the newly built church on his orders, but when the contributions, and the connection with the Emperor. His miners asked him to spare them a Catholic priest, he soul burned with eagerness to strike at the hated replied that they could take two preachers for his sake Lutherans; it was better, he thought, to go in at once than if they did not have enough of one, but he did not want to wait until one had suffered damage; it must be done to add anything. once; but the worst thing was to live in constant worry

Duke Heinrich, the same one against whom Luther and to wait for the enemies to strike. But before the had his writing: "Against Hans Worst" issued, is so Emperor could be induced to leave openly, the plans of interwoven in the Reformation history of Germany that the Catholics, which had been kept secret with the we want to let follow a short outline of his life here. utmost care, became known to the Lutheran princes by

He had little interest in the Catholic Church. At the chance. Henry had sent a messenger with important Diet of Augsburg, where he was one of the six princes letters to the Elector of Mainz; he came upon the who carried the canopy over the entering emperor, he Landgrave of Hesse hunting near Kassel, was said: "Because of the enjoyment of the sacrament, recognized by his servant, in spite of his disguise, was because of priests' wives and such things, I would not led away to Kassel, and here his wallet was taken from saddle my horse, but the monks are overrunning him in the chancery, just as he was about to throw it into imperial majesty and demanding the restoration of the the fireplace. Thus the Lutherans received the most monasteries; we must obey them. His own Catholic exact information about the armaments which the other priests and monks complained that their lord was well side had already made and intended to make; the papist, but that he let them get rid of whatever they were tension rose to the highest degree, and the bitterness sick and sickened by, and that he did not let them do was directed especially against Henry. The first open much more than sing and sing. As sovereign, he felt rupture occurred between him and his city of Brunswick, offended by the Lutheran faith of his subjects; in which he pressed in every way, so that no citizen was addition, he wanted, as he said, "to persevere faithfully allowed to be seen outside the gate. In 1541, the city as a Christian prince with the heads of Christendom, as sued him for oppression at the Imperial Diet in papal holiness and imperial majesty." For this reason he Regensburg, and here, to the duke's misfortune, the concluded a treaty with Duke George the Bearded of brothers of the above-mentioned Eva von Trott stood up Saxony and the Electors of Mainz and Brandenburg at against him and reported the disgraceful act, by which Dessau in 1525 for the protection of the Catholic faith, the church (with respect to the ceremonies at the alleged went to Emperor Charles V. in Spain in 1526, and was funeral) was desecrated and the adultery committed provided by him with an instruction to the lords of the was revealed. So great was the indignation of the Netherland and Lower Saxony circles, in which the assembled princes at this

Disgrace that many refused to offer the Duke the customary handshake. But when, in his defiance, he refused all repentance, but rather, trusting in the Emperor, who unduly spared him as the head of the Catholic party in the north, continued to rage with robbery and burning against the city of Brunswick, the latter finally announced war against him, after it had assured itself of the support of the Elector of Saxony and the Landgrave of Hesse. That he would not be able to resist these enemies, the Duke soon saw, and, in order to seek help from the Catholics in the south of Germany, he left his country, which immediately fell into the hands of those allies, who, in spite of the imperial admonitions, by means of a commission set up for the visitation of the church, at the head of which were Bugenhagen and Corvinus, gave the Lutheran worship a firm footing everywhere and exterminated all remnants of Romanism. After three years (1545) the duke, supported by King Francis J. of France with money for the recruitment of mercenaries, arrived again in his country, and the first thing was to persecute the Lutheran doctrine as much as he could. The preachers were deposed, the children who had been baptized according to the Lutheran rite were baptized again, and the inhabitants of the villages were forced by force to attend mass. Of course, he had no power over the cities; Hessian regiments were stationed in his own residence city of Wolfenbüttel, and Brunswick itself was too well fortified. Just as he was preparing to storm that city, however, news came of the approach of the Protestant allied princes mentioned above. He raised the siege, marched to meet them, met them at Northeim, fell here with his son Charles Victor into the hands of his enemies, and was led away to Kassel and from there to Ziegenhain, where he was imprisoned by Landgrave Philip. This was a great event, for, as Luther wrote to the landgrave, "God has not alone terrified the person of the Duke of Brunswick, but the pope and the whole body of the pabstry, of which the duke had been the most distinguished member and commander."

Until the year 1547 the Duke remained in captivity and his country in the hands of his enemies. Liberation brought him the Battle of Mühlberg, in which Landgrave Philip was captured by the Emperor. Via Halle, where the emperor first severely reproached him for the disobedience shown against him and the empire, then graciously forgave him and reinstated him to his inheritance and princely status, he returned to his country and, in unbroken obstinacy, began the same game as before. As he was held in the highest esteem by the emperor (he had been appointed chief of the Lower Saxon district and knight of the golden fleece, the highest order in Christendom) almost no one dared to resist him. Even the city of Brunswick had to bow. Everywhere, priests and monks moved in again, the mass was

The Catholic prelates who had returned sought to and be cast into the everlasting fire. compensate themselves for what they had been Here we hear what the Lord calls Christ's woe, that deprived of for so long; where persuasion did not help, is, to cast into the infernal fire, and that the Lord will not violence was used against the heretics. Thus it excuse any man that followeth after trouble: as it is a continued until the year 1553, when the Duke was struck common saying to-day, that men say, How shall I do to with the heaviest blow that could befall him. In the battle him, I am a layman, and no doctor; I understand not the of Sievershausen, in which Elector Moritz of Saxony, his matters of religion; how know I who is right or wrong? ally, also fought against Margrave Albrecht of how shall I beware of trouble? I go to church, and hear Brandenburg-Culmbach, two of his sons, and especially what my pastor tells me, and I believe him. Item, one those to whom he had intended the succession, were says, I would gladly keep to the Gospel, but my father killed. Only one remained to him: Julius, and he himself refuses me, and my prince and lord is also there, and had become Lutheran, and for this reason had already wants to force me to believe something else, and for had to flee from the wrath of his father. He now had to God's sake I must be obedient to him: Though I am inherit his land. This bent his defiant spirit and brought excused, yet I hear my priest, and obey my parents and him to repentance. From now on we find him not only superiors. Now, when the princes forbid both forms of the quiet and peaceful in his country, but also, although he Lord's Supper, those who obey the temporal authorities remained faithful to his church until death, patient and are excused. Item, they say: My parents will disinherit yielding, and we see that in his old age he turned to the me, if I use both forms of the Lord's Supper; shall I then Lord according to the measure of the knowledge given become a beggar? what is God helped thereby? say him. Thus, he not only took back into his service, without then: I will be obedient to the authorities; God will not being asked, a councilor whom he had previously driven impute this sin to me. Yea, if thou hadst seals and letters away because of the Lutheran faith, but also offered his for it. We also preach that we should be obedient to our son Julius the hand of reconciliation and permitted the parents and to the authorities; indeed, we preach administration of Holy Communion in both forms in his something more, that we should be obedient to one country. Communion under both forms. The language another and serve one another. That is something more. he used now, bent by age and grief, was different from But what saith the Lord Christ here? If thou seest that before. He sent orders to the nobles of his country to see thine eye, foot, or hand offend thee, pluck out thine eye, to it that the weekly services were held on Wednesdays and cut off thy hand and foot. Here ye must not grossly and Fridays, and to instruct their preachers to add an understand the bodily members, the bodily eyes, feet, explanation of a prophet who spoke especially of the and hands, when Christ saith, It is better for thee to go to correction of the sinful life, or a piece from the New heaven with one eye, with one foot, 2c. than with both to Testament, in order to exhort the people to prayer at the hell. For it is certain and clear, that in that life we shall ringing of the prayer bells. When he came to Walkenried not be blind, deaf, lame, or crippled, as we were here in not long before his death, he asked in the monastery this life, but shall have all our members whole, and be in church at the sight of the still new gravestone of Count health. We will have a beautiful, glorified, holy body, like Ernst von Hohnstein who was buried there. After he had the sun, and much more beautiful. There will be no been informed, he fell on his knees before the grave, limping or crippled person in heaven. Therefore it cannot prayed for a long time with his hands folded and his head be understood of the bodily eyes, arms, and legs of our uncovered, and when he stood up he beat his chest and own body; unless one would say by *hyperbole*, If I should said: "Dear Ernst, God have mercy on you, and on me have one, I would rather be blind, or lame, or crippled in too, a poor sinner! - He died in 1568, at the age of 79.

(Sent in by Past. Hoppe.)
Proverbs in Luther's Writings.

(Continued.)

2V. It is better to be crippled in heaven than to be healthy in hell.

Better red eyes than empty pits.

Luth. Ww. 44, 55. ff.: But if thy hand or thy foot offend thee, cut it off, and cast it from thee. It is better for thee to enter into life lame, or crippled, than that thou shouldest have two hands and two feet.

But the Lord Christ speaks here *allegorically*, and is called in the Holy Scriptures the one who teaches or preaches, leading others, and

than a preacher, a master, or a bishop who preaches. Then the priest is my eye; he shall lead me to salvation. When the same priest says, "You may receive the sacrament under one form, as the desperate boys in the Meissen country live, and say, "If it is not as I say, I will pledge my soul to you. So the good people think they have had enough of being told by their pastor, who is their eye, whom they should follow and obey in God's way, and they think they will be excused. Yea, he that hath a letter and seal upon it, it is no evil. But who will make me sure that I am excused before God when I follow my pastor, who teaches against God's word, angers and deceives me? Yea, if he give me his soul for a pledge. Then say thou, Set it and the body uppermost on the gallows in the devil's name. What can I venture on his soul, which is the devil's own? I am to hear and believe the word of God alone in these matters. So you say to me, "I pledge my soul to you," and so the devil speaks from you. Here let the word of God be preached, saying, Hear, brother, believe me not in these things, but my God and thy God, who by his word calleth me to the kingdom of heaven. Nor must we hear swearing, that they say, I pledge thee my soul 2c., and the common man then saith, Ei, he is my eye, my pastor and minister. Yea, where abideth Christ, who is my sure pledge, and here saith, If thine eye offend thee, pluck it out, and cast it away. It is better for thee to go to heaven without thine eye, than with thine eye to go to hell. If thou canst not go to heaven with the priest, let him rather go, that thou mayest be saved; and let the priest rather go alone into hell to the devil, than with thee, where he also belongeth. Therefore let thy bishop put his soul into hell.

They made it so rough that one could notice the annoyance. Then, that we remain both some examples of the Sacrament, they themselves freely confess that Christ has ordered it in both forms. Nor do they say publicly: If Christ has thus ordained, and if it is thus lawful, it shall not be lawful; for the popes, fathers, and *conciliar authorities* have commanded that the laity be given only in one form, and for this reason they forbid the laity to use both forms; they blaspheme, and call it heresy, and choke the people to death over it; And what Christ hath commanded they forbid, and let it not remain so, but they blaspheme and reproach most highly, and call it heresy, and smite Christ freely in the face, and are not satisfied with it, but persecute it openly, fail, strangle, and afflict men about it, which is a sure sign that the last day is not far distant, in the which Christ shall execute judgment upon such public reproachers of God.

Then shall men say, Verily I see, and take hold, that they deceive men, because they speak against the right eye, the Lord Christ, who is the true light and the right sun: and in him, as he that teacheth rightly, have I my two eyes: and therefore shall men say unto false bishops and teachers, Thou art mine eye that vexeth me: therefore cast I thee for the devil, and follow the Lord Christ. But the commandments of men are not to be obeyed.

Twenty-one. It's all in the hands of a good jib.

Luth. Ww. 3, 334: "Therefore the Scripture is such a book, to which belongs not only the reading, but also the right interpreter and revealer, namely the Holy Spirit. Spirit. If he does not open the Scriptures, they will not be understood, even though they have been read. This is the way things are in the world today. We have the doctrine as clear as the apostles. We prove the articles of the pure life from the Scriptures in such a way that our adversaries cannot fail to do so. But what is the use? There is no article of faith preached by the apostles that is not contested by heretics. What wonder then that the pure doctrine which we preach should be contested? Therefore it is not the Scripture, nor the reading, nor the preaching, that is lacking, but the interpreter; as the common saying is, It all depends on a good interpreter.

022 A white field, therein is black seed; many a man passeth by, that knoweth not what standeth there.

Luth. Ww. 37, 4: "Again, the Jews, because they do not accept this Christ, cannot know nor understand what Moses, the prophets, and the Psalms say, what right faith is, what the ten commandments want, what the examples and histories teach and give, but the Scriptures must be to them (according to Jsaia 29. The Scripture must be to them like a letter to one who cannot read, who sees the letters very well, but does not know what they give; as the German proverb says: "A white field, in it is black seed, many a man gazes over it, who does not know what is there. But he that is of reading henceforth, and done, runneth over, graspeth the sense, whether he look not at some letters or words. Before the other man spells a word, he hath read the whole letter. Thus a musician has sung a song before the other searches and finds whether it is a sol or a fa in the clave." (i.e. whether it is the G clef or the F clef.)

Twenty-three. Crawl into the word like a rabbit into a stone crack.

Luth. Ww. 10, 173 f.: "The same was in the beginning with God.

With God, with God it was, and yet God was the Word. Behold, thus the evangelist sees on both sides that both are true: "Let God be the Word, and let the Word be with God," one nature of divine essence; and yet not one person alone: and every person

God wholly and completely, in the beginning and for ever. These are the sayings in which our faith is founded, and to which we must adhere. For it is too great for reason that there should be three persons, and that each should be complete, and that the whole of God should be one; and that there should be not three gods, but one God.

Our schoolteachers have driven it to and fro with great subtleties, so that they made it comprehensible. But if you don't want to fall into the net of the evil enemy, let go of their cunning and subtlety, and keep to these divine words; crawl in and stay in there, like a hare in its stone crack. If thou walk'st forth, and dost dwell upon her...

The enemy shall lead thee, and at the last overthrow thee, that thou knowest not where reason, and faith, and God, and thyself, abide.

Believe me, as he that hath experienced and tried these things, and speaketh not out of a pot; the scripture is not given us in vain. If reason had been right, we would not have needed the Scriptures. Let Arium and Sabellium frighten thee, which, if they had abode in the Scriptures, and had let reason take its course, they would not have been so greatly harmed. And our school teachers would be Christians, too, if they had left off their subtleties and remained in the Scriptures."

24. law is found.

Luth. Ww. 9, 139 f.: "Now this face of God, what does it do, and why or for what purpose does he look upon those who do evil? Certainly not that he may hear them, or help them, and give blessing or happiness to their evil deeds; but for this purpose, he continues, "that he may blot out their memory from the earth." This is an awful, terrible saying, before which a heart might well sink as before a thunderclap to the earth, if the wicked, with such hardened hearts, could not despise God's word.

Nevertheless the sentence is set there, which God truly is not a joke, but indicates how highly he takes care of the pious, and wants to avenge them on the wicked, against whom he has set his face so that they will not only be punished temporally, but that their memory will also be erased from the earth. On the other hand, the pious, because they feared God and kept their piety and suffered because of it, will finally experience blessings and good in their children's children on earth. And though the wicked crowd may for a while fly high on earth, and think that they are so firmly established that no one can push them down, yet when their time is up and they are suddenly plunged from earth into the abyss of hell, the pious must remain on earth, so that they possess the earth; as Christ also says in Matt. 5:5, and the 37th Psalm goes on to say.

This is shown everywhere by the examples of Scripture, and also by the experience of all the world, from the beginning, how God overthrew those who only sought to do harm, and God's wrath and wrathful face was sure and defiant.

They despised him until they found out about it and perished. King Saul also thought he would cut off the good David, root and stem, and destroy his name, as a cursed man who had been touched. But God also practiced contradiction here. For because David walked in the fear of God and in confidence through his suffering and persecution, not desiring to harm or hurt his enemy, he also had the gracious eye of God upon him, so that he would remain unharmed by his enemy. On the other hand, the wrathful face of God is upon Saul the king, so that before David knows it, he will fall, and all his family will perish with him, leaving his crown and kingdom to the persecuted David.

This is the consolation of Christians, that they may strengthen their faith in suffering, that they may be in the gracious face of God, when he turneth his eyes and ears toward them; and again, when he looketh upon their enemies and offenders with a wrathful countenance, that he may take hold of them, that they may either cease, or perish. This also certainly happens, and no one may live long, he finds it out from him and other people that it is true, as the proverb says: Right is found; but that we lack faith, that we cannot wait for the hour, let us think it is too long, and it goes too badly for us. But it is a very short time, and it is good for you to wait and bear it, if you can believe God, who may give your enemy a little time to convert, but the hour is already set and present for him, which he will not escape if it overtakes him without repentance.

(To be continued.)

(Sent in by Past. Beyer.)

"And he touched the coffin."

The lion that terrifieth and scareth the land and sea With his strangleth, Came boldly to Nain, As the north wind sweepeth over the stubble. He roars and bares his terrible teeth, His heart stands still, his cheek pales. He locks up the yacht and shakes the mane; And a young man's life flickers.

There they go after the coffin, the widow weeps for husband and child. On everyone's lips hovers an ache Because all are equally endangered. And triumphant the lion, in his mouth the prey, goes through the city, Who is it that rises against this beast, That has ruled since Adam?

O T od, who would be thy mighty; For terror is thy work and kingdom: On pale horse thou goest forth, And behind thee hell is like. Ask nothing of the youth's strength, ask nothing of the mother's flood of tears. Destroyer of the glorious works of God, to be thy servant, verily, is not good.

Before Nain's gate, weary and faint, A wanderer goes quietly and peacefully, He is followed by an army of disciples to the city.

And many people walk the same path. Who is the man in traveling clothes? What do the people hasten in heaps after? The man is a hero, he shall crush the mighty, And bear and wipe out the shame of the weak.

He looks at the poor widow And ibre pain wails him. The man's heart is soft, A weeping child stirs his mind. To the weeping he speaks with grace: O, do not weep, trust in me, Lord I am of death, and come straight, To comfort mourners also you.

And to the coffin he treadeth, He toucheth it, and is not afraid. Truly the wayfarer is bold; He strikes death in the face: The strong one has the dust in his throat, He dares and lays his hand on it. Halt, he says to Death, what wilt thou do here? Give up the prey, give up the jaws!

That's what I call a brave ostrich, Where life wrestles with death, Where he, the hero of David's house, Forces the lord of terror to fight.- They don't fight for stretches of country, Not for crowns and not for money; It gives for souls full of trembling and terror, For death's redemption of the whole world.

And sifting, death found his man, Who beats and overcomes him. He defends himself as best he can, But without a sting he must flee. Up, says the hero, up, Death, the jaws, youth, I tell thee, arise! Then the coffin stirs, the dead man must watch, Then the young man rises.

Now the people with one mouth praise the Lord for this deed of God, And one announces it to another, In a moment it resounds from city to city: God sent the messenger to his people, The king is a prophet to us; He speaks but one word, and the dead live, As it is written of him.

And onward the victorious mail went, Now already it fills the earth's round, In north and south, in west and east God made known through his messengers: No longer will you be afraid of death. It's but a gentle sleep; A little word shall wake them all up again: Comfort yourselves, O Christians, believe it!

An emergency call to North America *).
communicated by
F. Brunn, Lutheran pastor in Steeden.

For a number of years many members of our Lutheran Church have emigrated from Nassau to North America, some of them have become preachers there, and through their mediation a cry of need and help has come to me, in order to Sending and preparing sophomores for Lutheran seminaries in Fort- Wayne and St. Louis.

The continuing urgent need of many Lutheran congregations and members of our church, who in

*) To our joy we find this call for help in the Ehlers' church bulletin of Sept. 1 of this year.

The Luth.

North America are without preachers and yet urgently desire them, a need which all the existing preaching forces are still far from being able to satisfy, was the cause of this call for help.

When this call came to me, several years ago now, one thing stood in the way of my listening to it immediately: namely, the sad division of the Lutheran Church of North America into the various warring factions, none of which I believed I could fully justify. I have written and confessed this openly and honestly to North America, and as a result a long correspondence of several years has taken place between me and Prof. Krämer in Fort-Wayne, which has completely convinced me how groundless are the accusations of independentism, ecclesiastical democracy, and the like, which are often made against the Synod of Missouri, and how falsely they are mistrusted, as if the divine foundation of the ministry of preaching were not sufficiently recognized and upheld in them. No one, even declared opponents, e.g. Rev. Löhe, cannot deny the Synod of Missouri the glory of the most faithful and strict adherence both to our ecclesiastical symbols and to the doctrine and theology of the sixteenth century, of Luther and of the fathers of our church, and in this I confess with all my heart to be of one mind with the Missourians. - Otherwise, what do we care about merely the personal quarrels of individuals in North America? As far as it concerns persons and not the teaching of the divine Word, I do not think I am the judge. But here is another matter: namely, the great need of so many congregations for preachers, the danger of so many souls being eternally lost because they lack God's Word and sacrament. Here it is necessary to help and to save and preserve souls for the Lord Christ, regardless of all mere personal quarrels.

Where there is a call for help, there is also a divine calling. And it is the latter that drives and compels me to write this letter to you, dear brothers and members of our Lutheran Church, who are reading this paper.

We Lutheran pastors in Nassau have for some time now taken individual, qualified young people from our congregations to us and taught them in part-time classes. Four of them are already in North America, and some of them have been very blessed in the holy ministry. One is currently still here with me in Steeden. Without an effort that would have exceeded our time and strength, and with the relatively small expenses that the stay of a young, unambitious person in a village causes, it has become possible for us in this way, with our so small means, to provide the Lord from our Nassau with a small number of workers in His vineyard. This has often moved us Nassau pastors to the thought: if others would help us a little in this work, how easy it would be to accomplish something greater. In the lessons,

I now give to my only pupil, for example, several more could just as easily take part, and how easily the small maintenance costs for some pupils here in the country would be raised if one wanted to do something for them here and there.

Of course I do not want to multiply the many requests in the church bulletin for donations of money and love with a new one. But I would like to remind you of one thing. Hundreds and thousands of dollars are given annually for the heathen mission. This is certainly right and good in itself; but in view of the plight of so many abandoned congregations in North America, one might well ask: is it right and Christianly wise to send messengers at great sacrifice to bring Gentiles to the church, while there are so many in North America, and moreover our own countrymen and brethren according to the flesh, who have long since become members of the church in Holy Baptism? Is it right and wise to send so many to the church, while in North America so many of our own countrymen and brethren according to the flesh, who have long since become members of the church in holy baptism, and who, for lack of preachers, are again allowed to become heathens, let them spiritually degenerate and languish, or, in the best case, let them fall into the hands of all kinds of dishonest and false sects? Is it right and wise to go over land and sea to convert one or a few heathen souls (for the converted heathen of our Lutheran mission places are not to be estimated higher), while thousands of souls could be won in North America or both churches preserved, if only preachers were to be sent to the congregations that plead, ask and call? Is it a right and prudent zeal for the kingdom of God to sacrifice thousands of thalers not only to send out one or a few Gentile messengers, but also to keep them out, while ten or a hundred are to be sent out?

Thaler would be enough to provide a preacher for a deserted congregation in North America? If we want to do one thing, we should certainly not leave out the other, which is so much easier and closer. - Therefore, my suggestion and request would be: let us use a portion of the missionary funds collected annually among us to equip preachers' pupils for North America. With our small forces, we Lutherans in Prussia, Baden, and Nassau could accomplish something great.

My dear brother and officemate Hein and I would be gladly determined to get to work; we would first need the assignment of suitable pupils who would have to receive preliminary instruction with us until they were ready to be sent to North America for further education. At the same time, however, it is also a question of the means for their maintenance.

So much for the time being. More may come in Breslau on the occasion of this year's General Synod. All beginnings in the kingdom of God are as small as a mustard seed, but it is up to the Lord to make the mustard seed grow and the birds fly. under the sky to send in the two-

dwell. If it be His will also in respect of the foregoing enterprise, may He bestow it by grace. Brunn.

Misfortunes and suicides in a decennium.

The pilgrim from Saxony tells: There were accidents in this little country during a ten-year period, in the years 1847-1858, no less than 5348 persons, namely 1289 under 14 years of age, 1249 between 14 and 30 years of age, 2470 over 30 years of age, and 340 of unknown age. Of these, the great number of 2034 persons died of drowning, 77 were struck by lightning, 1654 died through their own negligence or carelessness, 290 through the negligence of others, 766 through lack of supervision, 318 perished in drunkenness. Mothers are told that of the 1289 children who died in accidents, 33 died in their first year of life, 919 between the ages of 1 and 6, and 337 between the ages of 7 and 14. Most of them died by drowning, but also many by burning, scalding and being run over, 302 (i.e. the small quarter of them) had been without supervision. The number of accidents has grown steadily.

In the years 1847-1858 the number of suicides was 5497, among them 45 were children under 14 years of age, who mostly took their own lives for fear of punishment; 1975 were aged 30-50 years, 1631 were 50-70 years old. The suicides of young people are relatively fewer in number. The smaller half were married. Concerning the sought-after manner of death, death by hanging (the Judaic death) prevailed in such a way that far more than half of the suicides (3398) turned to it. In addition to insanity, the cause was domestic grief in 129 of the deceased, broken assets in 199, lack of the necessities of life in 441, disorderly living, especially drunkenness in 623, shame, fear of punishment, remorse in 710 2c. For every 4 male suicides there is only 1 female suicide. Most suicides occurred in the months of May to July, while they were rarer in the winter months.

Nero had his soldiers enter and tear off their masks. - There then stood the honorable councillors, and were put to shame before all the people.

So here, too, the devil persuades most people to commit all kinds of sins, and even if the conscience beats a little at first, it is still stunned. One plunges into the whirlpool, and in the end the sin causes death. It does not help when someone passes under the mask of an honest life, and yet secretly indulges in sin. And there will come a day for all when God will tear off the masks and present each one in his true form. - Remember this.

(From the Freimund.)

Some pithy Lutheran sayings.

- 1) The Elector August of Saxony once wrote to a related prince: "Brother, if my Lord Christ had given such a word: see in this stick, in this stone or wood, you have my body and my blood, then I would have believed it, and my reason should not in the least turn me away from it; and if my Lord Christ had commanded something even more impossible, then I would still believe it, if only his word exists, God grant, my reason says what it wants. He is almighty and true, therefore I have not to speak into his word, and the question is not how it is, but only whether it is Christ's word and command. If these are his words, then I keep silent, and will let him have it, for he knows how to fulfill them.
- 2) Johann Michael Moscherosch, born in 1601, died in 1669 as president of the Hanau chamber, left "Christliches Vermächtniß oder schuldige Vorsorge eines treuen Vaters bei jetzigen hochbetrübten und gefährsten Zeiten" to his family. In it he says: "The Protestant Augsburg Confession, which is called the Lutheran religion by Dr. Luther, is the most certain to salvation. You should adhere to it, not in a subtle, not in a crude, simple-minded way, badly and rightly, as long as your salvation is dear to you. I hereby warn you faithfully as a father and testify to God that I will not do this to you for your salvation. If you do not do so - God willing - the damage will be yours alone; as long as God grants me life, I shall not lack my fatherly instruction.
- "The Calvinists are very zealous in their church, and more well read in the holy Bible than other Christians, prudent, also hearty and manly in public tribulations, merciful to their co-religionists, whom they, as high

(Ans the Freimund.)

Regretted too late.

This is what will happen to many in death and on the Day of Judgment. Xiphilinus tells of Nero that he once asked the Roman councillors to dance with him at the theater. They excused themselves, however, and objected that it was contrary to their honor. But the emperor did not relent, and at last persuaded them that they could do it in masks, where no one would know them. When they finally allowed themselves to be persuaded and appeared at the theater in the best tan-

with great zeal and unanimity. They also call themselves the right, true church of Christ, but, letting human and impotent reason be too much master, they lack more cleverness than is due to God-loving Christians in the mysteries of God."

"If, at the Holy Supper, the words of Christ, namely, that his body should be eaten and his blood drunk, were badly and simple-mindedly believed, and the manner in which such things should be effected were left secret to his infinite divine wisdom and omnipotence, many disputes might be overcome."

Mission Feast in Town Herrmann.

For a long time the congregation had been considering the idea of celebrating a mission feast, but as it is with all good things, things went slowly, until at last they got serious, and about 6 weeks ago it was decided to celebrate Dom. 13 p. ^riuit. to celebrate such a festival. Already invited some time before, our fellow believers from near and far turned up in large numbers. Already on Saturday evening wagons full of guests arrived from Marison, Maple grove and Manitowoc. To our great joy, our Lord gave us, not only on the day of the feast, but already the week before, good weather, so that the roads were also good; without this, our dear brothers, especially from the North, who have to cover half of their way in virgin forests, could not have come. On Sunday morning, early in the morning, wagon after wagon with festively decorated guests entered through the gate of honor, from Sheboygan, Sheboygan - Falls, Plymouth and the surrounding area, from all sides guests streamed in on foot, until finally all the benches that had been placed in the bush near the church were full, so that finally even old lying trees had to serve as benches. After the local singing society had performed a piece well and the hymn "Ein feste Burg ist unser Gott" 2c., had been sung, Mr. Past. Multanowski ascended the pulpit and preached a sermon on Zech. 9,10 - 11, from which he described: 1. the terrible power and tyranny of the devil over men, through the fear of death, (Ebr. 2, 14.). 2. How impossible it is for a man to deliver himself from this power of the devil. 3. How our Lord Jesus Christ hath delivered us out of it, and helps us continually through the gospel and the holy sacraments; whereby both the heathen, and we all, were abundantly provided for. When the Singverein had sung several verses from the hymn, "Fahre fort Zion fahre fort" (Continue Zion, Continue) 2c. Stecher took the pulpit and gave us a delicious report on the mission in general, but because of the time that had elapsed, he had to close with the first part and save the other part for the afternoon. After the first verse of hymn No. 178 had been sung, everything went off in a colourful way.

Those who had not yet shaken hands, did so now, until the long table was occupied for the meal, (of course with a simple meal consisting of buttered bread and coffee, for it was mostly the spiritual bread that was aimed at).

When all the merry company had been fed in the open air for about two hours, they gathered again on the benches for the hearing of God's word, and after the performance of a song, the undersigned spoke a few words on Ps. 67, and Mr. Past. Stecher concluded with the continuation and conclusion of his thorough and interesting report! Then the song "Now give thanks to God" resounded from over 400 throats, and the congregation, which had listened with rapt attention until late in the evening, dispersed. Those who were still able to reach their homes said goodbye and hurried home at dusk, or even during the night. The more distant ones stayed until Monday morning.

Not to be left unnoticed was the blessing of God, which we felt and which undoubtedly everyone will have brought back to Hanse. It was pleasant to see so many happy faces, most of whom were unknown to each other personally, but who were nevertheless united in faith and confession. Joy shone on every face - and that this was not merely an earthly joy, but that the preached grace of God refreshed the hearts, is also shown by the willing collection, which amounted to 50 dollars, despite the poverty of money at this time, when the farmers have not yet made any money. The local congregation therefore wanted to arrange for such a celebration again next year and leave the pulpit, benches and table in place, if the dear congregation in Sheboygan had not beaten us to the punch with their invitation. Finally, I would like to thank all our guests for their love and fellowship.

Town Hermann, Scheb. Co., Wis. in September, 1860.

I. N. Beyer.

Church News.

On the 13th Sunday after Trinity, Sept. 2, 1860, Mr. H. Wunderlich, Candidate of Theology, having received and accepted a regular call from the Lutheran congregation at Town Worth, Cook Co., Ills. was solemnly ordained and installed in his office on my behalf by the Rev. W. S. Stubnatzy, with commitment to the symbols of our church.

May the Lord Jesus Christ, the faithful Shepherd and Bishop of our souls, grant grace and blessing to the ministry of our dear brother. Amen. G. Schaller, Z. Z. Präses des westl. Distr.

Address: Hov. H. ^Vunäorieü, 'l'üorouto Ltution, 6ook 6o., Ills.

Notice.

According to a resolution passed by the Synod during its sessions this year, a request is made to all concerned never to send any and all moneys intended for any treasury of the Synod, or for any general charitable purpose, to the cassirer of the general Synod, but always to the district cassirer. (S. Constitut. of the Synod Cap. VI, v. H I and 2.)

M. Günther, Secr. pro temp.

Indication.

By the end of the week the Catechism will be delivered to me by the bookbinder. Contrary to expectations, no more than 237 subscribers to the 3rd volume and 107 subscribers to the 2nd volume have been found.

Although the cost price is more than 50 Cts, I have decided to set the price at 50 Cts per copy until December 31. After December 31, the price will be set at 75 Cts. and will then transfer the sale to the booksellers.

I ask for the funds to be sent in as soon as possible, for instructions as to how they are to be sent and for the postage to be enclosed by those who wish to have them sent by post.

New-York, Oct. 2, 1860.

I. H. Bergmann.

Receipt and thanks.

For the California Mission by Mr. Pastor Brohm received from the congregation of Mr. Past. Rincker in Terre-Haute, collected in mission hours 8-1.50; from H. Brunken there 81.00; from E. Meißel ebendaselft 50 CtS.; furthermore through Mr. Past. Müller from the 2nd Women's Association in Past. Wundcr'S congregation at Chiccco 82.00; from the congregation of Mr. Past. Fricke in Indianapolis 810.00; from the St. Pauls°Gem. of Mr. Past. Ottmann in Neumcllc, Mo. 81.30; from Mr. MattheuS in the parish of

With heartfelt thanks, received for poor pupils and students from the Baltimor Nahe Association 6 bustle shirts, 12 undergarments, 0 undershirts, 12 pairs of woollen stockings, t> handkerchiefs, 12 towels and 6 bed

Received.

a. To the general synodal treasury: Bon der evang. luth. Gem. deS Hrn. Past. E. Noder in N aiuh am85.....00 Erndtedankfest Collecte von der Gem. deS Hrn. Past. M. Cock, Benton Co., Mo. 7.50 From Mr. Past. E. M. Bürger in Washington City 1.00 "" Teacher Pürner there 1.00 d. To the Synodal - Missions - Casse: By Mr. Past. E. Noder in Nainham from home. Trvller 2, 00 From Dreieinigkits-Listriect of the Gem. in Lt. LouiS 5,60 6. to the college maintenance fund for teachers' salaries: Bon Hrn. J. Ncidhardt in the Gem. of Hrn. Past. M. Tirmenstein in Port Rühmend, N. I. - - - 3.00 By Mr. Past. Hugo Hanser in Johannesburg from Peter Schulze in Buffalo- 2,00 From the DrcicinigkitS distr. of the comm. in ^t. LouiS -- 11.00 " hlmanüels " " " " 11,00 Closing of my receipts on Oct. 10.

AZ^Due to lack of space, the undersigned's receipt cannot appear until the next number. M. C. Barthel,



herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
 Redigirt von C. F. W. Walther.

Volume 17, St. Louis, Mo., Oct. 30, 1860, No. 6.

Pastoral Sermon
 held

On the occasion of the meeting of the General Synod of
 Missouri, Ohio n. a. St. to
 St. Louis, Mo. the 19th of October, 1860.

I. N. J.

Grace, mercy, peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in faithfulness and love, be with you all. Amen!
 In the Lord beloved and honored fathers and brothers! Among the many powerful and dangerous errors of our time, one of the most powerful and dangerous is undoubtedly this: that theology belongs in the ranks of the sciences. In this declaration, the twofold assertion is made, first, that theology is a system of doctrine that arises and develops of its own accord from a supreme principle, and second, that therefore every man is a theologian who has appropriated this system in his mind and memory. The sad consequences of this view are in evidence. Now it is a foregone conclusion that theology and its dogmas are only the result of a gradual historical development. The one now seeks this, the other that, from the sacred Scriptures, which he elevates to his supreme principle, and from which, with the help of his reason, he attempts to spin an artificial web of thought, which he calls Christian theology.

called. Thus, systems of the most diverse kind follow one another, of which one always displaces the other, in is from earth. Theology, too, proceeds from a supreme order to make way for a still more finely spun one in the principle, but not, like science, from such a principle as next few weeks. All the work of most of the so-called reason itself could develop. Its supreme principle, then, theologians of the present time is now directed to the is rather, "What God says in His Word is true." invention of scientific forms as the main thing; hence, of Theology, therefore, is scriptural scholarship, and a course, at the same time they are eagerly endeavoring theologian, again HE says, a scriptural scholar, taught to sift through the teachings of the church in order to unto the kingdom of heaven. Now the word of Scripture separate out from it everything that does not want to be is spirit and life. But the natural man hears nothing of incorporated into their own scientific doctrinal edifice. the Spirit of God; it is foolishness to him, and cannot Thus, anyone who possesses enough natural acumen discern it, for it must be spiritually directed. Theology, and erudition to arrange a certain sum of opinions therefore, is a learning flowing out of Scripture, imparted concerning religion into a coherent whole is a great by God's Spirit Himself; a heavenly light fallen from the sun of written revelation into the soul of man, and shining therein. To be a theologian and yet not a Christian is a contradiction; is as impossible as to be a worldly scholar and not a man. No matter how many religious truths a man may have absorbed into his memory, no matter how great his acumen, no matter how much he may have thought them through, no matter how much he may have combined them into a whole in his mind, this does not make him a theologian. A theologian is a scholar of God, who is not only learned about God, but also of God. He is a born-again Christian; but not only this, for of Christians also it is written, "They shall all be taught of God." The theologian is rather such a Christian, whose soul is the possession of truth. She

Theologian is a person who has been so enlightened and transformed by divine truth that a skill has developed in him not only to judge spiritual matters spiritually, but also, like a householder, to bring forth from his treasury new and old things and, as a wise steward whom the Lord has set over his servants, to give them their due in due season. In short, a theologian, according to Paul, is "a man of God" who is not only instructed by the Scriptures for his own salvation, but who also has the skill, wrought in him by the Spirit of God, to use the Scriptures for others, sent to teach, to punish, to correct, and to chasten in righteousness, to all good works.

Hence Luther spoke that great word: "Prayer, meditation, and temptation make a theologian." Concerning the first means, prayer, he writes: "First, know that the Holy Scriptures are such a book that makes wisdom of all other books. First, know that the Holy Scriptures are such a book as makes foolish the wisdom of all other books, because none teaches of eternal life without this alone. Therefore thou shalt despair of thy mind and understanding, for thou shalt not obtain it thereby, but with such presumption thou shalt cast thyself and others with thee down from heaven (as happened to Lucifer) into the abyss of hell. But kneel down in your closet and pray to God with right humility and earnestness that he may give you his Holy Spirit through his dear Son to enlighten you. Who shall enlighten thee, and guide thee, and give thee understanding." As for the third means, temptation, Luther further writes: "This is the touchstone; it not only teaches you to know and understand, but also to experience how right, how true, how sweet, how lovely, how powerful, how comforting God's Word is, wisdom above all wisdom." At the center of all means of becoming a theologian, Luther finally places meditation, that is, study in God's Word. This and nothing else, then, is the main thing, the central point, the center, around which everything revolves in a theologian, the means of all means. The consideration of this means is therefore also what occupies us, venerable beloved fathers and brothers, in the present hour dedicated especially to us servants of the church, to our edification, revival, and advancement. May God, through His Holy Spirit, enlighten and strengthen me, the unworthy. May God enlighten and strengthen me, an unworthy man, through His Holy Spirit, to be your mouth and servant in such holy and important business. For now, let us fervently call upon the Lord our God in silent prayer.

Text: 1 Tim. 4, 13.

"Stop reading." the holy apostle calls out to the young bishop Timothy in the reading. Hereby he exhorts him to use the means which Luther places in the middle of the three main means of becoming a theologian and designates with the word meditation. He writes: "On the other hand, you should meditate, that is, not only in your heart, but also outwardly, the

Oral speech and literal words in the book always drifting and rubbing, reading and rereading, with diligent attention and thought as to what the Holy Spirit means by it. Spirit means by it."

Let the present object of our common Christian reflection be, then, Paul's exhortation addressed to every minister of the Church.

admonition: "**Stop reading**";

We are simply considering here:

- 1. To which Paul hereby exhorts, and
- 2. why he exhorts.

1.

In every commandment lies a prohibition, in every admonition a warning; so also here. Now what is it that the holy apostle wants to warn Timothy about? Apostle wants to warn Timothy, and with him every servant of the church, when he admonishes him: "Stop reading"? As we see from our textual verse, Paul places reading and teaching next to each other and thus indicates the two actual official duties of a church servant, which include all the others. He therefore no doubt wants to warn every church servant not to make anything else his life's occupation than reading and teaching. If a preacher does not teach, let him read. The apostle interprets himself in his second epistle to Timothy when he writes: "Suffer thyself to be a good soldier of JESUS CHRIST. No man of war planteth himself in merchandise of food, that he may please him that received him." It is true that a preacher, as a householder, as a citizen, as a neighbor, as a Christian, is not exempt from the performance of the duties which these circumstances impose upon him; it is true that even works of recreation and reinvigoration after consuming labor are his duty: but the work of a farmer, a craftsman, an artist, a merchant, a physician, a worldly scholar, and the like, is not his. A preacher who spends his time upon this, wastes it, forsakes his profession, is an unfaithful steward of God's mysteries, encroaches upon another's office, and therefore will have to give a heavy account at the last day for every hour thus robbed from the church and his congregation; as well as those congregations which, by their barrenness, tempt their preacher to work for bread, thereby sin grievously against their own souls and that of their preacher. For I repeat, a preacher's work is only reading and teaching.

But what is a preacher to read when the apostle calls to him in our text: "Stop reading"? - There can be no doubt about this. It is true that the holy apostle does not name the book to be read, but precisely because he does not name it, it is all the more certain that he means nothing else than the Word of God, which is called the Bible, that is, "the book" or "the Scriptures," because it is precisely the book of all books, which alone deserves the name of a book among all.

But the apostle does not only say, "Read," but

He says, "Stop reading." and herewith also first of all gives the time when a preacher should read the word of God.

According to this, he should not only read it now and then, but constantly; not only, like all Christians, daily with his family in the morning, at noon and in the evening for his and his family's necessary edification, but, unhindered by other business of an earthly profession, at all times. Every moment that a preacher does not have to use for the fulfillment of another, even holy duty, should be devoted to the work of the Word of God. To him applies what the LORD says to Joshua, "Let not the book of this law depart from thy mouth, but consider it day and night." The Word of God is not only to be the daily food of his soul, but, as it were, the air which his soul breathes in and out unceasingly. A theologian, therefore, should carry it not only with the book in his hands, but also with the memory in his soul, and thus read it not only, as often as he can, with his bodily eyes, but also without ceasing, and wherever he goes and stands, with the eyes of his spirit. This, for the present, is what the apostle means when he says in our text, "Stop reading." O blessed privilege '. O delicious ministry'.

But there is more in this. With the word "stop" the apostle refers not only to the when, but also to the how of reading the Scriptures. A servant of the church is to study it according to this. Already to all Christians the Lord calls, not only, "Read;" but, "Search the Scriptures." And of the Berean Christians it is not only said, "They read;" but, "They searched the Scriptures daily, whether it be so." In a still higher sense the apostle requires this of the minister of the church, when he calls to him, "Continue reading." With this the apostle demands that the preacher be immersed in the Scriptures, through which his knowledge of the truths of Scripture becomes ever purer, ever clearer, ever more complete, ever more lively; through which the doctrines of Scripture, their connection, their mutual relationship, their correct application, the logical conclusions to be drawn from them, and the errors opposed to them, are opened up to him ever more deeply in their contrary to Scripture. Far from it, therefore, that the apostle, by the exhortation, "Stop reading." i.e., the Scriptures, should indicate that a preacher, therefore, must not take time to read other, human writings also, he rather, by the word, "Stop reading." most earnestly exhorts him to do so also. Consider: clearly the apostle says in another place, "Can they all interpret?" He means to say, No! For elsewhere he adds, "To one is given by the Spirit to speak wisdom; to another to speak knowledge, according to the same Spirit; to another prophecy," that is, the interpretation of the Scriptures. Now the same apostle says, that the things which are given to the one

St. Peter writes: "Serve one another, each with the gift and to draw from the same what he wanted to present. he has received, as good stewards of the many graces. But a minister of the church is a minister of the word. He of God. But if the gifted are to serve us with all their gifts, has the charge, "Preach the word, stop, whether in that is, also with the gift of interpretation, we are also to season or out of season." He has the guideline, "If any let ourselves be served by them with it. man speak, let him speak it as the word of God."

In vain, therefore, does the preacher boast of his. He shall be able to testify with Paul, "I say nothing save diligent reading of the Scriptures. The apostle says, what the prophets have spoken." He shall proclaim "the "Stop reading," and thus concludes the preacher's mystery" which "hath been hid from the world, but is now faithful and assiduous use of the Scriptures. "Stop revealed, and made known by the scriptures of the reading," says the apostle, and thus concludes the prophets, by commandment of the eternal God, to preacher's faithful and assiduous use of the Scriptures. establish the obedience of faith among all nations." He "Stop, stop reading," says the apostle, and thereby should be able to say at the beginning of every sermon implies the faithful and zealous use of the aids which are with Isaiah, "Hear, ye heavens, and earth, take heed; for at a preacher's command, to open up the larder and the LORD speaketh." Yea, he shall be able to say at armoury of Scripture, and to penetrate ever deeper into every sentence, "Thus saith the LORD." He shall take it. The apostle herewith testifies to every minister of the word of Christ church that, after he has been appointed to the office of "He that heareth you heareth me." He is to preach, teaching, he should not cease to want to learn, but exhort, chastise, and comfort as an ambassador of God should continue to learn and study the Scriptures all the in Christ's stead. He is to know, as often as he appears, more faithfully and diligently. The apostle does not the church speaks to him in the Spirit, as those gathered exclude anyone from his study of the Scriptures. The with Cornelius did to Petro: "Now we are all here present apostle excludes no one. Whether a preacher has before God, to hear all that is commanded thee of God." already attained the knowledge of Timothy, and, like And indeed a minister of the church ought not only to Apollo, is already an eloquent man and mighty in there cite this and that from the written word of God, but to be Scriptures, or whether he is weak in knowledge and gift; able to say with Paul, "I have not behaved unto you whether he has his office in a worldly city or in anything, that I have not declared all the counsel of God." despised Bethlehem; whether the congregation. In addition to this, a minister of the church must not only entrusted to him is a populous one composed of men of preach all the truths revealed for salvation, but this must all classes, or a small one composed of a few simple also be done in such an order that with every new souls; whether he holds a high or a low office in the sentence the sun of truth may rise ever brighter in the church: to each the apostle calls: "Continue reading." hearts of the hearers, so that through him may arise the

But now that we have considered what Paul exhorts illumination of the knowledge of the clarity of God in the us to do in these words, let us examine, secondly, why face of Jesus Christ. He must not only preach the word he exhorts us to do it.

2.

purely, completely, and orderly, but also divide it properly and, as a faithful and wise steward, give each one his due in due time. Finally, he should also be able to say, "I believe, therefore I speak." Let it be true with him, "When the heart is full, the mouth overflows." He shall be one of the

have a heart so filled, warmed, and ardent with the words of God, and a mind so fervent with the experience of truth, that he must confess with the apostles, "I know it.

that I should not speak what I have seen and heard," that is, what I myself have felt in my own soul as eternal truth.

Let us now sum up all this once more: A minister of the church must preach 1. only God's word, 2. the whole word of God, 3. in light order, 4. dividing it rightly, and finally 5. with a fervent spirit and faith from the fullness of the heart.

And even here the whole task of a servant of the church is not yet exhausted. If he is to teach, he must also ward off. 6. If he is to be a right shepherd of Christ's sheep, he must not only feed them, but also the ravening wolves which do not spare the flock, but come to them in sheep's clothing, and

have the semblance of a godly being, expose them, warn against them, and with the weapon of the Word of God victoriously fight against them.

But if all this is the great task of a servant of the church, can it still be questioned whether he must stop to read, whether he must continue to study, to study day and night with untiring zeal? Certainly not.

It is true that whoever is entrusted with the sacred ministry among us must have studied God's Word. Whoever is entrusted with the ministry of preaching must have already studied God's Word, but who can say, "I have studied it? For it is an inexhaustible sea, and we are not only such small vessels, but also so full of holes, that if they are not filled again and again, they will be empty again all too soon.

It is also true that whoever assumes the holy ministry should already know how to preach and share the word. Of course, he should already know how to preach and share the word. But who is he who dares to say that he can preach, but fails to share the word? - I say, woe to him who may say, It is becoming easier and easier for me to preach! Woe to him who, except in emergencies, without the most careful preparation, without previous deep meditation, without previous serious study of God's Word, writes down something and impresses it on his memory, which he then presents to his congregation as a sermon, or even, speaking in a common way, pours out something extemporaneously, and is satisfied if he can only speak without hesitation and hears from his hearers that he has preached powerfully! Even a Paul reminds his Corinthians that in his preaching he was among them "with weakness, and with fear, and with great trembling"; and even a Luther confesses in his later years that preaching was becoming more and more difficult for him: and we should be those for whom it was becoming easier and easier, so that we did not need daily earnest research for it? Ah, my brethren, let us remember that the hour during which we stand at the pulpit is an hour of unspeakable importance. On it depends the life and death, the salvation and damnation of a whole host of immortal souls. Woe, woe, therefore, to the preacher who does not take advantage of this hour! He who does not give what he has researched from God's Word with effort and labor and with heartfelt sighs, he who does not give the best he can give, he who is easily finished and therefore careless - he commits a terrible sin, and it would be better for him to have become a shepherd of cows instead of a shepherd of the sheep of Jesus Christ. Alas and woe on his head forever and ever!

But it is also true that whosoever among us shall have his hands laid on him, we may well presume that he is already in faith and fervent spirit. But how easily faith grows weak, and how easily the heart grows dull, lukewarm, and cold. Therefore we must warm and heat ourselves again and again by the heavenly fire of the Word.

It is also true at last that he who would take hold of the shepherd's crook must already know how to wield the sword of battle, and must already be mighty.

The real reason of this is indicated by the holy apostle himself. The apostle himself indicates the real reason for this when he not only says, "Continue reading," but also adds, "With exhortation, with teaching, until I come." A minister of the church, therefore, should stop reading, and study diligently, because he has the office of exhorting and teaching, and that because he is (what the apostle wishes to be added) a teacher of the holy Scriptures. Scripture.

If a minister of the church had his own wisdom to proclaim, he would not, of course, need to study diligently God's word and what it excludes; the sharper his mind, the more thoughtful his spirit, the more vivid his imagination, the greater his experience, the more he would have cause to follow his spirit alone.

To punish the gainsayers, and to shut them up. But does As already mentioned in the last letter, there is also a so-enemy becomes more and more widely known. An not error and heresy appear in ever new disguises? called Lutheran congregation here, which has about 20enemy has obliged me to great thanks against him by a Every preacher, then, must incessantly search himself inmembers. Here, however, where the beautiful namesmall essay in a local paper against me and such bigots order to meet the new stratagem with new weapons frompromises so much, the situation is extremely miserable.in general, by which he just made me known in wider the armory of the Word. Some time ago, the congregation dismissed its previouscircles and brought listeners. The annoying behavior of preacher, not because he treated the holy word of Godthe former Lutheran preacher has, however, contributed the exhortation of the holy apostle: "Stop readingas a launderer, which he had done long before hisnot a little to arouse distrust among the people against Apostle: "Stop reading!" Let us not waste the noble timedismissal, but because he led a disorderly life. The mostevery preacher, but the Lord has now made him in idle rest or strange business, but let us buy it out ininfluential members of this church are freethinkers orharmless through that congregation; indeed, his unceasing earnest holy study. Nothing less is at stakegross rationalists, and it is very much a question whetherexposure and deposition must in the end only be helpful here than our and our hearers' blessedness. Let it be ourthere are any individuals among them at all who knowto the spread of the gospel, since such a great obstacle food to do the will of our heavenly Father, our joy in thistheir Saviour. - This congregation recently issued a callhas been removed from the way. But the word of the Lord world the blessed work of our holy ministry. Let us notto me, but I had to refuse it, if only because they did notwill make itself known. Even if the blessing should not be teach, but let us read. So also, when the Lord shall bewant to provide for my maintenance in any way, butrevealed at once, it is there. We can thank the Lord our revealed, we shall have joy, and not be ashamed beforeferred me to other gifts, and then because they deniedGod for bringing his dear Word and Luther's teachings to him in his coming. Amen! In Jesus' name: Amen! me the right to remove the free spirits and apparentlythe ends of the earth, and for giving our dear church the unbelievers, and I would have had to be introduced tospecial joy of being able to celebrate a Reformation them by a very popular English preacher. festival here in the farthest West. I would also like to call

California Correspondence.

San Francisco, Oct. 4, 1860. reverend and, There are only four German congregations in thisupon all who love our Lutheran Zion to implore the Lord large city, whose German population is said to be 16,000,in heartfelt intercession that he may give wisdom, and it must be noted that the light of the Gospel hasstrength and blessing for the further proclamation of the shone brightest among the Methodists, however much itpure Gospel, so that he may also have a people here is dimmed by the filth of such teaching. - Only a few,who recognize, honor, worship and serve his holy name. however, are concerned at all about worship; most seemWe may confidently believe that He, who loves souls to have quite forgotten that Sunday was set apart for themore warmly and fervently than we do, will also save by works of worship. They all look forward to the return ofHis word what can be saved, if even a single family were usually has of the ecclesiastical conditions of thisSunday, not to go to the temple of the Lord, but to serveto leave Sodom. otherwise so richly blessed country is all too true; things the God of this world, and oh, how diligent and zealous It gives me particular joy to be able to inform you that look sad here. Every simple Christian who knows thethey are in his service! Those dreadful times have come,the writer of that letter, through which this Caliphate word of his God and his own heart must have taken this;in which people love lust more than God. That is why themission was newly inspired, has professed the same. It for granted. One cannot serve two masters, and here,masses flock to the public places of amusement early onwas a mother in Israel who had recognized the grace of where the gold nugget is sought by so many as the onlySundays, in order to rest by dancing after the work of theGod in Christ himself, and who, inflamed with love, now comfort, the good God with his precious gospel mustweek is done. - The Sunday celebration in St. Louis is stillwished that the sweet Gospel might also be preached naturally be despised. - But if large and splendidpiety compared to the one here. Almost the entirehere for the praise of God's glorious grace and for the churches were the marks of the true congregation of theGerman people lives here without God in the world. Ifsalvation of souls. A poor sinner - she said - wrote the saints, yea, all Christians would have cause enough tosome people's consciences have become restless, theyletter, but was washed clean in the blood of the Saviour. rejoice heartily at the state of things here; but in mosthave consoled themselves with the fact that there is noThe name of this God-fearing woman, who has so churches Christ crucified is not preached before allproper Lutheran congregation here, instead of prayingadministered the office of a spiritual priestess, is Elisa things, but is more exhorted to virtue and morality. Theheartily to the Lord of the harvest for the establishment ofbeth Schreiber; the same was formerly resident in blessing that should come from the use and reading ofthe preaching ministry. Rochester, N. N., where she became acquainted with the divine word is therefore snatched away from the The Lutheran congregation mentioned above hasour Synod through Mr. P. Fleischmann and Mr. Ernst. hearers by the preacher's distortions. In spite of the, given me permission to use their church, and here I haveHer family will also care and labor here for the extension many and large churches, there is little faith and love topreached the sweet gospel since my arrival; to the gloryof the kingdom of God. Mr. Jakob Schreiber, her son, be seen, and for this very reason it has become a sayingof God I may add, not without blessing. Though I have nowwho lives here with his family, confirmed his love for the among Americans that one finds here *many churches*, conversions or neivals to report, yet some families haveword of God and his heartfelt participation in the *but little religion*. been found to receive the preaching of the gospel withestablishment of the preaching ministry here by But things look even sadder in this respect among ourhearty joy. The number of listeners has also increasedwelcoming me in the friendliest manner and inviting me fellow tribesmen, the Germans. Apart from the Catholics,with each Sunday, so that the sound of the gospel seemsto live with him, which invitation I also accepted. I would two Methodist congregations, whose number ofto bring in more and more people. The Lord must blessalso like to mention that Mr. August Fricke, brother of our members, however, is quite insignificant, and anhis dear word, so that it may be heard by friends andRev. Fricke, had already received me most kindly before "evangelical" (unirthodox) congregation, which consistsfriends of friends. I became acquainted with Mr. J. Schreiber. May the faithful God reward these friends for their love according of about 70 so-called contributing members, L. to Match. 10, 42.

*) Many churches, but little religion. L.

With regard to the other cities, I cannot yet write In the catechism of Dr. J. C. Dietrich, published by A. collection together have a prayer treasure all the greater. anything certain. In any case, however, the prospectsWiebusch and Son in St. Louis, there is an appendix with May our dear Lord Jesus, the blissful heavenly Child- are nowhere so favorable as in this city, for here most ofthe register of songs and song verses to be learned byLover, also bestow an abundant blessing on this booklet the. Most of the families have settled here, whileheart by the school children. The present school hymnalpublished out of love for His tender lambs. May He do it otherwise there are almost only single gentlemen whois a copy of these songs and song verses itself. for the sake of His eternal love for children, Amen! The have no permanent place of residence. Perhaps it will The booklet does not contain any songs especiallyEditor.

be possible for me to write about this in more detail incomposed for children, but a selection of the most The content of the prayers is as follows: my next letter and, God willing, to give you some goodcommon hymns, for the simple reason that the latter are I. Morning, noon and evening prayers.

news. altogether children's songs, that is, songs that can be I. Morning prayer. 2nd Evening Prayer. 3. first prayer before the watering belongs to the preacher, while the giver of allby underage children as well as by scholars; as it cannot table. 4. second prayer before the table. 5. first prayer after the good gifts must bestow blessing and prosperity. May hebe otherwise with true Christian songs, since the SaviourII Prayers for all days and hours. cooperate and confirm his word; indeed, may heexpressly says: "Except ye repent and become as little promote the work of our hands for the sake of his name.children, ye shall not enter into the kingdom of heaven." Amen. Matt. 18:3; and supposing also that children should not

From the above, dear Professor, you see that we areyet fully grasp all that is contained in the songs they have entitled to hope that the Lord also has and will have hislearned by heart, let them for that very reason impress people here. In any case, it will be necessary to establishthem upon their memory in their tender youth, that they a school board as soon as possible. If one wants to helpmay have in them a treasure not only in their childhood, the churches - says Luther - one must truly begin withbut also in old age.

the children, and that is especially true here, where so The latter purpose also guided the collector in his many families are now being formed. I also very muchselection. He has included just those songs that are wish to have a colleague, he would like to be a schoolsuitable to accompany a Christian through his entire life, teacher or preacher. If money is received for thisto serve him in the various situations and states in which mission, it can be used to send out a second preacherhe may come on his earthly pilgrimage, partly as a or a capable school teacher, for the Synod does notnecessary awakening from the sleep of security, partly need to provide for my support, for thank God I know ofas a necessary comfort in all physical and spiritual no need, for the Lord provides for me. I miss nothing atdistresses, and to be a constantly admonishing voice of all, except the fellowship with a colleague and my books;God in the soul of the one who carries them in his I am only glad that I have brought a library with me,memory. There are not to be counted those who have which contains what I need to know, since the dearbeen saved from falling into sin in the temptation to sin "Lutheran" has gone through the same circumstancesand from despair in spiritual and bodily challenge by the as they are here. songs learned by heart in youth.

These lines will come into your hands at about the The verses for the little ones as well as the whole time of the meeting of the General Synod. Oh that I couldsongs for the older ones are divided according to the also be present and listen! It goes without saying that Ichurch year, and for the latter a song to be learned is want to be admitted, if the synod will have no objections.indicated for each week. The opinion, however, is not May the Lord give it his richest blessing in its that the older children should learn a whole song every deliberations, guide it in all dignity in all difficult cases,week. Rather, it is assumed that the teacher or the and make it firmer in the recognized, pure, and onlyparents divide the songs into several years, but that they saving doctrine. always follow the order of the church year.

With esteem and heartfelt love yours
J. Buehler.

hymnbook

for

Children of Lutheran schools.

Under this title, a beautifully designed booklet has just been published by Mr. A. Wiebusch and Son in St. Louis, which contains 87 songs and a collection of 32 prayers for children and school use. We recommend this booklet to all who want to give their children a gift that is certainly very dear to them.

About the condition of the booklet, which contains 159 pages in duodec, the preface gives the necessary report. It says:

The latter purpose also guided the collector in his many families are now being formed. I also very muchselection. He has included just those songs that are wish to have a colleague, he would like to be a schoolsuitable to accompany a Christian through his entire life, teacher or preacher. If money is received for thisto serve him in the various situations and states in which mission, it can be used to send out a second preacherhe may come on his earthly pilgrimage, partly as a or a capable school teacher, for the Synod does notnecessary awakening from the sleep of security, partly need to provide for my support, for thank God I know ofas a necessary comfort in all physical and spiritual no need, for the Lord provides for me. I miss nothing atdistresses, and to be a constantly admonishing voice of all, except the fellowship with a colleague and my books;God in the soul of the one who carries them in his I am only glad that I have brought a library with me,memory. There are not to be counted those who have which contains what I need to know, since the dearbeen saved from falling into sin in the temptation to sin "Lutheran" has gone through the same circumstancesand from despair in spiritual and bodily challenge by the as they are here. songs learned by heart in youth.

The verses for the little ones as well as the whole time of the meeting of the General Synod. Oh that I couldsongs for the older ones are divided according to the also be present and listen! It goes without saying that Ichurch year, and for the latter a song to be learned is want to be admitted, if the synod will have no objections.indicated for each week. The opinion, however, is not May the Lord give it his richest blessing in its that the older children should learn a whole song every deliberations, guide it in all dignity in all difficult cases,week. Rather, it is assumed that the teacher or the and make it firmer in the recognized, pure, and onlyparents divide the songs into several years, but that they saving doctrine. always follow the order of the church year.

It should also be noted that the number in brackets before the melody indicates the number under which the verse or song is found in the St. Louis Lutheran hymnal.

As far as the enclosed prayer booklet is concerned, only old ones have been included that were written by godly prayers and anointed with the spirit of prayer. Those which are already in the appendix to Hübner's Histories have not been included on purpose, so that our dear children may participate in this and the present Children's Prayer Book.

The content of the prayers is as follows: I. Morning, noon and evening prayers.

I. Morning prayer. 2nd Evening Prayer. 3. first prayer before the table. 4. second prayer before the table. 5. first prayer after the table. 6. second prayer after the table.

II Prayers for all days and hours. 7. daily supplication 8. daily thanksgiving 9. daily renewal of the baptismal covenant 10. 10. daily prayer to God the Holy Spirit. 11. daily prayer for chastity. 12. daily prayer for parents. 13. daily prayer for true repentance. 14. rcim prayer for all hours.

III School Prayers. 15. first prayer at the beginning of school. 16. second prayer at the beginning of school. 17th Prayer at the Beginning of Catechism Classes. 18. first prayer at the end of school. 19. second prayer at the end of school. 20th Prayer at the close of the Catechism class. 21. first hymn at the end of school. 22. second chant at the end of school. 23. chant at the end of the catechism class.

IV. Prayers for special cases. 24. prayer of a child when he is seriously ill. 23. prayer of thanksgiving after regaining health. 26. prayer of a poor child. 27. prayer when father or mother lie sick. 28. prayer when the father is travelling. 29. prayer when there is a heavy storm. 30. prayer of a child near death. 31. final sigh. 32. the little litany to pray in the time of death.

The price is as follows: the copy in durable binding 15 cents; the dozen cl.50 exel. Postage.

(From the Freimund.)
Union Nothen in the Principality of Waldeck.

In 1821, the Lutheran and Reformed churches of the principality were united into one Protestant church by a decree of the Consistory of Waldeck (with the approval of the prince, as well as with the agreement of all rural clergy and without objection from the congregations). However, there were always individuals who wanted to be and remain Lutheran, and among the pastors there were some who were willing to perform spiritual duties in the right way for money and good words. For two years, however, this has changed. Now the Concilium strictly insists that these faithful Lutherans obtain special permission from the pastor for each official act, then request a dimissorial from the local pastor (which costs 3 groschen), and soon bring him a certificate from the Lutheran pastor about the act that actually took place. So a begging at three doors! This is how one hopes to make the people dull and tired, to starve them spiritually and to kill them. Only one incident instead of many similar ones. The midwife at Berich, a faithful Lutheran woman, asked the Consistory for permission to have her child baptized by a true-believing pastor - no answer! She had to abandon her child and return to her profession herself, unblessed,

After 7 weeks the answer came and now Rev. Schadle one of the 8 pastors who protested against the United teaching obligation, baptized. When sick people in mortal need desire the Holy Sacrament, they can never attain it. Sacrament, they can never obtain it.

Aren't these terrible oppressions of the faith? Why are the 8 Lutheran pastors not allowed to pastor their fellow believers in other parishes? And how can they still offer their hand to such barbarism? Should not the word of the apostle be applied here: "One must obey God more than men?"

The editor of the church newspaper for Lutherans, to whom the distressed Waldeckers have turned for advice issues it to the effect that they renounce the Union and ecclesiastically shun all people high and low who profess it. And he thinks that those Lutheran pastors should do the same. We, too, know no other way out.

Announcements.

According to a resolution passed by the Synod during its sessions this year, a request is made to all concerned never to send any and all moneys intended for any treasury of the Synod, or for any general charitable purpose, to the Treasurer of the general Synod, but always to the District Treasurer. (S. Constitut. of the Synod Cap. VI, v. H I and 2.)

M. Günther, Secr.
pro tewp.

Public notice is hereby given that at a meeting of the Electoral College of the Lutheran Synod of Missouri, Ohio, and other St., held at St. Louis, Mo. on October 22 1860, the following candidates were nominated for the second professorship at the School Teachers' Seminary at Fort-Wayne

- G. A. Th Selle, pg.8tor, primo loeo.
- E. Roschke, teacher, 866unão looo.
- W. Stubnatzi, pustor, tsrtio looo.

All synodal congregations, as well as the colleges of teachers at the seminary and college institutions in St. Louis and Fort-Wayne, wish to take note of this and, if they wish to make use of their right to request that a certain person be appointed as a candidate for the professorship now established, to inform the undersigned of this within eight weeks of receipt of this announcement.

St. Louis, Oct. 23, 1860.
Ferdinand Sievers, Secretary of the Electoral College p. t.

Receipt and thanks.

With thanks received for poor pupils and students from the parish of Hrn. Past. Bürger's to Washington 12 pieces of shirts and 3 pairs of boot shoes, from the parish of Hrn. Past. Hahn's 12 pairs of woolen stockings, from the parish of Mr. Past. Tirmenstein at Port Richmond on Staten Island \$10.00.

Further, from the Woman's Club in the parish of Herm Past, large in Richmond, Va. 8 shirts with bosoms, 8 pieces of tankards, 14 pieces of handkerchiefs, 6 pairs of woolen stockings. C. F. W. Walther.

For the California Mission
Received from the congregation dcS Mr. Past. Biltz in Lafayette Co, Mo, \$18.80, from Hrn- Heim. Koke in Rothendurg, Cook Co. 3rd, \$2.00 and from Mr. Conr. Wille through Mr. Past. Richmann in Schaumburg, Cook Co., Ill., 50 CtS.

For the church building of the first German es. luth. congregation in Iowa City, the undersigned received the from an unnamed person near Milwaukee\$1 .00
of the congregation of the Rev. Reichardt3 ,00
" to a friend in Rechtster, N. I. 1.00
" some friends in St. L. by Mr. Steinmeier6 ,00
" of the congregation of Mr. Past. Bode5 ,00
from Past. Kühlers Gem. by Mr. I. Hahn 6,25 from Mr. W- Meier in N. Melle1 ,50
"of the St. Johannes-Gemcinde of the Past. Grätzel 2,10
" Mr. Panier from Past. Rnffs Gemeinde 0,40 " an unnamed person in Fort Wayne1 ,25
The Lord bless the lenient diversl
F. Döscher, Pastor.

For Aug. Selle by Mr. Past. Heinemann \$2, teachers E. Dühring \$2, E. Homcier \$1, O. Brh- rens \$1, H. Grube \$1, H. Hattendorf \$1, W. Siefker \$1, W. Arkenberg \$l, F. Stölting \$1, F. Grupe \$1, F. Nacke \$1, E. Lücke \$1, Christ. Meier Pl, W. Mensching \$1, H. Engelking \$1, H. Lamp Pl, H. Wiebrook 50 Cts, I. Harme- ning50CtS., F. Wente 50 Cts, Conr. Beh- renS 50 Cts, D. Grote 50 Cts, W. Rinne Pl, Ph. Wille Pl, Conr. Satter Pl, H. .Koller Pl, C. Ph. Wilbarm P2, I. Liersen P2, Conr. Har- mening P2, I. Wilkening P2, Aug. Lücke P2, G. Brauns P2, Conr. Rohe P2, Con. Tatge P2, Chr. Knabe P3, L. u. E. Brauns \$3, H. Müller 50 cts, H. Halfclد 50 cts, E. Rinne 25 cts, H. Wilharm 25 cts, Carl Claus 25 cts, Mrs. C. Harmcning \$2, H. Meier \$3, I. O. Meier P5, H. Grewe P5, of Crete Will, Co, Ill-, of N. Volkert P5, Mrs. Schlägel 50 Cts. of Rock Island; TeacherBartling Pl, of Addison; Wilhelmine Singmann Pl, of Chicago \$70,75 hlö. Of the above money from Crete a considerable portion is late in being receipted, as it was sent in without giving the names of the kind givers for the needs of the previous school year.

A. Selle.
For Johann Zimmermann from the congregation deS Hn. P'st. Werfelmann P48; furthermore from Mrs. Past. Werfelmann 2 shirts, from Mrs. Sieger 4 head kissrnüberziigc, from Mrs. Balz 2 sheets; from Mr. Apoth. Meier to Fort Wayne \$3, from the Boys' Association there \$5,50\$56 ,50
For C. Böse at Mr. Hallenberg's wedding. collected in St. Louis6 .50
C. Böse from the congregation of Mr. Past. Köstering6 ,00
For Leonhard Küntzel of St. Paul's parish at Neu-Melle, Mo. 2.30
For Heinrich Walker from Mr. Limpcrt from the congregation of Mr. Pastor Lindemann \$2; from the heirs Johann Schulte and Johann Fortlage ibid G \$1; from the congregation of Mr. Past. Schliepsiek \$3,25. Collected at the wedding of Mr. Balthasar Weber at St. Louis 7,3514 ,60.

For your kind attention.

In order to avoid double receipts for donations for the maintenance of the pupils in Concordia Collegium, the arrangement has been made that every four weeks the undersigned receives the monies received by the District

Received for sophomores of Concordia College and Seminary:
a. General provident fund: Cash balance: \$39.5
g
By Mr. Past. Riedrl by Mrs. Bohnhardt P 1,50
,,," Polack, from the Johannis^
Gem. at Crete, Will. C., Ill, Harvest Festival Collection26 .00
By Mr. Past. Schaller, of virgins of Trinity District in St. Louis 2.00
From Mr. Past. Claus in New-Bremen 1,00
By Mr. District Cassirer Roschke:
By Mr. Past. G. Löber2 ,00
" Mr. Langbein in MemphiS, Tenn. 1.50
" of the parish of Pastor Metz in New-Orleans16 ,50
By Mr. F. W. Bohlau, subsequently by Mr. W> Frye I. d. Gem. zu Minden, Ill. 2.50 53.00
Summa \$99.52 b. For individual sophomores:

For G. Hild, through Pastor Steinbach, of the Women's Association of Milwaukee\$ 9.41
" F. Wescmann, by Mr. Pastor Meier, of the comm. at Proviso, Ill. 7.00
"K. Senne, through Mr. Past. M. Tirmenstein 15,00
" Joh. Drescher, of the comm. in Washington, D. C. 9.64
"Joh. Hcrzer and A. Crull, by Mr. Roschke, of the By Mr. Past. Groß, of the Women's Club at Richmond, Va.: 8 shirts ncdst collars, 6 pairs of stockings, 6 pieces of white handkerchiefs, 8 pieces of coloured ditto.
By the heads Mr. H. Brirmann and Mr. Dankmeyer of the parish of Mr. Past. Baumgart in Clkhoru Pr., for the household, a gift of said community of 2035 Pfv. best wheat flour.
G. Alex. Saxer.

Bemerkn ng.
The general support fund is under the administration of Prof. C. F. W. Walther, to whom the funds are delivered by me. The receipt of the funds is to be continuously reported in the "Lutheraner" and a list of the distribution to the pupils is to be added every quarter. In the list of receipts for individual pupils, I can only list those monies that actually pass through my hands; all others must be found in the list of receipts

Take
During the general synodical convention at St. Louis, Mo. in October, 1860.
To the Synodalcasse middle district:
From St. PaulS Parish in Fort Wayne \$35.00
"Past . Zaget20. 90
"Past . WambSgans25 ,00
" MartinS-Gem. Past. Stephan10 ,00
" TrinityS-Gcm. Past. Daib10 ,35
" whose JacobuS comm. 7,15
" of the parish Past. Merz11 ,00
" Congregation Past. Stürken8 ,15
" Gem. Past. Friedcrich in Huntington7 ,24
" whose gem. in Withly Co. 7.11
"theGem . Past. Detzer in Defiance16 .00
" whose comm. in Svuthridge19 ,21
" " Gem. in Florida , 2.40
„derGem. Past. Lindemann66 ,60
" Gem. Past. Jäbkrr50 ,00
" Gem. Past. Fritze15
..

From the Wem. Past. King in Cincinnati	420	.00
" „ Wem. Past. Sauer	15	.25
" Fried. Siefker	1	.00
" Wife Fried. Meier	1	.00
" the congregations of Past. Cobbler	6	.49
" of the congreg. past. Bergt, Williams Co., O. 2.55 "	its Zion's congreg	.51
in Defiance Cv., O. 3.50 "its branches	1	.71
" " " "		.00
" of the Gem. Past. Husband	10	.00
" „ Gem. Past. Saupert in Evansville 11.95 "	whose Emanurls-Gcm	4.65
" of the Gem. Past. Fricke in Indianapolis	10	.60
By the same for sold synodal reports	3	.00
From the Gem. Past. Shepherd	6	.25
" " Gem. Past. Tramm in Laporte	2	.40
" whose Gem. in Mishawaka	1	.03
" of the Gem. Past. Nincker	4	.10
" " " Zion's congreg. past.	Werfelmann	10.00
" Fr. Sch.		2.00
" C. F. Rci'ni'ng	1	.00
" of the Gem. Past. Köstering	5	.25
" Conrad Trier	1	.00
For synodal reports sold	0.	.40
From the Gem. Past. Ernst	5	.25
" " Gem. Past. Bohde	9	.00
Contributions of the pastors and school teachers:		
Past. Daib	41	.50
Past. Schäfer	51	.00
" Merz	1	.00
" Schöneberg	1	.00
" Strengths	2	.00
" Friderichi	1	.00
" Detzer	2	.00
Teacher Recke	1.00	Teacher Käppel 1.00
Past. Schürmann	1	.00
" Lindemann	1	.00
" Jäbker	2	.00
Teacher Kirsch	1	.00
Past. WambSgan	1	.00
" Fritze	1	.55
" King	1	.00
" Klinkcnberg IM Professor Crämer	1	.51
" Kunz	1	.00
" Schumann	2	.00
" Sauer	1	.00
" Rolf	1	.00
„ Stephan	1	.00
Teacher Albrecht	1	.00
For the mission:		
From the Gem. Past.	WambSgan	510
" " Gem. Past. Schöneberg	Z	.00
" " Gem. Past. Fritze	5	.00
" " Gem. Past. Schumann in Deaalb Co.		3.00
" " Gem. Past. King in Cincinnati	24	.78
" „ Gem. Past. Rolf		.50
By Past. Junget collected at infant baptisms	3	.43
From the parish of P ast. Nincker	1	.09
" " ZionS-Gcm. Past. Werfelmann	5	.00
" Mrs. W. as a thank offering for her happy de-		binding 5M
" C. F. Reinking	IM	
Collecte at N. N.		1.50
By I. Van Strohe	1	.00
" To the Oewerst	1	.00
" N. N. by Past. Klinkcnberg	3	.00
For teacher salaries		
By H. K. Rummler	IM	
" Chr. Hcischmann	5	.00
" Mrs. Lembauer	3	.00
" of the Gem. Past. QueenCincinnati	15	.00
" " Gem. Past. Klinkenberg	5	.00
For Widow Biewend:		
Of the Gem. past, Schumann in Noble Co. 52.90 "	whose Gem. in Decalb Co.	3.60
" " Gem. in Kcndallville	0	.60
" the Gem. Past. Fricke	11	.40
" " ZionS-Gem. Past. Werfelmann	1	.50
" Past. King	1	.00
For the general presiding officer:		
From St. Pauts parish in Fort Wayne	425.00	" "
Parish Past. Stürken	7	.20
" " Gem. Past. Klinkcnberg	8	.00
" " Gem. Past. Schumann in Decalb Co.		3.00

For the Fort Wayne seminar:		
From the Gem. Past. Friederich in Withly Co. 4 5.00 "	" Gem. Past. King in Cincinnati	15
" Catharina Beyer	1	.00
" Mrs. Bockclmeier	1	.00
" Past. Saupert	2	.00
" of the St. JohanneS-Gem. Past. Werfelmann at	Dedication of their church for seminary building	8
" Fr. Schinnerer	"	3.1>0
" G. P. Germann	"	1.25
For college in St. Louis:		
From the Gem. Past. Schumann in Decalb Co. 4 2 75 "	" Gem. Past. King	10
" „ Trinity Cong. past. Weyer	15	.49
" whose Emanuels comm.		4.65
" whose Petrns comm.		3.86
" Fr. Sch. for College Construction	2	.00
" L- Pf. Germann	1	.00
For poor students in Fort Wayne:		
By Mr Wilhelm Alm	S4	1.00
" Mrs. Wieger	S0	.50
" of the comm. past. King	15	.00
" " Past. Klinkcnberg	5	.00
Gustav Piepenbrink.		
Received:		
3.. To pay off the debt on the ConcordiaCollege building:		
From Mr. N. N- by Mr. Past. Kuechle, Matteson, Cook Co, Ill.	KIM	" "
" " Past. Schäfer near Indianapolis, Ja.		8.00
Fr. Sch. through Mr. Past.		
Werfelmann – 2,00 "	" "	L> P- Germann through Mr. Past. Werfelman
" Joh. Heinz through Mr. Past. Lebmann- -	1,25	
d. To the Synodal-Casse Westl. Districts:		
From the community of Mr. Past. Nennicke, Paitzdorf,	PerryCo., Mo. - -	3.00
" " " " Fick, CollinSville, Ill.		7.60
" " " " Beyer, Altenburg, P.		
" " " " Co., Mon.		12.80
" " " " Holls, Centerville, Ill.		5.00
" " ZionSg., " " Wolff, Jeffcrson Co.,		
" " " " Mo.		2.35
" " Gem. " " Best!" Franklin Co.,		
" " " " Mo.		8.75
" " " " Biltz, Lafayette Co.,		
" " " " Mo.		13.20
" " " " Richmann, Foam-		
" " " " burg, Cook Co., Ill.		85.00
" " " " Nchmann, Rothen-		
" " " " berg, Cook Co., Ill.		16.00
" " " " , " Riebet, Cape Girar-		
" " " " deau, mo.		7.25
" " Filialg. " " Riebet, Scott,C-,Mo.		7.30
" " Gem. " " Graves, St. Char		
" " " " les, Mo.		12.25
" " " " Selle, Rock Ist., Ill.		3.25
" " " " Löber, Frohna, Perry		
" " " " Co., Mon.		2.70
" " " " Hoppe, N. Orleans,		
" " " " La.		4.35
" Mr. Walter by Mr. Past. Metz, N. Or		
" " " " leans, la.		10.00
" " Mart. Halbritter by Mr. Past. Metz, N. Orleans, La.		10.00
" " Fried. Robbert by Mr. Past. Metz, N. Orleans, La.		5.00
" " Christ. Nahters through Mr. Past. Metz, N. Orleans, La.		3.00
" „ Madam Halbritter by Mr. Past. Metz, N. Orleans, La. - -		10.00
" „ Lampert, d. Hrn. Past. Metz, N. Orleans, 5.00	From the comm. of Hrn, Past. Dörmann, Augusta, Mo.	5.25
" „ „ „ „ Stretch Foot, Grand Pr.,	Washington Co, Ill - -	8.10
" " " " Schliepsiek, Staunton, Ill.		3.00
" " " " Frederking, N. Wells, C.		
" " " " Girardeau Co, Mo.. > - -		3.50
" " " " Link, Pleasant Ribge, Ill.		6.10
" " " " Scholz,,Minden,,Ill		11.43
From the Trinity Distr. in St. Louis, Mo.		9.85
From the comm. of the Rev. Streckfuß by Mr. President Wynecken		3.25

From the pastors: Wolff, Besel, Biltz, Gräbner, Selle, Müller, Heinr.	
Löber, Metz, Ott- mann, Dörmann, Streckfuß, Kühle, Geyer, Ruff,	
Böhling, Hoppe, Schliepsiek, Früchtenicht, Jungk, Frdcdrking,	
Richmann ä 41.00, Franke and Best ä 42.00; Stubnatzy 41.35; Th.	
Grüber 46.00	432.
	35
" the men teachers: Erk, Jung, Gotsch, Bünger, Härtel, Kohtstock,	
Bartling, Nuckel, Lonzel- mann, Ulrich, Herrmann, Fürstenau 4	
41.00; Koch43M	15.00
o. To the college maintenance fund for teacher salaries:	
From the Gem. of the Hrn. Past. Heinemann, Trete, Will Co., Ill.	7.95
" Mr. Welkening, Crete, Will Co., Ill.	1.00
" " " " Will, there	1.00
" Boy, there	0.30
" " Dierson, there	0.50
Collecte gesam. on C. Stege's wedding by Hrn.	
Past. Stubnatzy	5.43
" " " Fr. Richter's wedding by Hrn.	
Past. Stubnatzy	2.00
" " " H. vom Berge'S wedding by	
Mr. Past. Stubnatzy	5.67
Vond. Gem. d. Hrn. Past. Beyer, Altenburg, Perry Co., Mo.	21.00
" " " " Fick, CollinSville, Ill. - -	5.85
ä. For the general president:	
From the Zion congreg. of the Hm. Past. Hoppe, N. Orleans, La.	6.80
Collecte der Gcm. d- Hrn. Past. Meyer, Proviso, Ill.	9.65
6. to the maintenance fund for Prof. Biewend:	
By Mr. Conrad Wille through Hm. Past. Richmann	2,00
k. To the Synodal Missionary Fund:	
By Mrs. Brinkhoff, Lafayette Co, Mo. 2	00
" of the congregation of the Rev. Ottmann, N. Melle, Mo.	7.10
Missionscollect of the congregation of Hrn. Past. Metz, N.	
Orleans, La. for the months of Aug. - Sept. - -	22.90
By Mr. Past. Stubnatzy by Mrs. N. N. - 0.55	" "
" " " " Hanemann- 0.50	
" " " " Judge	4.00
" " " " Mrs. N. N. - - -	0.50
From the comm. of Mr. Past. Kühle, Matteson, Cook Co., Ill.	
5.10	" " " " Fick, CollinSville, Ill. - -
" " " " "	5.05
By Dr. Gotsch from Mr. Langbein, Memphis, Ten.	1,50
" " " " ges. in the Gem. N. Biele	
field, Mo.	1.40
" " " " from N. N.	0.60
From a member of the community of Mr. Past. Streck- fuß, Grand Pra., Ill., a pair of gold. Earrings.	
E. Roschke.	
From the Eastern District of the Synod I have received the following contributions for calculation with the Cassirer of the same, which I hereby acknowledge:	
To the general synodal treasury 464.56, as:	
of Mr. Past. M. W. Sommer inPhiladelphia 4	1.00
" his congregation	3
" Mr. Past. Hugo Hanser in JohanniSburg	1,00
" Teacher Chph. Winterstein that.	1,00
" " Paul citizen	0
" " Past. W. Bartling in Pittsburgh 1.00	" the parish that.
10.90	
Mr. Teacher Bützow the.	1,00
" of the St. Pauls-Gem. of Mr. Past. Grätzel	
in Kingsville, Md.	2.00
" whose St. Joh. parish in Long Green, Md.	2,00
" Hrn. Past. Grätzel himself	IM
" " Geo. Willner in Washington City	1
" " Teacher Habermehl in Baltimore, Md.	1.00
" the Gem. of Hrn.Past. Föhlinger in N.-A.	21.04
4 6.06Collecte as of June.	
" 3.73, " July.	
" 4.33 " August.	
" 6.92 " September.	
" Mr. Past. M. Tirmenstein in Port Rich- mond, N.-I.	1.50
for eastern synodal reports, by Rev. Hoppe in New Orleans	S0
	.50

by Mr. Past. E. Rc'der in Rainham, Collecte of St. Peter's Parish at Middleton 4.12
from the English, Lutheran St. Peter's parish.
of Mr. Past. Schmidt in Baltimore, Md. 10.00
" Mr. Past. Schmidt himself1 ,00
For the Lehrcrgehalte 231.29, as:
from the comm. of Mr. Past. E. M. Citizen Washington City16 .29
" of the Gem. of the Hrn. Past. C. Groß in Rich- mvnd, Va. 10,1B
" Mr. Joh. Thiemcyer in Baltimore, Md. 2,1)0
" " Mrs. Thiemeyer "" ,, 3, 00
To the Synodal MissionScasse 215.63, as:
from the comm. of Mr. Past. E. M. Bürger in Washington City3 .66
" of the Gem. of the Hrn. Past. C. Groß in Nich- moon, ba. , 6,00
by Mr. Past. E. R'öder in Rainham 1.88 and namely: 21.00 from I. Veit.
0,50 " G. Schüßler.
0.38 " E. N.
by Mr. Pastor E. Roder in Rmnbam, of some Lutheran Christians in Gainsborough, Can. " 4,09
West.
To be given to Mr. Director A. Sarcr, for poor students and pupils: from the congregation of the Rev. C. M. Bürgerin Washington City6 .28
" the Gem. of Mr. Past. Grätzel inLvng Green and KingSville1 .51
by Mr. Past. E. Röder in Rainham, by L. Vitus1 ,00
St. Louis, Oct. 22, 1860.
F. Bohl an, Cass. of the General Synod.

For the **Lutheran** have paid: The **12th** year r
Messrs: C. Pracht, Past. A. Selle.

The **13th** year:
Messrs: Heinr. Ungemach, Chr. Krönig, C. Pracht, A. Schletz' W. Böse, Past. A. Selle, C. Meyer.

The 14th year:
Messrs: Ebr. Krönig, Chr. Reese4Lx., A. Schletz, C. Pracht, W. Böse, C. Gerstkämper, Past. M. Merz, Kriskrr. Past. I. C. W- Lindemann 2 Er., Past. C. Strafen, H. Scheele 30 CtS., H. Bruns 30 CtS., Aug. Ferk, Chr. Gerzmehl, Past. F. Schumann 3 Er., W. Brink, C. Meyer 2 Er., Titze 50 CtS., Kroneubcrgrer, Runge, Fritz, Glass, Past. E. L. G. Wege, H. Ungemach.

The **13th** year:
Messrs: F. Becker, Past. A. Brandt, Paul Bürger 12 Er-, Chr. Krönig, Kreiscler, C. H. Hofmeirc, G. Dö" ring, Chr. Rccse 3 Er-, Past. F. König, A. Strafen, M. Mintzlaff, C. Pracht, Past. P. Wambsgans 9 Er-, W. Böse, Harmsdörfer, F. Wichmann, Past. H. Grätzel, Th. Hanf, C- Lücke, W. Lücke, C. Gerstkämper, Past. M. Merz, A. Goldhardt, KeiSkcr, I. Dittmar, Walkenhorst, Pohlwann, Dreichvfer. Past. I. C. W. Lindemann 2 Er., M. Müller, Past. C. Meier, C. Bischoff, Past. C. E. Bode, Past. I. Rennicke, M- Schmudde, Dietr. Brockschmidt, E. Stvhr, C. Knabe, H. Lübker, W. Dettlaf, Bremer, C. Kusterer, M. Bauer, Neuberger, M. Kohn, Past. E- Kähler 3 Er-, H. Stünkel, L. Stünkel, H. Schccll, H. Bruns, Fr. Böger, Bracher, G. Bewie, Phil. Fey, C. Wiebusch, Gottfried Iahn, I. Birner, Aug. Cavelle, Gvtll. Zünglcr, A. Ferk, L. Brendcmühl, Past. F. Schumann 5 Er., Past. I. Rupprecht 2 Er., E. C. Schneider, Th. Eißfeldt, G. Boye. W. Brink, C. Meyer, M. Hemrich 21.5t>, Titze, H. Engelage, Kronersberger, Runge, L. CurtS, Dictz, Fritz, I. G. Hvffrr, 2nd Dvngrs, Past. E. C. G. Wege 21.50, I. G. Kunz 21.72, C. Ceige, H. Ungemach, Rev. E. Mullanowsky 21.78, Rev. G. Polack 3 Er., C. Schwer, C. Maßmann, H. Matches, F. Meyer, B. Meyer, C. Scheiwe, F. Schwöppe, C. Patje, C. Windheim, F. Wilkcning, C. Wilkening, F. Jutze, 3- Schmidt.

The **18th** year:
Messrs: H. RudvlpH, Phil. Theis, C. Wunderlich, C. Hunninger, Ferd. Piepers, H. Ungemach, L. Aitschkvwsky, F. Becker, Past. A. Brandt, H. Böthe, Chr. Krönig 50 CtS., Past. H. Hanzer 24.22, circle clcr, F. Schlegel, Past. 3rd G. Schulze, C. H. Hofmeier, H. Blanken Sr, G. Döring, P. Mahnke, W. Schüßler, H. Schmidt, Past. F. M. Hahn 4 Er-, Chr. Reese85Er-, Past. F. König 5.50, C. Seine, Past. I. Rupprecht 20 Er., Past. 3. A.

Fritze 10 Er-, Past. A. Ernst 14 Er., Past. Th. Wichmann 3 Er., A. Schletz, M. Minzlaff, Past. P. Wambsgans.
16 Er., C. Pracht, C. Piependerink, Fr.-Heine, W. Müllering, W. Nothrnbrck, C. W. Sander, Westrum, 3rd Wesel, j M. Schüller, W. Böse, A. Harmsdörfer, F. Wichmann, Past. H. Grätzel, Th. Hanf, I. Schneider, C. Wibbing, W. Wallschläger, L. Würfel 50 Cts, L. Potzel 51> CtS., 3. Behm, Past. C. 3. Friedrich, C. Lücke, H. Hauptmcicr, C. Brandt, H. Brüggemann. Bro. Wieneke, L. Dohle, G. Bernhardt, Conr. Schmidt, Past. W. Scholz, C. G. Gerstkämper, Past. R. Klinkenbcrg 27 Er., H. Nösener, C. Knoop, H. Meier, Keisker, Walkenhorst, Pohlmann, Past. Hochsteller, Brune, Chr. Schulte, H. Lübking, I. Dönges, C. Brackmann, P. Emrich, I. Hoffherr, K. Strube, H. Bank, Fr. Melchr, A. Heldt, H. Horn, F. Kroger, H. Sanncmann, Rev. I. H. Werfclmann 9.50, Rev. P. Iungk, I. Otterbacher 50 EtS., C. Ottcrbachcr, H. Natzke, C. lüdeS, D. Fclldaum, I. Jacobus, F. Budlitz, C. Retzlaff, C. Heckendorf, I. Heckendorf, A. Vublitz, E. Hiltmann, G. Eichhorst, G. Garbisch, Teacher Becker, C. Schössen, M.
Muller. C. Hilgendorf, A. Ernst, F. Bublitz. Bro. Schmidt, A. Ramthuu, Past. C- Meier, Tr. Glaser, L. Roth, Past. F. Boling 7 Er-
Brueggemann, G. Bittner, Past. G. Sauer 9 Er., Past. I. Trautmann 8 Er., A. Bohn42 Er., Past. Dvrmann 4 Er., Past. Müller 21.78, Past. F. W. lodn. Past. C. E. Bode 3 Er., Past. I. Nennike, Past. C. Gross, M. Schmudde, H. Grcwe, Gehr. Brockschmidt, Dtr. Brockschmidt, Past. H. Wunderlich, C. Stöhr, H. Lücke, G. Heinicke, I. Hinz, C. Heßler, C. Seifert, G. Zimmermann, H. Borges 8 Er-, Wcdepohl, Past. A. Hoppe 4 Er., I. Diersen, C. Knabe, 3rd O. Meyer, F. Nacke, 3os. Hermann 5 Er-, H. Luebker. F. Fellwock, F Christian, M. Fcllwock, W. Dettlaf, Past. H. W. Ninker 220.50, H. Nullmann, F. Ackermann, 3rd Krüger, I. Bmkner, G. Kricke, D. T. Keller, P. Kißling, I. Hinz, C. Müller, M. Mcibohm, F. Meier, H. Meier, I. Fährmann, W. Gudcrt. F. Eiters, F. Feiertag, Dufenhorst, 3rd Wilde, G. Scholz, S. Hartmann, Bremer, C. Kusterer, Karstens, Tusch, M.
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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten
 Redigirt von C. F. W. Walther.

Volume 17, St. Louis, Mo. November 13, 1860, No. 7.

Municipal Election Law.

(Continued.)

If the whole church, that is, all true believing Christians, have received the power of the keys from Christ, then it is also beyond doubt that the whole church, that is, all true believing Christians, also have the right and the power to choose their preachers. But that the whole church really possesses the keys of the kingdom of heaven is already clear, as we have seen, from the passage Matt. 16:15-19.

Now that we have already seen that this passage was not only understood this way by the church fathers before the time of the papacy, but that even in the midst of the papacy witnesses of the truth stood up who confessed that according to Matth. 16, 15-19, not Peter alone, but all the apostles, yes, the whole church received the keys from Christ, we will now go further and show that the whole orthodox Lutheran church also understands this passage in this way.

As far as the confessions of our Evangelical Lutheran Church are concerned, all orthodox Lutherans publicly and solemnly confess the doctrine that, according to Matt. 16:15-19, the keys of the whole Church are given by Christ and "not to some special persons," and that the Church does not have them indirectly through the preachers, but "directly," not from another hand, but "originally."

The main passages dealing with this in the public answer how the reported sayings are to be understood confessions of our orthodox church are found in the in principle. In all these sayings Peter is a common appendices of the Schmalkaldic Articles, which, as a person, and does not speak for himself alone, but for all recent scholar says, are to some extent the ultimatum, the apostles. The texts clearly prove this, for Christ does that is, the final decision, and the letter of rejection which not ask Peter alone, but says, "Who do you say that I am? And that Christ here speaks to Peter alone, as: To thee will I give the keys. Item: What you will bind 2c.; the same he speaks in other places to the whole multitude: All that ye shall bind on earth 2c. Matt. 18. Item in John, Whom ye forgive sin 2c. These words testify that the keys were given to all together, and that they were all sent to preach at the same time."

"Here are some sayings against us, such as Matt. 16: Thou art Peter, and upon this rock I will build my church. Item: To thee will I give the keys. Item: Feed my sheep. And the like. But because all this business has been diligently and sufficiently traced by ours before, we want to have the same scriptures raised up here, *) and on this occasion briefly

*) In this important point, which at the time of the Reformation had already been treated most thoroughly in the private writings of Luther and his assistants, the Schmalkaldic Articles refer and refer to these private writings. In fact, it occurs several times in our Confessions that the Lutherans also refer to many private writings, especially those of Luther. It is therefore a dishonest evasion when some now say that they cannot accept such and such a doctrine because it is only Luther's private doctrine! Luther's private doctrine has become the public doctrine of our church, to which it professes in its public symbolic books!

(Luth.)

If the doctrine of the Schmalkaldic Articles concerning the power of the keys were hereby ended, and nothing further were added, then it would certainly appear as if those were right who maintain that according to Lutheran doctrine the keys were not given to Peter alone, but to the apostles alone, and therefore now to the preachers alone, as their successors. But here, only for the sake of the papists, it is first proved that not Peter alone, as the papists said, but all the apostles received the keys from Christ; but in what follows it is now also proved that the whole church, that is, all true Christians, received the keys from Christ. Thus it is said in that passage of the Schmalkaldic Articles:

"About this it must be confessed, that the keys are not made and given to one man alone, but to the whole church; as then this can be sufficiently proved by clear and certain causes. For as the promise of the gospel belongs certainly and without means to the whole church, so the keys belong without means to the whole church, since the keys are nothing else than the office by which such promise is communicated to everyone who desires it; as then it is evident in the work that the church has power to ordain ministers. And Christ saith in these words: What ye shall bind 2c., and signifies to whom he hath given the keys, even to the church: where two or three are gathered together in my name 2c."

These words are of the highest importance. Every Lutheran Christian should know them by heart, especially now, or know how to find them quickly in his Concordia book. They are a quite striking proof that the symbolic books of our orthodox church were written under God's special providence. For if we could not now point out this passage to the opponents of Luther's doctrine, who call themselves Lutherans, that the whole church, i.e. all believers, have received the conclusion from Christ and possess it directly, they would be even more bold in declaring their false doctrine to be Lutheran, and even more likely to confuse and mislead even honest and earnest Lutherans. But here it is in clear and naked words, "The keys belong to the whole church." And lest there should be any doubt, first, as to what the Schmalkaldic Articles mean by the church, it is said lastly, "Christ signifieth to whom he hath given the keys, nemlich to the church: where two or three are gathered together in my name 2c." When, therefore, the Schmalkaldic Articles say that the keys are given to the church or to the whole church, this does not mean that only whole congregations which have a pastor possess the keys as a whole through him, but even "two or three" who gather together in Jesus' name, that is, in short, all true believing Christians. Now, further, that there may be no doubt how the church, or Christians, according to the doctrine of our church, possess the keys, it bites further, "For as the promise of the gospel belongs certainly and without means to the whole church, so the keys belong without means to the whole church." Here, for the present, it is testified, as something indisputable, that every Christian has the promise of the

The fact is that it is indisputable that a Christian has the promise of the gospel directly, for that alone makes him a Christian. If a pretended Christian did not have the promise of the gospel directly, he would not be a Christian. But according to the last-mentioned words of the Schmalkaldic Articles, Christians, or the whole Church, have the keys just as they have the promise of the Gospel, namely, directly, that is, not indirectly, in that the ministers of the Church possess them, but, conversely, the ministers of the Church have them indirectly, namely, in that the Church possesses them and confers them upon them in their profession of office. Hence, in the Latin text of the cited passage of the Schmalkaldic Articles, there is this: "Christ, when he speaks of the keys, adds, Matt. 18:19, When two of you shall become one on earth, 2c.; he therefore speaks the keys originally and directly to the church." *) Here, then, it is added, that the church hath the keys not only immediately, but also originally; that is, that she hath the keys not second-hand, but first, and afterward from her servants. Just as the housewife does not have the keys by means of the servants and maids, but vice versa, and the servants and maids have them by means of the housewife, and just as the housewife has the keys first, and only then do the servants and maids receive them from her, so the church has the keys not because the preachers have them, and not only when the preachers bring them to her and for her use and benefit, but immediately and originally.

The Schmalkaldic Articles, however, also give the reason clearly and distinctly in the above-mentioned words, why it cannot be otherwise. They say, "Because the keys are nothing else than the ministry, by which such promise (of the gospel) is communicated to everyone who desires it." The conclusion which the Schmalkaldic Articles make here is this: 1. The whole church, or all Christians, have the promise of the gospel immediately; this no one can deny. For since every man can live by his faith alone, and since no one can believe the promise of the gospel for another, every Christian there (from this house), but that there is the ordered must also possess it directly, and not only through the spiritual place where they show their power for the preachers or other men possessing it. 002 Now the keys, or the ministry, and the power of the keys, are nothing else, but the ministry of the gospel, or the ministry whereby the promise of the gospel is to be believed.

*) The Latin words are, as follows: *Christus, de clavibus dicens, Matth. 18, 19. addit: Ubieunque duo vel tres consenserint super terram etc. Tribuit gitur principaliter claves ecclesiae et immediate.*

The keys of the gospel are communicated to them. (3) Therefore Christians, or the whole church, who have the promise of the gospel directly, must necessarily possess the keys directly and originally; for he who really possesses something naturally has also the office and power of communicating it to others. - The conclusion is clear

and irrefutable. But from this it also follows at the same time that he who denies to Christians or to the whole church that they have the keys directly, must also deny to the church and to Christians that they have the promise of the gospel directly. Such a one, therefore, as much as is in him, tears away the foundation of the church from under its feet, and makes Christians unbelievers, for whom others must believe in the gospel; he thus, as much as is in him, destroys the church, denies justification before God by faith, and abolishes all Christianity; he denies to Christians and the church what makes them Christians and the church, and thus reverses the whole order of God's salvation.

From this it may be gathered how seriously and dangerously the Buffalo Synod, Pastor Löhe, the Iowa Synod, and all those stray from the truth who maintain with them that the church or the Christians do not have the keys originally and directly, but only indirectly, namely through the pastors! For - just to cite something from the "Buffaloer" - it says, among other things, in the Buffalo "Informatorium," in the second volume, page 23:

"The church has the keys **not to us indirectly**, but indirectly in the word of God and **in the holy office of preaching.**" Already in the first volume it says: "When it is said that this peculiar ecclesiastical power was given by Christ to his Church on earth, nothing else is said than that it was instituted in the Gospel and established in the Church by ordinary means by virtue of the Gospel in the form of the episcopate or preaching office." Finally it says there, page 22: "In this house of God, then, the keys of Christ go by means of the gospel and the preaching office, not that they have their origin there (from this house), but that there is the ordered place where they show their power for the comfort and salvation of souls and are in **use**. And in this sense (!!?) the Schmalkaldic Articles say that the keys are given to the whole church." By these declarations the Buffalo Synod has publicly and decisively renounced, in clear words, the Confessions of our Evangelical Lutheran Church, and thus of this our Church itself, as well as of the Lutheran Church Reformation. And in this, the Buffalo Synod presents itself in a much sadder light than, for example, Pastor Löhe. Pastor Löhe nemlich, after he in his

heart had fallen away from the symbols of our church, then also honestly admitted it publicly with mouth and pen that he could no longer necessarily subscribe to the symbolic books of our church, because he had found errors in them. The Buffalo Synod, on the other hand, stiffly asserts that it is pure and strictly Lutheran, and adheres strictly to the symbols of our church; and yet, while the symbols of our church teach in clear words: that the church has the keys directly, and after this was held up to the Buffalo Synod, it nevertheless teaches and confesses in straight contradiction with it, that the church has the keys **not directly**, but indirectly! What our Confession. Thus, what our Confessional Transcriptions absolutely affirm, the Buffalo Synod absolutely denies. What the Lutheran symbols confess as the doctrine of our church, the Buffalo Synod rejects in us as heresy and raving. Readers will say, How is this possible? - This is because the Buffalo Synod knows quite well how important and decisive this point of contention is against them.

She knows quite well that if she admits and teaches with the symbolic books that the whole church has the keys directly, her whole hierarchical doctrinal edifice collapses like a house of cards. So long, therefore, as it does not want to let go of its hierarchical system, so long it cannot admit that the Church has the keys directly and originally, and not indirectly through the parish office *). But instead of honestly admitting, as Pastor Löhe does, that she can no longer sign the symbolic books in all respects, e. g. Instead of honestly admitting, as Pastor Löhe does, that she can no longer subscribe to the symbolic books in all respects, e. g., not in the respect that the congregation or church has the keys directly, she simply says no to that to which the symbolic books say yes, but nevertheless asserts, with unparalleled, quite unheard-of impudence, that she nevertheless holds fast to the symbols of our church, whereas whoever holds true what is written in the symbols, that the church has the keys directly, has fallen away from the pure Lutheran doctrine and church! Such impudence has perhaps not yet occurred as long as the Christian Church has stood. But that, in the midst of such manifest deceit, men should still be found who take the Buffalo doctrine of the keys and of the church for the

*) When the Buffalo Synod speaks of the sacred office of preaching it does not mean the office in general. When the Buffalo Synod speaks of the holy office of preaching, it does not mean the office in general or the gospel that is shared, but always the office of pastor, or the office of preaching, insofar as the pastors hold it. - If, by the way, the Buffaloeers also say this: "The church has the keys not directly, but indirectly, - in the word of God" - this contrast is a manifest silliness. It is the same as if one were to say, I possess the power to divide my money, not directly, but indirectly - in my money. The symbolical books of our church, on the other hand, set up the very antithesis of that Buffalo contrast, and say, "As the promise of the gospel belongs certainly and without means, that is, directly, to the whole church, so the keys belong without means to the whole church, because the keys are nothing else than the office by which such promise ----- is communicated."

The fact that the pure evangelical-Lutheran-symbolic doctrine is now held by the Church can only be explained by the now truly fabulous ignorance of doctrine, or by the now ever-increasing lack of common sense (that is, of the ability to draw the simplest conclusions), or by boundless recklessness, or by the ardent desire of hierarchically-minded men that the thing should be so, for "what one wishes, one hopes, and what one hopes, one believes." But the Buffalo Synod, by its audacity bordering on the incredible, with which it rejects, ridicules, and blasphemes the pure doctrine of the ecclesiastical confession as error and folly, and yet insists on being genuinely Lutheran and symbolic, may now seduce many ignorant and dishonest people; it may even thereby give itself the appearance of having the best conscience of the world, that it even puts us under the spell because of our symbolic doctrine: error can only ever hold itself out as truth for a short time; truth will triumph at last, and those who want to be honest will at last, even if they were misled for a time, see and confess what the teaching of the Lutheran ecclesiastical confession is.

We know well, many who are indifferent to pure doctrine, or yet do not see the importance of the doctrine of the keys, are angry when we mention the Buffalo Synod. They think we should just tell the truth and thus Punctum! What business were we of the Buffalo! But we cannot go by such indifferent or yet inexperienced people. As often as one wants to blacken a false doctrine as pure doctrine in the church, so often must pure teachers testify against it. Bishop Gregory, called the Great, rightly says: "By no means does one lay the foundation of right truth, if one does not first tear down the edifice of error."*) If the old godly witnesses had once been silent when false teachers arose in the church, we would not now have the pure doctrine which they fought for and bequeathed to us, and would thus have incurred a great responsibility. If false teachers now arise again in our church, it is now our turn to expose them, and to warn and guard the unlearned against them. Woe to us if we now keep silent, if we want to be dumb dogs, to be considered peaceable people by the false Christians! Our responsibility would one day be great and heavy, and we would already lose the fortress of the traditional pure doctrine, which we had not defended, by betraying it and giving it away to the disputants. May false Christians call us quarrelsome people for the sake of our earnest struggle against false teachers, may they subordinate our earnest and honest struggle for the truth to the carnal and dishonest struggle of our opponents.

*) *Nequaquam rectae veritatis fundamentum ponitur, nisi prius erroris fabrica destruatur. Moral. II. 18. c. 8.*

they may gloat over it as over a spectacle that shows them the disunity in the church that calls itself the orthodox church, they may judge it from a high throne as over unchristian bickering, while one can see by their example what it means to fight rightly and to speak truth in love - this must not and cannot deter us. We believe, that is why we speak. We know that the purity of God's word is more important than outward peace and good living in this world. The latter is indeed, if there be God, a good gift of God, but without the same the church and the blessedness of men may well exist, but without the pure word of God neither the church nor the blessedness of men can exist. But if it be said, Shouldst thou not at least, for the sake of the offence, cease thy strife, which many take in it? - we answer with St. Bernard. "It is better that trouble should arise than that the truth should be abandoned." *)

Finally, as to the second appendix of the Schmalkaldic Articles, it says, among other things, in proof that "the churches must retain the power to require, elect, and ordain church officers," as follows: "Herein belong the sayings of Christ, which testify that the keys are given to the whole church, and **not to some particular persons**, as the text says: Where two or three are gathered together in my name, I am in the midst of them 2c." Whoever after this can still maintain that the keys are not given to the whole church, not to all believing Christians, but only to "some special persons," whether it be only Peter, or only the apostles, or only the Lord pastors, let him say what he will of his doctrine, Lutheran doctrine it is not.

In the next article we will now see how the old orthodox teachers present and elaborate this teaching of our symbolic books in their private writings.

(To be continued.)

(Submitted.)

Traits from the Reformation history of northern Germany.

Duke Erich I, his wife Elisabeth, his son Erich II, and Anton Corvinus.

At the beginning of the Reformation, Duke Erich I or the Elder, a noble knightly prince, reigned in the principalities of Göttingen and Calenberg. It is known that Luther made such an impression on him at the Diet of Worms by his free and courageous appearance that he sent him a silver jug full of Eimbeck beer to his inn for refreshment, which Luther drank with the words: "As Duke Erich has remembered me today, so remember him."

*) *Melius est, ut scandalum oriatur, quam veritas relinquatur. Ep. 34 ad Drogon.*

the Lord Christ in his last fight, *) that also on his deathbed at Hagenau in 1540 these words came back to the Duke's memory and his noble boy, Franz von Cramm, beamed him over with the Lutheran song: "Mitten wir im Leben sind". In his life he had not been able to decide to accept or to promote Lutheran doctrine. To him as a German prince of the empire, who, moreover, was connected with both emperors Maximilian I. and Charles V. a doctrine whose adherents opposed imperial majesty seemed intolerable, and as he was subject to the emperor, so he thought he had to keep his own subjects in obedience, even if he never resorted to such measures as his cousin Duke Henry of Brunswick, and even his second wife Elisabeth, or, as he calls her in his letters, his "dearest Ilse," a faithful follower of Luther, had great influence on him and induced him to make many an allowance. He had to feel the power of the Gospel not only in her, but also in many a faithful servant. This was the case with his trusted advisor Burkard von Saldern, "who may have been a serious pope, but when he read Luther's writings, he openly professed the Gospel, and by pleading and begging sought to persuade his sovereign to have the Gospel preached to his subjects by righteous preachers. If he did not succeed in this, Burkard nevertheless held a Lutheran preacher in his house "with a joyful heart and an undaunted spirit, without being offended by the disfavor of great lords.

Where the Gospel was first preached in the Duke's lands, we do not know. But as early as 1523, in his absence, his first wife, Catherine, issued an order to the pastors of her principalities, saying: "Since we have a good knowledge that the error preached by Martin Luther is approaching our lands, we earnestly request you not to permit any foreign preacher, through whom the Martinine doctrine is opened to the people, to take the preaching chair, but rather to report from this time on if a Martinine successor arises anywhere. But such edicts were of little avail. We know that in 1528 Lutheran preachers were arrested, but at the request of Elisabeth, who in the meantime had become Erich's wife after Catherine's death, they were given their freedom again. In the cities of Göttingen, Hanover and Northeim, the work of the Reformation was completed during Erich's lifetime.

*) In the Hanoverian Chronicle there is another narration of this story. It says: "When Martinus Luther wanted to give hospitality to Duke Erich in Wormbs, he asked him to come to his chamber. Since Luther did that willingly and greeted his princely grace friendly, the prince offered him in all graces the hand and a drink of fresh Eimbeck beer from a silver can. When Lutherus had drunk it and thanked him kindly for this drink, Duke Erich said with a laugh: "O Doctor, be joyful and confident, we both have to appear before a judge in high but unequal matters," and so he let him go.

In the vicinity of Göttingen, preachers in two villages, one had provided for something better than that the citizens would accept special preachers without knowledge and will of the authorities out of their own defiance and will of courage, but one wanted to have put the practiced outrage in its place until another occasion. The gospel was first preached in the city by a chaplain at St. Jacob's, admittedly only for a short time, since he was deprived of his office and imprisoned by the bailiff of the citizens met together and also called those who had hitherto stood further away to hear their opinion. Thus Archbishop of Mainz, who lived on the neighboring Rusteberge, at the behest of the council. But the Henning Hohof, a goldsmith, a man of understanding. When the message came to him, he, considering the danger, said to his housewife: "What thinkest thou of such a thing? What thinkest thou of such a thing?" She answered, "Do it, for God's sake; it will not and cannot be otherwise." To which he replied: "Yes, dear Anna, but if it should come to pass that one day I should have to give another way to the Leineberg *) before this house of ours, what would you do then?" "Well," she replied, "it would be better if we died for the sake of that cause than for the sake of other disgraces and vices." Then the man thought no longer and went to the town hall, where once more the council was petitioned for permission to teach the Lutheran doctrine. But even now no permission was granted; rather, it was evident that only the fear of an outbreak of indignation kept him from taking violent measures. To his misfortune, however, complaints had been heard for some time about the administration of the city's property, which was subordinate to him, and even the Romans in the city were dissatisfied with him; it was said that the treasury had become a feast. When the citizens therefore took advantage of this circumstance to have their petition granted, insisted on the filing of the accounts, and appointed a committee to examine the administration, the council had to give in. The Pauline Church was granted to the Lutherans, who then requested Winckel from Brunswick, already mentioned in the previous article, to order the church. Winckel arrived, effected the dismissal of Hübenthal, who had often been a disinterested party in the dispute between the city council and the citizens, and wrote a church order, which, with a preface by Luther, was promulgated in 1531. In this year, the monastery clergy left the city and emigrated to the Eichsfelde. But Winckel could not achieve that here the same justice was done as Duke Ernst of Lüneburg had done in his country against church and monastery property. The ecclesiastical estates of the city were dispersed without being used for the good of the new church and its servants, or for the foundation of schools, etc. "They of Göttingen," said Luther, when he heard it, "are not in earnest about the word; they would have good, fine, learned people, if they were not allowed to reward them." - Duke Erich's power was not great enough in the city to change anything. He allowed the reformation to take place in exchange for the restitution of the

This naturally caused a stir in the city. When the Protestant-minded citizens discussed what to do next, one of them reported that in a neighboring village a former Franciscan monk from Lüneburg, Friedrich Hübenthal, "a fine preacher in a coarse coat," was hiding from the revenge of his former brethren. He was brought over by night, and he had to draft a petition to the town council He had to draft a request to the council for acceptance or toleration of the new doctrine. Instead of an answer, the council renewed the earlier prohibition against seeking out Lutheran preachers "in case of loss of life, limb, property and all welfare, which a citizen has to comfort himself with. For this reason, Hübenthal had to flee until, encouraged by the growing number of his followers, he dared to return, held the first Lutheran sermon in a churchyard outside the city on September 21, 1529, and even dared to preach in the city itself on the marketplace on September 30, since in the meantime more and more respected people from the bourgeoisie had fallen to him, without the city council preventing it. Strengthened by this, a delegation from among the small congregation went to the council and asked for a place of worship for their preacher, but received an answer,

have their petition granted, insisted on the filing of the accounts, and appointed a committee to examine the administration, the council had to give in. The Pauline Church was granted to the Lutherans, who then requested Winckel from Brunswick, already mentioned in the previous article, to order the church. Winckel arrived, effected the dismissal of Hübenthal, who had often been a disinterested party in the dispute between the city council and the citizens, and wrote a church order, which, with a preface by Luther, was promulgated in 1531. In this year, the monastery clergy left the city and emigrated to the Eichsfelde. But Winckel could not achieve that here the same justice was done as Duke Ernst of Lüneburg had done in his country against church and monastery property. The ecclesiastical estates of the city were dispersed without being used for the good of the new church and its servants, or for the foundation of schools, etc. "They of Göttingen," said Luther, when he heard it, "are not in earnest about the word; they would have good, fine, learned people, if they were not allowed to reward them." - Duke Erich's power was not great enough in the city to change anything. He allowed the reformation to take place in exchange for the restitution of the

*) On the Leineberge would be the non-site of the city of Göttingen.

...the castle of Friedland, pledged to his ancestors... "I Psalms to sing, and in the holy Scriptures to read, am content," he said, "but by the Emperor's Majesty you without being punished for it." Then the duke shook his head, and answered, "Dear! Sir, this is the right way of this sect; so they speak well, but they keep it not, and will go on, verily believe me;" thereon

The situation in Hanover was similar. As early as 1524, the city council issued an order that any inhabitant with whom Lutheran writings were found should be fined or expelled from the city. This, however, so little hindered the progress of the Reformation that in 1532 an open rebellion broke out against the council, which was also hated for its arbitrariness and high-handedness, and human additions", only appointed a Lutheran preacher when the council wanted to silence "the damned (and that after long insistence), and in addition rebellious Lutheran sect" with scolding, the rebellion rose demanded from the citizens the adherence to all to alarming heights. The council, seeing no other means of rescue, asked Duke Erich, who was staying in his neighboring castle of Coldingen, to come to the city to put a stop to the unrest. The duke granted the request, addressed the citizens from the town hall, and exhorted them, in obedience to him, the duke, and to the imperial majesty, to adhere to the traditional church customs until a general council was called, and to abandon the Lutheran trade. "We also have a preacher," he concluded his exhortation, "who holds out to us the sweet with the sour and preaches the truth, and if you heard him, you should well say he was Lutheran. For he is a learned man, and yet he knows how to take care that he does not give place to seditious doctrine. Now perhaps our lords and friends would accuse us of imprudence, that we, an old prince of the holy realm, have allowed ourselves to be moved to come to you in this city, where rebellion has arisen because of Lutheran doctrine, and therefore we are not able to act without danger with you, our subjects. But you know with how great graces we have been inclined from our youth to promote the common good of you and of the common city of Hanover, that you have increased in wealth and the nourishment under our rule. Therefore, we have admonished you as faithful subjects to direct your actions so that you live in unity and peace; this will preserve you, But if ye cause dissension and strife, and therefore cause division, your city is lost." But these words were heard all the less, because the citizens did not like the arrival of the otherwise beloved prince, this time because the hated council had summoned him to their aid. The people crowded together in the market-place, and the movements of the armed mob became more and more threatening, so that at last Erich shouted down in anger: "If you will not do otherwise, hock your skirts and coats and buy books, and if you will not sing of God, sing of the devil!" - "Gracious sir," said the mayor, Kurd Schechtel, "the citizens do not want Lutheran doctrine; they desire only learned, pious preachers, and that they may be granted, German

When Duke Erich closed his eyes at the Imperial Diet in Hagenau in July 1540, his son Erin II or the younger was only 12 years old. In his will he had appointed his wife Elisabeth as guardian and regent. Elisabeth, however, is such an excellent woman, so full of knowledge of the truth that leads to salvation, full of zeal for her own salvation, full of loyalty for the welfare of her son and her country, that we shall dwell on her a little longer. None of the women known from the history of the Reformation can be placed at her side. That Elisabeth still during the lifetime of her husband confessed to the Lutheran church, is already said above. The city of Northeim, for example, had her intercession to thank for the fact that the ideas of the monastery clergy there about expelling the new preachers did not find acceptance with Duke Erich; she herself sent preachers there to fortify the congregation. In 1538 we find her in correspondence with Luther, *) then in consultations with the Elector of Saxony and the Landgrave of Hesse, how this work of the Reformation could best be accomplished in the country without violence and rebellion, and she asked the latter prince to let her have Anton Corvinus, who was teaching in Witzenhausen, in the present Electorate of Hesse, so that he would stand by her side as her spiritual advisor and counselor. The Landgrave granted her request. Corvinus arrived in Münden just at the moment when Duke Erich was about to leave the castle courtyard to go from Hagenau to the Imperial Diet from which he was not to return. Then courtiers came after him and told him that the heretic from Witzenhausen had just arrived at the princess. Erich thought for a moment, then he said, "Since the woman does not hinder us in our faith, we will also leave her unimpaired in her faith," and rode away. The death of her husband now gave Elisabeth a completely free hand in her striving to carry out the Gospel in her country, and Corvinus stood by her with earnestness and mildness. (To be continued.)

Once again the council succeeded in calming the storm by skilful negotiations, but when, instead of employing preachers, as it had promised, who would preach the word of God "without hated for its arbitrariness and high-handedness, and human additions", only appointed a Lutheran preacher when the council wanted to silence "the damned (and that after long insistence), and in addition rebellious Lutheran sect" with scolding, the rebellion rose demanded from the citizens the adherence to all to alarming heights. The council, seeing no other means customs of the church, then the indignation arose anew. They demanded what had been promised, demanded the abolition of the celibacy (celibacy) of the clergy. When this was refused, the citizens threw themselves into arms and surrounded the town hall, so that the entire council resigned and went to Hildesheim with all the priests and monks. This was a dangerous moment, and if it had not been for the loyal Duke Ernst of Lüneburg and his Urban Regius, who took care of the city, it could easily have come to the most unholy riots, which would have desecrated the gospel. For a mob rule threatened to break out in the city, Duke Erich was angry outside and did great harm to the citizens' trade and commerce. Then men of understanding turned to Duke Ernst, "as a lover of divine honor and dignity," and to the Landgrave Philip of Hesse, and asked for the use of their sovereign and for counsel in establishing internal peace. Philip of Hesse refused the intercession, because they were the city would do more harm than good; Ernst, however, intervened vigorously, brought about reconciliation with the council, which also returned, sent Urban Regius, who brought order to church affairs and wrote the church order still in force there, brought about reconciliation with the sovereign, to whom the city paid 4000 gold florins in gratitude, and, together with Philip of Hesse, applied to the Elector John Frederick of Saxony to admit the city to the Schmalkaldic Union (cristlich vorstentnuß). At first the latter did not want to understand himself to this, because he had heard, as he wrote, that the people of Hanover had a lot of enthusiasm, that the community had revolted against the council, and that the sovereign was suffering from his princely authority; in any case, a serious inquiry would first have to be made about these things. The Hanoverians replied that they abhorred any rebellion against the authorities and did not need to be reproached with the example of the Münster ruffraff; they were oppressed because they adhered to the Gospel and held fast to the belief that one must obey God more than men. Now the city was accepted and the citizens lived in peace of their faith.

To the ecclesiastical chronicle.

Hanover. In the Hengstenberg Evangelische Kirchenzeitung of August 18, we are told that one is now working hard in Hanover to give the church of the whole country a new catechism, which, however, is to contain the old doctrine, because the now old Hanoverian State Catechism contains a new doctrine. In the aforementioned church newspaper "Luther wrote, for example, on September 4, 1538: "Grace and peace in Christ. Most illustrious high-born princess. Gracious Lady. I and my dear Käthe thank Your Princely Grace for the cheese. And the gift of the same is very dear to us, even if it would be much less that E. F. G. by God's grace should show himself so earnestly inclined to his holy word. And pray that the Father of all mercies, through his dear Son, may abundantly endow our Lord E. F. G. with his Holy Spirit, and keep him until the day of our redemption."

A Hanoverian writes in a newspaper that now almost everyone, even the rationalists, for whom the old Hanoverian catechism was actually made, feel an insurmountable aversion to it. Although this catechism had not yet been abolished by the authorities, it was still hardly to be found. Even the bookbinders no longer used it; one of them said recently, when he showed a number of other catechisms: "Nobody wants ours anymore."

Confirmation Vows. In the Lutheran calendar of this year, Pastor Brobst drew attention to the importance of this vow. Now, however, the editor of the "Christian Messenger" from Cleveland, a certain Mr. Koch, was once Lutheran confirmed and then fell away to the Evangelical Fellowship, or the so-called Albrechtsleute. Therefore, in the number of his time, written on Oct. 27, he shows himself very angry against Mr. Brobst, referring to the fact that we live here in a free country and not in Russia, and calls it an "antichristic, tyrannical church constitution," if the vow of confirmation is considered equal to an oath. You can see the man must have felt hard hit in his (conscience. He says: "We Lutherans would certainly approve if a Reformed-Confirmed Christian came to us, therefore we should not make it a sin for the Lutheran-confirmed if they also went over to another community. A good conclusion! Since it is a sin to leave the truth we have sworn to, let it also be a sin to leave the error we have sworn to!

Kingdom of Saxony. In this country, one is now also beginning to give the Lutheran Church a new constitution. The draft of a new church constitution has already been submitted to a deputation of the Landtag for consultation. Great changes are imminent. We want to share with our readers some important points from the proposed order, as we find them in a German church newspaper. It says, namely: The duties of the church members are as follows: "The same have in general the duty to submit to the church order, in particular they are therefore bound 1) to lead a Christian moral way of life; 2) to take part diligently in the public service and the means of grace of the church; 3) to have their marriage blessed according to church usage; 4) to have their children baptized, educated in the Christian faith, and taught according to the confession of the Evangelical Lutheran Church; 5) to celebrate Sundays and feast days according to the regulations of the church; 6) to assume church offices to be administered free of charge; and 7) to contribute to the burdens of the church system in accordance with the law. Withdrawal from the church is permitted to anyone who has passed the age of 21, subject to observance of the provisions of the law." Interesting is the provision that if a church congregation, e.g. by conversion to another confession,

is completely dissolved, the administration of the church assets shall fall to the Ministry of Culture until another Evangelical Lutheran church congregation has been formed in the church district concerned. - Each church congregation has the right to administer its own affairs, the assets of its church and the assets of the church foundations, with the constitutional participation of the church patron and under the supervision of the church authority. For the representation of each parish a church council is elected, which consists of the confirmed clergyman or clergymen and at least 3, but not more than 12 actual parishioners (churchwardens). All 25 year old fathers of the house who are not excluded from voting in elections of the political community because of a moral deficiency, married or not, are entitled to vote. Only those are eligible who at the same time prove their ecclesiastical sense by participating in church services and communion, and have also exceeded the age of 40. The responsibilities of the church council include the following: 1) preservation of discipline and morals, revival of Christian unity in the church community; 2) supervision of the dignified celebration of Sundays and feast days maintenance and promotion of the external order of the church service; 3) supervision of the church buildings; 4) administration and care of the church property, etc.; 5) participation in changes in the liturgy; 6) Participation in the filling of clerical positions and lower church offices; 7) Elections to the Synod, etc. Every three years, or sooner if necessary, the sovereign church government shall convene a synod to discuss important questions concerning the needs of the regional church. The synod shall consist of 32 clergymen and 32 laymen elected in 16 electoral districts, 5 church patrons from each district of the country, 5 clergymen elected by the government, one professor to be elected by the theological faculty of the University of Leipzig, and the respective professor of canon law at the latter. The Synod is convened by the Ministry of Culture and has to deal above all else with the submissions made to it by the Ministry, but it can also make requests, submit motions and file complaints.

And the gentle truth, with such his damned honour, assets shall fall to the Ministry of Culture until another taketh away her honour, which looketh well to no pious man. Therefore, he must give us the carnival gifts, and see who he is, if God wills it.

It is not true that our convention is to stand still until the sentence is gone, but D. Ecken says such of himself, as he says almost all other things. Even if this were so, D. Ecken would have kept his writing, judging, praising, and judging much more cheaply, and would not have falsely taken us for princes with writings and words. So he speaks, one should stand still, and yet does as if it were not true; for he lacks the beautiful meworia, huxta provsibium: ^Isnäässm memo- rem esse oportet." (i. e. the beautiful memory, according to the proverb: A liar must have a good memory.)

26. nitimur in vetitum, sempsr eupirnus^us usALta. - Huoä reads inZratum sst, yuoä nou reads, asrius urit.

(Forbidden fruit tastes the sweetest). Luth. Ww. 61, 279: "When one in Wittenberg had broken his marriage, Dr. M. Luther's housewife asked the doctor, saying: 'Dear sir, how can people be so wicked and defile themselves with such sins? Then answered he, and said, Yea, dear Käthe, men pray not; so the devil is not weary; therefore thus shall we pray against the whore-devil continually: Lead us not into temptation, but deliver us from evil."

And he said further to his table companions, "I hold it, if God had commanded that a woman should admit whoever came; and again a man which came: they would very soon have grown weary of the lewd life, and would very soon have sighed for matrimony. For: Ritiruur in vstitum ssmpr supimusgus usZata. Item: Huoä liest, iuZrrrtum est, guocl uou liest, asrius urit.

I'm not surprised about a young journeyman, because where fire and straw lie next to each other, it's very soon ignited. Item, children are children, if you bring it so close to them. But I praise one of M. Philippi Melanchthon's blood friends, whom he admonished to beware of fornication; then he said, I will take me a wife, then whores and other people's wives shall remain well from me. So should a young journeyman think to take a wife of his own, and shun fornication."

27th Women - Regiment rarely takes a good end. Luth. Ww. 61. 258.: "The woman," said D. M. L. "has the regiment in the house, but the man's right and justice without harm. M. L. "has the regiment in the house, but the man's right and justice without harm. From the beginning of the world, women's rule has never done any good, as it is said: "Women's rule seldom has a good end! When God made Adam ruler over all creatures, all things were well and just, and all things were in order.

Proverbs in Luther's Writings.

(Continued.)

25. nsriäaeem msworsm esse oportet. (God brings the lies to light at last.)

Luth. Ww. 53, 23 f.: "That we are inclined to write against D. Ecken is true and necessary for the sake of truth, that D. Ecken boasts with his pomp of the victory that he himself holds and is one with Carlstadt and by such false boasting makes a delusion that he holds differently than Doctor Carlstadt. Ecken boasts with his boast that he has won, which he himself holds, and is one with Carlstadt, and by such false boasting makes a delusion that he holds it differently than Doctor Carlstadt, and that he is one with Carlstadt.

But when the woman came, and would have a hand also nevertheless bite, one must sometimes see through the Every man despiseth the word of God and the good arts, in the sod, and be wise, it all fell away, and became a things, hear and not hear, see and see light. So the other and runneth over them with his feet. But he that is wise desolate disorder."

28. Trauwohl rode the horse away.

Luth. Ww. 4, 388 f.: "In the secular government it is also like this, which is an example and a picture of the Christian churches. If the princes are sure and industrious, if they do not wait for their own office and command, the country will be full of hypocrites. For they trust here, they trust there, they rely on their officials, who keep such a house as is better suited. Nevertheless the poor are afflicted, and God giveth an evil blessing at last. 2c. For it is not good that lords should command their great matters and affairs to others, and trust everyone, and not take care of the affairs themselves. They should see for themselves how the country and the people are governed, and believe no more than they see, so that they will be the less deceived.

So it is also in housekeeping. When master and wife snore, and leave everything in the hands of the servants, and put their trust in them, it is according to the common saying, "Trust the horse to ride away. It is true that one should and must trust, for it is a shameful thing about distrustful people, who have nothing good in common with anyone; but it should also have a measure, so that one does not trust too much, but watches himself, and by trusting too much, as commonly happens, does not give the servants cause to sin.

29. you can't turn it all into bolts.

Luth. Ww. 58. 185 f.: "The law does not do justice in any state or art; it is impossible that everything could go and happen according to the law. As we also see in the children's art of teaching grammar in the schools, there is no rule so common and so foolish that it does not have its excerpts. Therefore the forgiveness of sins is spread and set throughout the whole life in all actions, works and arts. For a poem, a poem, or a song that is exempt from common rules, and is not straightforwardly spoken like any other bad speech, is forgiveness of sins.

One is called a *mathematical point*, which is indivisible and identical, so that even the tiniest and smallest point is not lacking; it is impossible to find it, just as justice which the law requires, is nowhere to be found. The physical punc But the fact, as it is called in the schools, that everything does not happen so exactly and at once, is the forgiveness of sin, because one must have patience since it does not happen everywhere as it should.

But even though the same dot they call *mathematicum* is nowhere to be found, one must shoot for the purpose and target as much as possible, one still doesn't hit it and still gets far enough away from it. I wants

day I told M. S. that he should tell his pupil to learn the *punctum physicum* and to have patience, that nothing would come of the *mathematico puncto*, that everything should be done in a straight line, and as they say, "You can't turn everything into bolts.

M. Luther speaks of this at a time with M. Veit Dietrichen: "The jurists with their art must also often seek the forgiveness of sins, for they do not meet it all the time. And if they pass unjust judgments and the devil torments them in conscience, then they could not resist him, even if they were Bartolum. Baldum and all the scribes for themselves; but with the "iTrr-cxLc," that is, with the forgiveness of sins, they may protect themselves. They must go to the Oerten and do what they can, and then say to our Lord God, "Dear Lord God, let it be so, we cannot do better; if it is wrong, forgive it."

(30) A blatant lie is not worth answering.

Luther's Ww. 63, 317: "Among the Germans there is a proverb that bites: A blatant lie is not worth an answer. Because the impudent mouth and heart of Witzel against his own conscience, even obviously lies in his book of blasphemies, so that even his papists themselves would have to take hold of it, if they were blind: I did not consider the reckless boy worthy of answering his lies; for I have answered many, many such books with silence, and let them rush by as a goose whistle; but I did not want to resist where someone else wanted to answer."

31 If a thing be cheap, let it be well kept. - He that keepeth when he asketh, findeth when he may. - Take it up, it shall find its place.

Luth. Ww. 2, 179 ff.: The other piece in this Gospel is that our dear Lord Christ is called "to gather up the remaining fragments, that nothing perish." This is also a necessary doctrine. For this is how it is, when God gives little, people want to despair and worry that they will die of hunger. When he gives abundantly, they become reprobate and despise God's blessing. This is what happens in the court of the Lord, where the rest is squandered and squandered uselessly and shamefully. As little, then, does our Lord God desire to be anxious and anxious, so little does he desire to be wasteful; but he desires that men should give the middle way, that they should trust in him, and that they should keep the rest in counsel.

This is to be understood not only of bread, but also of all the other gifts of God, whether bodily or spiritual. This day the word of God is going forth, and all the arts are flourishing. But how one gives thanks to God for it, and lifts it up, is seen before the eyes.

Every man despiseth the word of God and the good arts, and runneth over them with his feet. But he that is wise ought to gather them up, and to lay them up, because he hath them; that he may find them when he hath need of them. For God will not always make new bread, if the rest perish; but he will make a store of that which he hath made and given.

In houses there is a common saying: He who keeps when he is asked finds when he is allowed. Item: Pick it up, it will find its place. For it is a shameful thing in the house government to have a full revenger, who chaseth all things, and keepeth nothing in counsel, and a wife that is not domestic. There it goes, as that man says to his wife, "Take care, Else, take care that we do not get rich. In other kingdoms it is so done. In churches, for example, there is a hostile thing about a lazy preacher, and about a full, weary person who is weary of hearing God's word; and in schools, there is a disagreeable thing about an ill-behaved pupil who forgets more than he learns.

At this time all the arts are abundantly fed, if only one had baskets in which to heap them up. Likewise the holy scriptures are laid up everywhere like fragments, which the dogs cannot eat. Young men, see that ye be baskets, and gather them. For the time will come when you will want to have just one leaf, since you now have a whole library full of them; and after this time will come a time when you will want to have just a few sermons, since you now have a hundred sermons. As happened to me under the papacy, when I would gladly have gone to Rome for a righteous sermon, and yet could not find it.

When our Lord God gives, he gives abundantly, so that it is overflowing. Again, when he taketh away, he taketh away so completely that not a grain remains. Among the papacy there was not one who taught *grammar, dia lecticam, rhetoricam*, had known rightly. It was the same with the Gospel; there was no doctor of the Scriptures to be found who knew what was law and what was Gospel. Now it is superfluous, and can be heard and read everywhere, but no one respects it. Now when our Lord God shall again take it up, then there shall be nothing left at all. Moses wrote that God commanded the Jewish people, "He will make their heavens like iron, and their earths like brass," Deut. 26: and when this punishment came upon the people, they died like flies. So it was under the papacy: for God had abolished his gospel, and no man knew any thing of the holy scriptures: even the scriptures were closed up, and became iron, that no man could understand them.

Therefore it is said, Gather up the fragments that remain, that nothing perish. A good householder should take up and keep counsel, that nothing perish. In the government of the world a good ruler should not squander anything; just as Joseph in Egypt squandered the seven years of wealth.

He poured out the grain, that he might have seven good years. In the same way, a diligent student should learn in school, because the art of learning is based on bread. In the church a man should hear and learn the gospel, because the light shines, John 12. In sum, time is needed before it is gone. When the time is over, see how you can get back what you have missed. When God hath once given bread, then think, and keep it in counsel. He does not want to give you new bread all the time, but wants you to pick up what is left over. But if thou be a swine, and despise and waste the bread that is present, thou shalt also be in want, when the time cometh that thou needest it.

(To be continued.)

Ans the Hermannsburg Missionary Festival Reports

the pilgrim from Saxony communicates the following:
The 22 pupils of the mission house are well, although one of them was close to the grave this year. Daily 40 people at the table in the mission house, but never had any shortage. Of the sermons of the Rev. Harms' sermons, 15,000 copies have been printed, and the same number of copies of the missionary bulletin. The annual expenditures for the Send Messengers, the Mission House and the Asylum amounted to 28,136 Thaler, the total income to 31,582 Thaler, leaving a surplus of 3,400 Thaler. Surplus from the previous year 2,600 Thaler; together: 6,000 Thaler surplus. Over a hundred have signed up for missionary service. Now Rev. Harms is planning to build a new second mission house for 48 pupils next year, with a second teacher, so that a detachment can go out every two years. The expenditure of the printing house has been 7,885 Thaler, the income for the sermons and the missionary bulletin 11,671 Thaler. The profit from the printing house goes to the mission, and is added to the income above. In addition to this income, there are 122 pieces of linen, 1000 pairs of stockings, 700-800 shirts, 600-700 gowns and all kinds of necessities and food for life and limb. In the natural colony there are three wards with 50 baptized, among the Betschuanen three with 45 baptized, among the Zuluaffians two with 15 baptized, a third station has been started there. - The brethren in the Betschuanenland did not want to submit to the new order of the mission superintendent Hardeland, and Rev. Harms has had to write a fatherly and serious letter to them, but he hopes that they will return to the order.

At a Bible festival celebrated in Dresden on August 21 of this year, children were also addressed. Among other things, the pilgrim from Saxony writes the following:
To the people gathered for the Bible meeting

After that, Rev. Rudel from Constappel, who in earlier days, when God's Word was seldom heard, had led many a Dresden child to the Lord, gave a thoroughly comprehensible address, which was immediately suitable for instructing and admonishing the children. It was his special endeavor to lay the glory of the Bible quite earnestly to the hearts of the children. "As God has no equal, so the Bible has no equal. As there are a thousand stars, but only one sun, so there are many thousand books, but only one Bible. As the heavens are higher than the earth, so the Bible is higher than other books. Think what it would be like without the sun, and you can understand what it would be like without the Bible. When a king of Sicily was asked which he preferred, the Bible or his kingdom, he answered, he would rather leave his kingdom than his Bible. What did not the martyrs of the old church sacrifice for the word that is in the Bible! "The Bible must be, the Bible is the highest treasure," said Christian Scriver's poor mother. And why is it the highest treasure? Because God's word of our blessedness is in it. An old heathen once broke out into a wish: Oh, that God would speak to us Himself! That is what happened in the Bible. There we are told how the world was created, how man fell, and how the sinner was redeemed. Thus the Bible prepares the way to salvation for us and becomes a comfort in all tribulation.

Church News.

After the German Lutheran congregation at Pleasant Ridge, Madison Co, Ill, had become preacherless by the removal of their former pastor, Mr. Rev. Link, had become preacherless, the same appointed in his stead Mr. Rev. Wagn er, whose health was restored by God's blessing to take up the sacred office of preaching. On the 17th of Trinity, he was introduced into his congregation by the undersigned, by order of the High Presidency of the Western District. The Lord let him produce there much fruit for eternal life.

His address is:

Uev. 2V. IVuZner,

OoUiusville, Nuât8cm Oo., Ill.

H. Fick.

Misprint in previous number.

P. 44 Sp. 2 Z. 30 v. o. read instead of: such - false.

Changed addresses:

Rev. 8. elüuAel, dooelis Nills IP. 0. Oooper On., No.

No. OsorZ Lteuber, earo ol Usv. 0. Hunsor, Oaronäelet, No.

No. IZAAers, Xo. 1222 8outU 6tU Ztreet, VliilaäöIplig,, I?a.

Mr. Reilerr, Ilinrnttm 8In4inr>. (lonle (7e> Ill

Receipt and thanks.

With heartfelt thanks certify to have received as a gift of love H11.50 from Mr. Buchholz at Addison near Cbicago and some other friends there. R. Lange.

The undersigned, with heartfelt thanks, subsequently certifies KIM from Mr. Past. Kolb in Adell, Wisc. and KIM from Mr. K. Laudon through Mr. Past. Lochner at Milwaukee, Wisc. in support of the Rev. Sallmann. Chicago, Ills, 22 ^sept. 1860.

H. Miracles.

Books - Ad.

The following books are available from the undersigned at the prices quoted:
The Altenburg New TestamentH 1,75
the dozen18 ,00
"" Old
Testament Vol. 1. 2,25
the same better bound2 ,75
Oateclismug k "m "nus 2 B. b. 2,00
Of the bochholy, ecumenical and general council of Trent Canons and decisions bound1 ,50
Inbri L^mbolicio ,90
LkNAelii 6n "mon novl Destementi geb. 2,25
Dock praeieipul tlieolo^a. por UKN. IVolnntlronein1 ,20
Bengel, Abriß der so-called Brüdergemcine0 ,65
Daum, Job. Huß, the Martyr of Constance, b. 1.00 M. Boos, Sermons2,50
H. Müller, Ergmckstunden0 ,65
-----School of the Cross, Penance and Prayer0 ,60
Picture Bible of the evangel. Association in Berlin2 ,75
Ledcreinband-2 ,00
Joh. Gerhard, Reflections0 ,50
-----Exercises of godliness0 ,35
Woltersdorf, Psalms, b. 1.10
Advent and Christmas performances with a Foreword by Harleß1 ,30
Meurer, Catherine Luther0 ,55
Trautmann, Church History, geb. 3,25
F. Guericke, Church History ' 5,50
Children's prayers for Christian schools and families 0,15 Dr. M. Luther as a house father0 ,10
Abbeokuta or sunrise between the Tropics. An account of the mission in the land of Joruba0 ,85
Burk, Mirror of Noble Parish Wives1 ,25
Luther's Table Talks5 ,50
-----Wedding gift0 ,90
Hostels-, the heavenly Jerusalem0 ,40
Aonio Paleario, of the beneficence of Christ0 ,25
Hermannsburger Missionsblatt, Year 1-7 L 0,50

L. Volkening.

The following has just been published by the undersigned and is available from the same, as well as from Mr. A. F. Siemon at Fort Wayne, Ind:

The Altenburg Bible Work,

Volume I.

1 Book of Moses up to and including Job.

756 pages Imperial in good pressed leather binding with title vignette depicting:

The Bible translation in 1332, and as an appendix a detailed Families - Register.

Price: pr. copy \$2,25.

An appropriate discount is granted for the purchase of parthia.

Invitation to subscribe to the Second Volume of the above work:

Subscription price: \$2.00.

The honored subscribers are requested to fill out the subscription forms for the second volume individually and to send them in as soon as possible. If there are still no subscription forms, please let the undersigned know,

Aug. Wiebusch & Son.

Letterb. 3975.

St. Louis, Mo.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Volume 17, St. Louis, Mo. November 27, 1860, No. 8.

Municipal Election Law.

(Continued.)

We now proceed to the testimonies which the old Lutheran theologians, Luther in the lead, have given concerning the power of the keys. For a better understanding of the matter, we will divide these testimonies into three classes. The first class contains those from which we see what our old teachers understood by the keys or by the power of the keys; the second class contains those in which the old teachers confess that the keys are given to the whole church or to all Christians; the third class, finally, contains those in which it is proved that therefore the congregations have the right of election.

a. It is commonly thought that the power of the keys is nothing more than the power to forgive and retain sin, to banish it, and to restore it to the Christian church. But although this is one of the most important parts of the power of the keys, there is more to it. The keys of the kingdom of heaven are the keys of the house of God on earth, or of the church. But he who has the keys of a house has not only power over this and that in the house, but all power that is necessary for the government of the house; he who therefore has the keys of the church has also not only power over this and that in the church, but all power that is necessary for the government of the church. This is

not only biblical doctrine, but also the clearly expressed and what is kept therein. Likewise, when princes are doctrine of our Bible Church, the Lutheran Church. Inadmitted into a city, they are given the keys by the order not to go too far here, we will only cite as proof of citizens, which is an indication that they submit to their this a passage from the famous Lutheran Harmony of rule, and acknowledge that with them is the power to Chemnitz, Leyser and Gerhard, wherein the keys are admit anyone into the city, or even to exclude him from described as briefly as thoroughly in their meaning. The it. This image Christ here applies to the church, the keys passage reads, as follows: of which He promises to Petro and his ministers, by "First of all, we must examine what is meant by the keys which He teaches that He would appoint them His of the kingdom of heaven, which Christ promises here stewards and stewards, that they might open the (Matth. 16, 19.). We remember that Christ, in his treasures to the worthy, and admit them to the conversation with the apostles, compared his church possession and use of them, but shut them up to the either to a city or to a house which he himself was unworthy and unholy, and reject them from the kingdom building. And indeed the church of Christ is his city, in of God. 1 Cor. 4, 1. The word "key of the kingdom of heaven" means that function, power, and authority by which everything is done that is necessary for the kingdom of Christ or the government of the church. Which cannot be more appropriately explained than by like.... The handing over of the keys, however, is before this similitude of the keys." (Ilarmon. ov. to Matth. all ages the symbol of a certain entrusted power; for he 16, 19.) who has the keys has access to all things. For example, b. Now of these keys our ancient teachers when a man hands over the keys to a woman, he testifies unanimously say that Christ gave them to the whole church, that is, to all believing Christians. For example, Luther wrote: "If this saying Matth. 18, 15-20. were not in the Gospel, it would be for the Pope! For here Christ gives the keys of the whole world." and stewards by their lords, who at the same time give them power over the chambers, cellars, closets, and other things in the house.

and not St. Peter. And here also belongs the same saying Matth. 16, 18. 19. where He gave the keys to St. Petro instead of the whole church. For in this 18th chapter the Lord glosses over Himself (i.e. the Lord interprets Himself), to whom He gave the keys in the previous chapter in St. Peter's person. They are given to all Christians, not to St. Peter's person. And Hiezu soll auch der obgerührte Spruch Joh. 20, 22. 23. sich fügen." (Booklet: Of Confession, from the year 1521. Erl. Edition XXVII, 363,364.

The same writes: "The keys are not of the pope (as he teaches), but of the churches, that is, of the people of Christ, the people of God, or the holy Christian people, as far as the whole world is, or where Christians are. For they cannot all be at Rome, it would be before all the world were at Rome, which is yet far from being done. Just as baptism, sacrament, God's word, are not of the pope, but of the people of Christ, and are also called *claves ecclesiae*, not *claves papae*," that is, the keys of the church, not the keys of the pope. (Scripture of Conciliis and Churches, of the year 1539. Tom. XVI, 2791.)

He said: "The assembly of all the faithful of Christ alone has the keys, and you should not doubt it. And whosoever usurpeth the keys thereof is a true sacrilegious, church, robber, whether it be the pope, or whosoever he be. From this it follows that the pope in his office should be a servant of all servants, as he boasts and yet does not do; that even a child in the cradle has more right to the keys, and all who have the "holy" spirit than he." (Booklet: Of Confession, from the year 1521. Low. XIX, 1052. 1054.

The same: "Here we hear (Matth. 18, 17-20.) that even two or three gathered in Christ's name have all the power that St. Peter and all the apostles have. For the Lord Himself is there, as He also says Joh. 14, 23. Hence it came to pass that often a man who believed in Christ withstood a whole multitude; as Paphnutius in the Council of Nicene *) and as the prophets withstood kings Israel, priests and all the people. In short, God wants to be united to the multitude, greatness, height, power, and what is personal with the Meuschen; but wants to be alone with those who love and keep his word, and should it be vain stable boys. What doth He ask of great, high, mighty lords? He is the greatest, the highest, and the mightiest alone. We have here the Lord himself above all angels and creatures, who says:

*This single bishop, in fact, opposed the whole great council when it wanted to make the law that the clergy should not marry; and he prevailed, for at that time (in the year 325) people were still willing to submit to the truth. By the way, Paphnutius himself lived in the single state, but he recognized that it was ungodly to forbid the divinely instituted state of marriage to any man.

They shall all have the same power, key, and office, even two bad Christians gathered together in his name alone. Let not the pope and all devils make fools, liars, or drunkards of us; but let us trample the pope under foot, and say that he is a desperate liar, blasphemer, and idolatrous devil, who has snatched the keys to himself under St. Peter's name, when Christ has given them to all alike in common; and let him make a liar of the Lord Matt. 16; yea, that ought to be praised." (From Luther's writing, entitled, "Against the Pabstry at Rome, founded by the devil," dated 1545, i.e., one year before Luther's death! Tom. XVH, 1346. 7.)

The same: "The keys are for the whole church of all Christians, and for every one that is a member of the same church, and that not only according to authority, but also according to custom, and according to every manner that may be; lest we do violence to the words of Christ, who saith straightway unto all in common, He shall be to you a Gentile and a publican" (Matt. 18:17); item: "All that ye shall bind" 2c. I would also like to take this saying, "To you I will give the keys of the kingdom of heaven," which Christ spoke to St. Peter alone, and use it here as a confirmation. Item, Matth. 18, 19: "Where two become one on earth." Item 20: "Where two are gathered together in my name, there am I in the midst of them." In which sayings the most perfect law and custom is most fully assigned and affirmed, that they may bind and loose. Unless we would deny to Christ Himself the right and custom of the keys, when He dwells in the midst of two." (Epistle to the Council and Congregation of the City of Prague. Tom. X, 1846. 7.) Ei, ei, Luther, what doest thou? Don't you know what Pastor Grabau wrote in his Informatorium? Just read the 86th page of the first volume, where it says: "Accordingly, our symbols do not teach that Christ has placed Himself in such a form in the hearts of the faithful multitude, that He has drawn His key power into it, for that is pietistic, enthusiastic, even quite parochial." Hearest thou, dear Luther, thy praise? Behold, according to Father Grabau's infallible judgment, you are: "pietistic, enthusiastic, yes, quite pietistic," because you want to prove from the fact that Christ also "dwells in the midst of two," that therefore the believing laity also have the power of the keys. Be glad, dear Luther, that the great church-light Grabau did not live in your time. Things would have gone badly for you there. This sharp-eyed man would have revealed to the people that you were not a true reformer, but a miserable pietist, enthusiast, yes, a real genuine pa

He who only pretends to fight against the papacy. Consider, dear Luther, the right understanding of the words: "Where two or three are gathered together in my name, there am I in the midst of them" (Matth. 18, 20.), is, according to Grabau's teaching, this: Where two or three are gathered together with one pastor, there am I in the midst of them. For thus the said great theologian writes in his Informatorium Jhrg. I, page 87: "Matth. 18,20: Where two or three are gathered together in my name 2c., for (here) our Lord speaks His *Ubicumque* (wherever) of the whole Church, and that is of that which is gathered together in the order of the Gospel, in JEsu's name, it is **understood, with the ordinary ministry of preaching**, since He, Christ, desires to be in the midst of them."*) Yea, the whole assembled Buffalo Synod solemnly declared in their second synodal letter, "So it follows that the opinion of Missouri's Master is wrong, since he seeks the keys in the faith of the multitude, and since he thinks that Christ is in the midst of us in virtue of faith." (Informatorium I, p. 93.) But why is this wrong! It is, after all, the fundamental doctrine of the Lutheran Church! It is, after all, the main consolation of all Christians! - The Buffalo Synod itself gives the reason in its second synodal letter; it confesses the doctrine: "The church and the teachers of the church are divinely united, where one is, there shall be others, they are Correlativa; as no bride can be without a bridegroom." (P. 97.) There thou hearest it, dear Luther, how grievously, how heretically thou hast erred. How then mayest thou say, "that Christ is in the midst of us in virtue of faith"? You do not consider that the church without pastors or teachers is no church at all, for church and pastors are correlatives! That is, as a maiden cannot be a bride without a bridegroom, as a valley cannot be without one or more mountains, so a company cannot be a church without a pastor. But if the company be not a church, neither is Christ in the midst of it; and if Christ be not in the midst of it, neither hath the company the keys. If, on the other hand, there is a pastor among them, a "regular" pastor, then they are gathered together in the name of Jesus; then they are a whole church; then they also have the keys of the kingdom of heaven. - But jest aside! What thinkest thou, dear reader, of this Buffalo doctrine? - I need not tell you what to think of it. It is obviously - anti-Christian! God preserve our poor church from such abominable error.

*It has already been mentioned once that when the Buffaloes speak of the office of preaching, they always mean the pastors, not only the Word of God that is going forth! On the contrary, they regard this word of God as so ineffective without a pastor that they write, for example, in the 2nd Synodal Epistle: "They (the Missourians) erroneously assert, from Heb. 4:12, that the word of God has power to make the sacrament in the Lord's Supper even without an office." (p. 15.) Which is certainly quite appalling for an error to declare!

How serious Luther was about confessing the doctrine that Christ gave the keys to the entire Christian community in Matthew 16 and 18 is evident, among other things, from the fact that he publicly burned the papal law for the very reason that this doctrine is condemned therein. Luther himself published a writing under the title, "Why the Pope's and his disciples' books are burned by Dr. M. Luther." In it he gives 30 false doctrines of the pope as reasons, of which the 13th false doctrine is this: "That the keys alone are given to St. Petro, when Matth. 16:19. Cap. 18:18. Christ gives them to the whole church." (XV, 1933.)

Whoever knows the other teachers of the Church in the sixteenth and seventeenth centuries knows how faithfully and conscientiously they preached the doctrine laid down in the Confessions of our Church, and how faithfully they followed in Luther's footsteps. For such it is therefore not necessary to include testimonies of the old teachers who followed Luther. But only too many, without having read them, form the most erroneous ideas of their teaching. Therefore, we will leave a few testimonies from their private writings.

Thus it is said, among other things, in the Harmony of Chemnitz, Leyser and Gerhard: "Christ has yet bequeathed to the church the keys of the kingdom of heaven Matth. 18:18, And we care not here for the scoffers and scorners who cry, "'So with you cobblers and tailors, all cooks and workmen have and use the right

right, but none of whom can make himself president, of the keys, and so you build the Babel itself, and introduce a complete confusion!" *) I answer: Who will deny that in case of need any believer can baptize another believer, teach him, absolve him from sins, and so open to him the entrance to the heavenly city, as it were, by means of the keys? And the church has always excepted this emergency, as Jerome writes and testifies against the Luciferians and Augustine to Fortunatus. But

except in cases of emergency, no one is permitted to do such a thing unless he is a lawfully called and appointed minister of the church. For this would be contrary to the divine rule: How can they preach if they are not sent? Rom. 10:15; likewise, They ran, and I sent them not. Nevertheless every single believer, even the least of them, has his right inviolate, which he has from Christ's bestowal of the keys. For as all the citizens of a free imperial city, as many as inhabit the city, have a common right and equal liberty as far as the republic is concerned, and as they, nevertheless, for the sake of order, have the same right.

And when they elect senators, and set before them a mayor, to whom they commit the keys and statutes of the city, that he may administer them in the common name of all, and govern the republic according to them: so do the citizens of the city of God. They have indeed one community of all saints, and all things are theirs, whether Paul or Peter, whether life or death, whether things present or things to come, 1 Cor. 3:21. They have all things necessary to salvation for his church, and in it especially for every member, even the least, by his bloody merit: and yet, for the sake of order, they choose certain persons to whom they entrust the administration of the keys of the kingdom of heaven, such as in our case are deacons, pastors, doctors, bishops, or superintendents, and the like, so that all things in our case may be properly and honestly administered according to Paul's teaching, 1 Cor. 14.." (Harm, ev. c. 85, p. 1687.)

If we had written this first, our opponents would cry cedar over us. They would exclaim: There you sift it, how the Missourians carry their American Democratic ideas into church doctrine. But as we know, neither Chemnitz, nor Leyser, nor Gerhard were Americans or Democrats. And "Christ has yet the church is compared here to a free republic, in which all state power, all offices and dignities are originally rooted, namely, in all citizens.

The church is a body of people who rest in their own right, but none of whom can make himself president, of the keys, and so you build the Babel itself, and introduce a complete confusion!" *) I answer: Who will deny that in case of need any believer can baptize another believer, teach him, absolve him from sins, and so open to him the entrance to the heavenly city, as it were, by means of the keys? And the church has always excepted this emergency, as Jerome writes and testifies against the Luciferians and Augustine to Fortunatus. But

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If the owner of the property could use the property, but had to pay interest for it and could not sell it freely as a free owner, then that owner of the property was called the liege lord, but the administrator of the property was called the liegeman.

Thus, for example, Ludwig Dunte (school inspector at Neval, died 1639) writes in his beautiful book of cases of conscience: "Every Christian has his part and justice to the holy preaching office and to everything that belongs to the church service; Christ gives the whole church power, according to God's word and promise, to forgive the sin of the penitent. This power the whole church has to charge to one person. Now, if there be no such person, the office does come again upon the church, whose due it is to be inherited; as when a feudatory dies, the feudal estate reverts to the feudal lord n." (Decis. c. 14. Leer. 1. <). 1. p. 453). Very similarly Tilemann Heshusius (died a professor at Helmstädt in 1588) writes: "He then that is a right-believing Christian, and a living member of Christ, hath his part and righteousness to the holy office of preaching, and to all that pertaineth to the church service. If the preachers do not perform their office as they ought, or if there are none, the office returns to the churches to which it belongs. As when the feudatory dies or forfeits the fief, the life estate reverts to the feudatory." (Scripture: "Who has the right to appoint preachers.")

Furthermore, the ancient theologians depicted the relationship between the church or the faithful and the pastors with regard to the power of the keys under the image of the root and the tree growing out of it. Thus, for example, the Strasbourg theologian J. Conrad Danhauer writes in his Doctrine of Faith: "The church is the key-bearing housewife, to whom the keys have been given through Peter, so that he not only faithfully provides for the welfare of the church, but also faithfully represents the person of the church, representing the church and standing in its place; in whose hand the key is reserved after Peter's death; in which that power takes root and can be continuously planted when the pastors die or become wolves and when the sons of Levi" (i.e., the so-called spiritual state) grow up. i. the so-called spiritual estate) "defile themselves." (Hodosoph. I. p. 79.) It is therefore quite un-Lutheran when Pastor Löhe writes: "The ministry stands in the midst of the congregations like a fruitful tree which has its seed by itself; it replenishes itself." (Aphorisms p. 71.) According to Lutheran doctrine, Danhauer says it is just the reverse. Office or key power and congregation or church are not two trees standing side by side, having their seed with themselves and complementing themselves; but the congregation or church is the One Root from which the office or key power grows forth; for to His church Christ has directly and originally given the key power, and from

And when they elect senators, and set before them a mayor, to whom they commit the keys and statutes of the city, that he may administer them in the common name of all, and govern the republic according to them: so do the citizens of the city of God. They have indeed one community of all saints, and all things are theirs, whether Paul or Peter, whether life or death, whether things present or things to come, 1 Cor. 3:21. They have all things necessary to salvation for his church, and in it especially for every member, even the least, by his bloody merit: and yet, for the sake of order, they choose certain persons to whom they entrust the administration of the keys of the kingdom of heaven, such as in our case are deacons, pastors, doctors, bishops, or superintendents, and the like, so that all things in our case may be properly and honestly administered according to Paul's teaching, 1 Cor. 14.." (Harm, ev. c. 85, p. 1687.)

If we had written this first, our opponents would cry cedar over us. They would exclaim: There you sift it, how the Missourians carry their American Democratic ideas into church doctrine. But as we know, neither Chemnitz, nor Leyser, nor Gerhard were Americans or Democrats. And "Christ has yet the church is compared here to a free republic, in which all state power, all offices and dignities are originally rooted, namely, in all citizens.

The church is a body of people who rest in their own right, but none of whom can make himself president, of the keys, and so you build the Babel itself, and introduce a complete confusion!" *) I answer: Who will deny that in case of need any believer can baptize another believer, teach him, absolve him from sins, and so open to him the entrance to the heavenly city, as it were, by means of the keys? And the church has always excepted this emergency, as Jerome writes and testifies against the Luciferians and Augustine to Fortunatus. But

except in cases of emergency, no one is permitted to do such a thing unless he is a lawfully called and appointed minister of the church. For this would be contrary to the divine rule: How can they preach if they are not sent? Rom. 10:15; likewise, They ran, and I sent them not. Nevertheless every single believer, even the least of them, has his right inviolate, which he has from Christ's bestowal of the keys. For as all the citizens of a free imperial city, as many as inhabit the city, have a common right and equal liberty as far as the republic is concerned, and as they, nevertheless, for the sake of order, have the same right.

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* Just as after this the Jesuits mocked the teaching that all believers have the keys originally, so now this Lutheran teaching is mocked by those who want to be the strictest Lutherans!

the pastors indirectly receive this power of administration. That the church always has the keys does not come from the fact that it always has pastors who carry in themselves the propagating seed of the power of the keys; but, on the contrary, the church can never lose the keys, even if all the pastors died, or even if they became all the wolves it had to flee, for the church has the keys in a "possession inseparable from itself" (as Danhauer also says before); in her they are rooted, as in a republic all her offices, dignities, and powers are rooted, which she confers on her officials, and as a housewife has the offices and powers of her servants and maids in root, and therefore retains them, even if all her servants and maids die or run away. By the way, not only Danhauer expresses himself in this way, that the church possesses the keys according to the root, but also other pure theologians, e. g. Johann Meisner (professor at Wittenberg, died 1681), who writes to Matth. 18. writes that in this passage the power to bind and loose is ascribed to the church "inasmuch as it is opposed to one or more ministers of the church." as it "otherwise possesses all the rights of its bridegroom according to the root, but brings them into exercise through the ministry of preaching." (Exercit. in Matth. ad c. 18.)

But it is also wrong for the Buffalo Synod to say that the church has the keys only in so far as they are in use in the church by the pastors. This is only a dishonest prevarication to avoid the accusation that the Buffalo Synod contradicts the symbolic books which attribute the keys to the church. Thus it bites in the Informatory: "Now in this house of God (in the church) go the keys of Christ by means of the gospel and preaching ministry, not that they have their origin there (from this house), but that there is the ordered spiritual place, where they show their power for the comfort and salvation of souls and are in use. And in this sense the Schmalkaldic Articles say that the keys are given to the whole church." (I, 22.) But these are rotten fish, for the Schmalkaldic Articles expressly say that the church has the keys directly and originally. *) that is, not by means of the preaching or parish office, and because it alone is the place where they are in use. Thus Johann Gerhard writes: "Bellarmin (the Jesuit) makes the objection that Peter received the keys in the person of the church, because he used them for the benefit and use of the whole church.

*) Of course, original does not mean that the church itself has produced, made, and created the keys, for the keys are "nothing else than the ministry, by which the promise of the gospel is communicated to everyone who desires it. The church is said to have the keys originally, and to grow out of them as from the root, only in the sense that the church has them not at second hand through the pastors, but at first hand from God with the gospel.

and because he would not use them himself, but would not for public and solemn use; lest confusion arise, which bequeath them to his successors and communicate would miserably break up the church. But when assembled for public assembly, the keys are to be used only by those to whom the whole church has committed the exercise and use of them by public profession." and priests, but we deny that this is to be understood (limit. prust, prrstor. p. 403-5.)

In order not to take up too much space for this section in this number, we will postpone until the next number the proof that the congregation, because it has the power of the keys, also has the right to vote.

The readers of American newspapers usually want to have only very short essays. That is why most American newspapers look like an American quilt sewn together from a lot of little rags. We hope that our readers will have a better taste, and we believe that they will not find it objectionable if we should once thoroughly discuss the doctrine of municipal suffrage, going back to the first reasons. We do this all the more gladly, because the incontrovertible foundation of the church suffrage rests on the right doctrine of the office of preaching, which doctrine is now so badly confused and falsified. (To be continued.)

(Submitted.)

The three angels.
Rev. 14. 6-11:

"And I saw an angel fly in the midst of heaven, having an everlasting gospel to preach unto them that sit and dwell on the earth, and to all nations, and kindreds, and tongues, and people, saying with a loud voice: Fear God and give Him glory, for the time of His judgment has come, and worship Him who made heaven and earth, the sea and the fountains of waters. And another angel followed, saying, She is fallen, she is fallen, Babylon the great city: for she hath made all nations drink of the wine of her fornication. And the third angel followed him, saying with a loud voice, If any man worship the beast, and his image, and receive the mark of it in his forehead, or in his hand, he shall drink of the wine of the wrath of God, which is poured out. and is pure in the cup of his wrath; and shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment shall ascend for ever and ever; and they shall have no rest day nor night, who have worshipped the beast, and his image, and if any have received the mark of his name."

John saw heaven opened in the spirit, And an angel flying through the midst of heaven; Who hath an everlasting gospel to show unto the Gentiles, To all that dwell on the earth, To tongues, to nations, and to kindreds.

And with a loud voice he speaks this now: "Fear God and give him glory, the time of judgment has come; Pray to the Creator of heaven and earth, Who made the sea and the fountains of water!"

Are you, my Christian, well acquainted with the angel who thus measures the breadth of heaven in flight? This is Luther, whom God hath sent. Because he is sent - an angel he is. *)

*The first who declared the angel with the eternal gospel to be Luther was Johann Stiefel of Esslingen, as early as 1523, as Ranke relates in his "German History at the Time of the Reformation. II, 54. The second was Johann Bugenhagen Pommeranus, who, in the funeral sermon preached on Luther in 1546, proves that Luther was the angel prophesied in Rev. 14, 6. 7. After that, almost all Lutheran teachers believed this; hence, in many countries, the passage Rev. 14, 6-11. has become the sermon text for the Reformation feast.

(The Lutheran)

And through the sky he truly flew too;
For where the kingdom of heaven is on earth,
There also his voice is gone, The glad tidings of
the Lord Christ.
Through him God has made the eternal gospel,
which teaches only one Jesus and one faith, our
own.
By grace alone, without our ever having desired it.
And when the first had scarcely read the theses,
So_Ms already in flight from land to land, As if
messenger runners themselves had been The holy
angels, quickly sent to serve.
And canst thou name a nation and language,
Where Luther's name and doctrine are not named?
To the honour of truth it must be confessed, That
he was known in all lands.
And great indeed was his voice, For with might
and power he did all things;
In his books you can still read today, How he
always spoke of the great.
And all that he says and has ever taught, Must
all not serve the one purpose: That God alone,
alone be honored, That only His name be praised?
Also of the judgement he has powerfully
testified, that now through the word the earth will
be judged and that with power, for the final
judgement, the Son of Man will now soon appear.
Is in Luther then fulfilled what John saw before
in the spirit; Why, my Christian, are you not then
willing to see Luther himself in the angel?
* * *
And no sooner is this one gone from his sight, Than
another hastily follows him.
He hath found his high way much easier, Because he
followeth the first. Who said this, "She is fallen, she is
fallen! Babylon, that great city, Which hath made the
whole world drunk with the wine of whoredom!"
Do you know the man who called out the words
of this angel? Chemnitius is his name!
Called by God to the service of Luther once. *)
The Babylon of which he speaks is Rome, which
Luther, by his word, brought down; which yet now,
to the true God's scorn, brazenly lies: it still has the
old power.
What in Trent together it lied, Chemnitz has
diligently, word for word, Weighed according to the
weight of the sanctuary, And it too easily invented
all place.
Only read his examination in full! **In it he
shows on all sides that fornication is all their
nature, what they have taught there.
No matter how much they cry out, that they do
not like their city;
That they please, despite appearances, Martin
Chemnitz has proven there.
*) This Martin Chemnitius or Chemnitz was superintendent in Brunswick
and died in 1586.
(D. L.)
**Shortly before Luther's death, the papists began to hold a concilium in
Trent, in which they passed all kinds of resolutions and in them confirmed
the papal errors, abuses, and atrocities attacked by Luther, and cursed all
those who did not accept all this as pure sanctity. After these decisions had
been issued, Martin Chemnitz made a study of them and wrote a refutation,
which he called "Examen", that is, "Examination". No Papist has yet been
able to refute this book. Some learned papists have tried, but soon realized
that the book is irrefutable; indeed, several have come to understand it and
then become Lutherans.
(D. L.)

That he was born of the light,
There's a lot of other stuff:
The Harmony of Sacred History, *)
Concordia's formula. **)
So bright and clear from all sides
Give from ihm the heavenly light,
That to deny his mission
Even the papists dare not:
"You Lutherans have two martins!
And if the other Martin had not appeared..,
So gifted with spirit and victory from God,
That's not how the first one would have stayed."
And they themselves must affirm it,
That after Luthero none is choice,
Who hath done such damage to her church...,
When this Martin Chemnitz has been.
* *
And the third hastily follows, without a moment; With
a mighty voice he reports these facts: "Woe! Woe to all
those who still worship the beast, And take on forehead
and hands what his sign may be.
He shall indeed have to drink of the wrath of God...
Wine,
In the cup of his wrath he poured out unmixed. And he
shall be tormented before the angels and the Lamb,
In hell with fire and brimstone eternal
Flame.
And in eternity shall rise on the smoke from her
Agony,
That they have no rest, neither day nor night, at all times; By this abide, and flee from all new, Which Satan now
Therefore that the mark and sign of his name they took, brings to ensnare souls; Thou wilt surely one day
And to the beast and the image for prayer and service behold God and the Lamb.
have come!"
X.
Johann Gerhard is the third,
So he who spoke in heaven!
O that I had more grace!
Right to serve this sach'. †)
That the beast is himself the devil,
And the Pope in Rome his image -
That, my reader, without a doubt,
Has long since filled your heart.
His name maal and sign
Is the lesson from hell:
That sin might depart,
If you but face the work.
"Woe! Woe to them all,
Which so cling to the pope,
That in blindness they yet faint,
That their work can save them!"
What the angel does here,
Whom in the spirit John saw,' '
That Johannes Gerhard writes
In the book Catholika. ††)

*Chemnitz wrote an interpretation of the four evangelists, which he
called the Gospel Harmony. Although the dear man died over it and could
not complete it, what he wrote is the most glorious thing that has ever been
written about the Gospels after Luther. The theologians Leyser and Job.
Gerhard have finished the work. (D. L.)
**Chemnitz is the main author of the last symbolic book of the Intb.
Church, which bears the name Concordia Formula. (D. L.)
Johann Gerhard was a professor of theology in Jena and died in 1637.
He summarized the entire Lutheran doctrine in a large book and defended it
against all opponents from God's Word in the most unfathomable way. The
book has the title Loci theologici, which bites, the theological doctrinal
articles, and consists of 10 strong quarto volumes. (D. L.)
(††) Gerhard wrote a great book, which he called *Confessio catholica*,
that is, the true Catholic confession. In this book Gerhard refutes the papists
from their own writings. He shows, namely, that the papal scribes themselves
have often rejected the errors and abuses that Luther rejected, and that they
themselves have often praised and defended the pure doctrine that Luther
taught. Thus, then, he has beaten the popes with their own weapons.
(D. L.)

What the Pope's theologians
Had already admitted,
Moved by the power of truth, Against her pope's
throne;
Which they do, often against their will,
Testified for probity, your conscience also to quiet,
In the church itself lamented:
This he bears witness unto them. Those who
resist the truth;
That they might give her room, and go forth from
Babel.
This he, with a great voice, Here on earth hath
ever testified, "He that will escape the fury, Quick
from the pope to Christo flies!"
"Who now nevertheless want to stay
In the prison of Babylon, Christ shall drive them
from himself, From the light of his throne!"
If, my reader, after John's time, thou canst name to
me any more such teachers as may interpret these
angels: then, as a mistake, I will gladly confess that I
have interpreted it on these three.
If not, praise God for his gifts! *)
They are three lights, in the last times of this world,
Who by the word of Antichrist deliver us, By grace
alone, God has presented to us!
By this abide, and flee from all new, Which Satan now
brings to ensnare souls; Thou wilt surely one day
And to the beast and the image for prayer and service behold God and the Lamb.
X.
To the ecclesiastical chronicle.
A Voice from the Ohio Synod. We do not call the
following the voice of the Ohio Synod, but only a voice
from the Ohio Synod, for it would be wrong to try to
impose such an abominable doctrine, which one
member of it has trotted out, upon the whole Synod, most
of whose members perhaps, at least we hope, abhor this
doctrine as an antichristian one. This much is certain,
that Professor Lehmann, the editor of the Lutheran
church paper of Columbus, O., wherein that voice is
raised, declares himself against what has been said.
The occasion of the following declaration is that the
Synod of Pennsylvania had declared the baptisms of
such deceivers, who are not ordained or licensed, but
raise themselves up as preachers, or by deceptive
speeches deceive congregations into making and
accepting them as their preachers, to be invalid. Prof.
Lehmann, in his newspaper, declared against this, and
rightly so, because it is not the lack of profession,
ordination, or the unworthiness of the baptizer, but only
the change in the act of baptism instituted by Christ that
makes baptism invalid, for example, if a person does not
baptize in the triune God or with water. The pastor
*Many have already pointed the three angels to Luther, Chemnitz, and
Gerhard. Some, to be sure, point the two last angels to all pure teachers
who followed Luther, confessed and defended the pure doctrine, and
testified and fought against Pabstism, and warned Christendom against the
same; but even these readily admit that among all these teachers Chemnitz
and Johann Gerhard were the right wingmen. (D. L.)

O. Hunger, however, who bears the title of Doctor of Divinity, a member of the Ohio Synod, believed he had the right to defend the Synod of Pennsylvania. The reason is that he believes that not only baptism, but also the preaching of the Word of God, Holy Communion, absolution, the blessing at copulation, etc., only receive their power from ordination! Thus Dr. Hunger writes in the Kirchenzeitung of November 15:

"That baptism administered by heretics, if otherwise lawfully ordained, is valid, the Church has always taught, because ordination is a divine command to administer the ministry of preaching and the holy sacraments according to the confession of the holy apostolic Church."....

The Ministry of Pennsylvania has only declared invalid the baptism performed by impostors who pretend to be preachers of the Gospel, but are not authorized as such by holy ordination, and in this it does perfectly right, and and it is gratifying that it has pronounced a judgment necessary in our country and under our circumstances, clearly and unambiguously. Only, the venerable ministry should not have limited this to baptism alone, but should have spoken consequently of all alleged ecclesiastical acts of such deceivers. For when such a one preaches, and even if he should preach the truth, the Holy Spirit does not work through such preaching; when he baptizes, he does not do it in the name and command of God, so he does not baptize at all; when he speaks the words of blessing, God does not speak through him; when he absolves, it is not God's absolution; when he contracts marriage, the Lord does not bless from Zion; when he holds the Lord's Supper, it is nothing but robbery of the sanctuary. In short, what he speaks and does is nothing but empty sound and insubstantial form, not only without power and blessing to live, but also to condemn himself and those who follow him.

The means of grace do not work by themselves, neither can we get them out of heaven, nor out of the Scriptures themselves; but God hath appointed apostles, prophets, evangelists, pastors, and teachers, to be ambassadors in his stead, and stewards of his mysteries; For no man taketh glory from himself, but he that is called of God, as was also Aaron; from which it follows, that he that arrogates to himself the office of preaching out of vanity, or for shameful gain, is not doing God's work, and therefore cannot impart the blessing which God bestows through the ministry. To speak of emergency baptism and other cases of need is out of place here. *)..

*It is very wise that Mr. Hunger does not want to speak of lay emergency baptism. For if he does not want to speak of lay emergency baptism...

In this respect, what is true in the state is also true in 70,000 Germans in 6 Lutheran and 3 Reformed parishes. Each parish has a Bible society, since the old law against Bible houses has actually been repealed.

The new Messiah of the Jews. In a local Jewish newspaper called Deborah, a regular correspondent from Germany writes to the editor, "God save the Emperor (Napoleon); he is a Messiah of the Jews. If I were a rabbi, as you are, I would say the Hanosen Toshuah for him every Sabbath." What will the Christians say to this, who believe in a general conversion of the Jews, and consider Napoleon to be the Antichrist?

Submissionness of the Roman Clergy. With hearty approval the Papist "Truth Friend" of Cincinnati reports in its number of Nov. 8: "The French bishops and clergy fearlessly defend the cause of the pope in pastoral letters and sermons, and stand the vengeance of heaven upon the invaders in the pope's territory, and utter imprecations against the emperor (Napoleon)." Eccl. 10. 20.

Call for a new secret society. We find such a call in the "Truth Friend" (should be: "Pabst Friend") of Nov. 8. There the editor, disturbed by the news of the dire straits in which the holy Father Pabst finds himself, writes: "The secret societies in Italy, etc., do not confer in the open market and do not hang their tactics, their war plans, on the big bell. We, too, can do the same in the defense of our "most precious goods" (for we are dealing here with Father Pabst's temporal rule!). But then we are just giving the opponents of the Catholic Church material to attack and blaspheme us, if we act in catacombs (in subterranean burial caves), interjects a blind arm-wearer. Friend! is the answer: the time for such "scruples" is past. The present demands decisiveness. You don't understand what war means. - There are 200 million of us. We are the majority of the Christian inhabitants of the earth. What do we care about the judgment of the whole non-Catholic world, when duty requires us to defend the divine law, the truth, our holy faith, our Church," (that is) "the Holy Father? - Catholics! From Rome comes the call. - The Pope appeals to the Catholic peoples of the earth. Let's go! Hand to it, God wills it!" - In the same number, a letter by Eduard Everett about the danger of the secret societies in exodus is shared in praise. What hypocrisy! But it is the principle of the Jesuits: The end justifies the means.

The Prussian Lutheran Church. The General Synod of this church, which was to be held in Breslau this year, was looked forward to by all who had a part in the prosperity of this church.

Against the general practice of the whole church on earth wants to reject, then is thereby from him even his whole writings refuted. (The Lutheran)

*) Dr. Hunger himself was concerned that the submission would be received unfavorably by the editor. The editor, however, acknowledges "with pleasure that the esteemed author treats the subject matter in a calm tone and with dignity. Yea, he encourages the writer with the words, "Let him, then, go on writing cheerfully; we will answer him in the same spirit." If this is not Unionism, wtr do not know what Unionism is supposed to be. D. Red. d. L

with serious concerns. Especially Pastor Diedrich Besides these, the Templar camps should be attacked it most vehemently in the "Dorfkirchenzeitung"mentioned, of which there are many in the Eastern (village church newspaper), in addition to which it wasStates. Then the Tammany Society in New-York must be assailed with a multitude of motions for completeremembered, a political society which came into being in the reorganization, and it seemed that it was approaching a1789 and at first had only the improvement of the fate of the Indians in mind, but then later clashed with the particular, was going to be a disastrous one for it. In a"Columbian Order" founded in 1783. It breaks up into private letter, we receive the following preliminary reportvarious "tribes," which have among themselves their on the outcome of the synod:-x>The Breslau synod."sachems" and hold their "consulting fires." Their lodges contrary to expectations, turned out satisfactorily.they call "wigwams," and their calendar is that of the Diedrich and those who share his view remain in theIndians. We find a variety of this society in the societies association and are "supported" by the community. Oneor tribes of the red men (reä mon), for which the has declared oneself decidedly against chiliasm. The oldGermans in the East very frequently show a preference. relationship with the Leipzig Mission has been restored

Something about secret societies in the United States.

As we read, the United States has as many Masons as Europe combined. Although Freemasonry was transplanted here from England, it is not content here with the English division of its members into three degrees, but adheres to the French system with 33 degrees. The Freemasons themselves say that they are descended from the grave antiquity. It is probable that these masons are the descendants of the masons who wanted to build the Babylonian tower. At least they resemble them in godlessness, for they would like to make one out of all religions and bring it about that every one may believe what he pleases and that all may nevertheless say: We all believe in one God. Which, of course, must then be a beautiful God.

In addition, it is said in a change sheet, there is a so-called Druidic League, which is very widespread; in larger cities, one rarely enters the living room of an unbelieving German worker, in which the diploma of the Anfناه is not hung under glass and frame. The lodges of these are called groves, and the whole is in general a copy of Freemasonry, with some modifications, which, however, refer only to the names and symbols of the individual offices. Druids were pagan priests among the ancient Celts, and had the power to cast spells and to exercise caution. They gave instruction orally in verses, mostly of secret meaning, believed in the transmigration of souls (that the souls of men after death lead to other men or to animals), and engaged in divination and sorcery. What kind of society this is, which calls itself a Druid society, can therefore be well imagined.

Furthermore, mau has lodges (read: Lohschen) "of the peculiar brothers" (Ollst Mellon 8) in all states. This society seems to have even more members than even the Masons. Within the United States it has 32 grand lodges and about 2,500 so-called workshops, with close to 120,000 members. This society, too, betrays by its very name what is to be sought behind its secrets.

In recent times, these orders have been joined by that of the "Sons of Malta". All their public processions and meetings take place at midnight; they say this to indicate that they do their good works in silence and not to be seen by the people. So they make it publicly known that they do good in silence! They must be a good sort of benefactors.

How a man who wants to be a Christian can join such bands, indeed how it is possible that only an honorable man can crawl along into such hiding places of darkness, is hardly believable.

Church News.

On 14 Sonnt, n. Trinit. was Mr. Past. Moll, was introduced by the undersigned into his new field of work at Neu-Gehlenbeck.

Grant the Lord grace to his servant and make him a blessing to many. Amen.

G. Link, Pastor.

The address of the dear brother is: kvv. ff. N. NoU, l'amp8 l'oint, Nallison Oo., III.

On the 21st of Sonnt, n. Trinit. the Rev. G. Link, called of the Lutheran congregation at Town of Lebanon, near Watertown, Wisc. was installed in his new office by the undersigned.

May the faithful God make this servant of His a blessing to many.

C. Sträsen, Rev. Address: Usv. 6. ^Vise.

Church consecration.

On November 2, the Lutheran Trinity congregation in Town Rantoul, Calumet Co. and on Sunday 22, after Trinity, St. Paul's congregation in Town Marison, Brown Co. had the joy of dedicating their newly built log church. May the gracious and merciful God, in both places, in the deepest primeval forest, keep his word and congregations, which (especially in the latter place, as also in Maple Grove) are greatly threatened by members of the Wiskonsin Synod, who are always on the lookout to cut where we have sown-if it be but public sinners, who run from us to them, shy of light-and produce much fruit, Amen.

Town Hermann, Sheb, Co, Wisc, in November, 1860. I. N. Beyer.

For your kind attention!

All monies to be sent to me are to be sent to the following address, and in order to prevent losses, in drafts on New York, where this is possible.

According to the decision of the Synod, in the last session, all the funds, from the whole Synod for the Inner - Mission, go to me.

Wilhelm Meyer, Cassirer middle districts.

Address:

oars ok ^lovvr Lro. Port ^2c.) U6, Ivä.

Solicitation.

All those pastors entitled to vote who have not yet submitted their parochial reports are requested to send them to the undersigned as soon as possible.

One wants to addresstren obligingly:

ff. Müller, Htterbox 769, OüieaZO, IIIs.

Receipt and thanks.

For the church building of the "First German Evangelical Lutheran Congregation in Iowa City" received: from an unnamed person near Milwaukee \$1.00, from Mr. Marggrander in Rochester, N.-I., \$1.00, from Mr. H. Steinmeier in St. Louis \$3.00, from Mr. D. Steinmeier the. \$2.00, of Mrs. Gottschalk the. \$0.25, from Mr. Niese the. \$0.50, from Mr. W. Steinmeier the. \$0.25, from the parish of Herru Past. Neichardt in Arcadia \$4.00.

Joh. Friedr. Döschcr.

For I. Heizer by Mr. Pastor Bilz from Mr. H. Blume \$1,00, from Mr. F. Stürmer \$0,25, from an unknown person \$0,75 \$ 2, 00 " Cl. Seuel from the congregation of Mr. Pastor Schliepsiek 3.00 " Heinrich Walker of the Virgins' Association of the congregation of the Rev. Lindemann at Cleveland, O. 2.49 „ L. A. Graves of the congregation of Mr. Past. Gross at Richmond, Va. 11,00 " S. Partentflder of the congregation at Saginaw City, Mich. on his journey from Saginaw City to St. Louis 31:10. Likewise from the parish of Frankentrost, Mich., by Mr. Schwarz \$0.40, by Mr. I. Wender \$1.00, from Mr. K. Gräbner \$1.00, from Mr. Kitsteiner \$0.50 2.90 " George Bartling of L. Fiene in the congregation of Mr. Past. Miracle 2.00 Correction: By Br. Marquardt in the parish of Mr. Past. Kühle \$2.00. George Bartling.

For I. I. Hoffman" from the Women's Club of Wem. of Mr. Past. Wüstemann in Roseville \$4,00, from Mrs. Nahfeld the. \$0.25, on the child baptism of Mr. Schak the. collected \$1.15 6.00 Correction: In the receipt for I. I. Hoffmann, No. 3, Year 17 of the Lutheran it should read: from the congregation in Wolcottsville \$1,36 instead of \$4,36.

Received

for the Concordia College budget: From Mr. A. Heine in New-Bremen 10 Bu. Potatoes. „ the Norwegian Lutheran Congregation at Koskonong by Past. Ottesen \$30,00

for individual sophomores:
For K. Benker, by Dr. G. Seyffarth in Yorkville \$ 7.00 for household:
Don the comm. of the Past. Hahn a large box of butter of c. 125 Pfd.
"of the parish of the Rev. Baumgart (who omitted to acknowledge the
error in No. 6) 1 book of dried apples. G. Alex. Saxer.

Received

in the preachers' and teachers' widows' and orphans' funds.

1. contributions from the pastors and teachers:
For 1858: Elster, Johannes, Lindemann.
For 1859: Clöter, Groß, Johannes, Jungt, John, Kirsch, Lindemann, Mießler, Rennicke, Stricker, Sallmann, Schaller, Stephen, Ulrich.
For 1860: Bartling, Baumgart, Besel, Brogt, P. Beyer, Bode, Crämer, Clöter, Franke, Fritze, Friedrich, Gönner, O. Gotsch, Groß, Heid, Hoppe, Hußmann, Hols, Jäbker, Jungt, Jung, Johannes, Klintcnberg, Kirsch, Kundinger, Köstering, Lochner, G-Löber, Mießler (1.), Metz, Multanowsky, Müller, Nütze ! Nolting, Rennicke, S. Riedel, Neichart, Riepppling, Rolf, Roschke, Ruff, Sallmann, Schaller, Sauer, Dr. Sihler, Stecher, Schäfer, Schliepsiek, Scholz, Schürmann,

Schwan, Strikter, Stärken, Ulrich, Wolfs, Wagner, Wunder, Wüstemann, Zagel, Lemke, Pfeiffer. For 1861: Scholz, Sommer (1.50).
2. on gifts:
Don of the congregation of the Rev. Friedrich\$ 2,50
" of the congregation of the Hm. Past. Stubnatzi: namely Collecte
.....10.65
fromN . N0,25
" N. N1.00
" H. Strtter0.30
" H. Richter5.00
" H. Bensemann0.50
" Chr. Sturgeon1,00
" of the congregation of the LordPast Shepherd
3,00
By Mr. Past. Riedei of N. N. collected on his child baptism3.00
Don of the congregation of the Rev. Reichhardt in Tipton1.25
I. F. Bünger.

Received

To the Synodal Treasury of the Northern District. I. For the general synodal treasury:
From the Township at Monroe\$17,39
"" ", Adrian 10,00
"""" Watertown, Wisc..... 10,00
"" of Mr. Past. Rauschert5,00
"" Lochner
,72
""to St. Peter's in Town 8. Wisc. 17,00
" " upper Emmannels-Gem. of Mr. Past.
Thickness8,25
Bon of Mequon Township, Ozaukee Co, WiSr. 22.75
namely: By F. Milbrath, W. Milbrath, I. Milbrath, G. Bittner, F. Brüggemann, W. Gruel, A. Jäger, W. Dumstrey, W. Jäger, Fr. Ruff (K \$1,00, I. G. Panier, Fr. Bulgrin, Br. Hoppe G \$0.50, K. Fink \$4.IX), Br. Fink \$2.W, H. Jäger (in thanksgiving against God for his bodily recovery) \$5.00, G. Schmidt \$0.25.
FromImmanuelS Church in Cedarburg, Wisc. 17,73 namely: From Bro. Rintelmann, Sr, C. Nintelmann, D. Rintelmann, Sr, H. Wiekping, Ch. Hennig, F. Lange, E. Schaaper, I. Schütte, M. Rabold, I. Niemann, I. Groth G \$1.00, Bro. Schnr, W. Groth, W. Heidemann, H. Rintelmann, D. Rintelmann, Jr, Br. Rintelmann Jr, Wittwe Pomplitz, H. Seegers, I. Gebert, Ch. Henning G \$0.25, D. Nero \$1.50, Br. Dietrich \$0.75, F. Mohrmann, F. Lück G \$0.10, I. Lüver \$0.40, Ch. Henrichs, F. Vostern G \$0.50, C. Ahrendt \$0.38.
From St. PaulS parish, Grafton, Wisc. 8.00, viz: From C. Frußke, Wittwe Bocke, I. Götter, F. Oberheu, F. Degner, Ch. Böthe, C. Zeige (K \$0.25, F. Kohlwey, Ch. Behrens, M. Mintzlaff, H. Ahlers, A. Schletz O \$1.00, Ch. Pracht, H. Schwengel G \$0.50, H. Neudahl \$0.15, G. Diener \$0.10.

From Detroit Township\$6 .00
" " of Mr. Past.
Kolb2,00
" "" ", Also2,52
" " Frankenmuth10.00
From "" Frankenlust4.32
namely: Bon M. Gramel \$0.13, A. Götz
\$2.22, the children of Mr. Pastor Sievers \$0.47, L. Henninger \$0.50, teacher Günther \$1.00.
ByMrTeacherSimon 1.00
"""" Dreyer 1.00
"""" Kundinger1,1>0
"""" Sober'lein1.00
"""" Judge 1.00
,, "" Glazier 100
From Past. Lochners Gemeinde by P. I.60,00 By C. "
Eisfeld10,00
" W. Harttert1,50
" F. Keup in Watertown5.00
" G. Bodenstein2,00
" G. Heineke1.00
" Köhnjun.-1,00
" Past. Lochner.....'1,00
" " Trantmann2.00
" " Penalties2.00
" " Desert man1.00
" " Rauschert2.00
" " Strict1.00
" " Brose1.00
" " Steinbach2,00
" " Thickness10.00
" " engraver5,00
" "" Multanowski
2,00
" the same for synodal reports1.00
" Past. Hügli1,00
" " Kolb 150
" " Also2.48
" Archenbach 1 nn
2. for the general synodal mission fund: from the congregation of Mr. Past. Lochner\$ 3,00
" the schoolchildren of Mr. Past. Steinbach - -2,20
By Past. Thickness collected7.93
namely: From I. Oertwig \$1.68, from G. Wolf \$0.25, from an unnamed person from the congregation zum Kripplein Christi \$3.00, collected at the wedding of Mr. F. W. Jagow \$3.00.
By Mr. Past. Sievers16.62
namely: From A. Löffel \$0.25, B. Henninger \$0.50, M. Gremel \$0.12, I. Schmid \$0.25, Sewing Society in Frankenlust for Missionary Clöter \$10.00, for the same from Schmid Geuder in Frankentrost \$5.00, Teacher Prater \$0.50.
From an Unnamed Man in Detroit with Instructions to "Give the Poor Heathens a Bible"2.00
From Mr. Kluge1,00
,, the unnamed in my congregation2,(IX)
3. for school lecer seminaryin fort wayne:
By J. P. Wirth\$1 .00
4. for the retention of teachers in the two teaching institutions:
From the Community in Town 11th WiSc.\$5 .00
namely: From I. Laubenstein \$2.00, from Jac. Laubenstein \$1.00, by D. Laubenstein \$0.50, by I. Rächt \$0.50, by I. Müller \$1.00.
" Freistadt, Wisc.37,30
namely: By E. Schneider \$4.00, G. Garbisch Sr, A. Ernst, L. Schüffow, L.Hilgendorf, L. Schneider, G. Hilgendorf, E. F. C. Kasten. I. Jungbaus, F Frewert. Past. L. Geyer, C. Friedbof, Ebr. Temme. st'ast. H. Scbd'nebera2 Er. . A. Ernst, P. Schwan, H. Züblsdorf, I. H. Stall- mann, I. Auperle, Ellerbuicki, F. Wocker, I. Marqqrander 2 Er., L. Strobcl, I Nell, Jac. Henev, I. Lob, Steinmever, Past. I. H. Schwensen, Ph. Mertz, H. Meinke, H. Kloster- mann, H. Mebes 30 Cts, Großbeider 15 Cts, Past. A. Detzer, L. Schwerer 30 Er- Past. A. Rohrlack, F. Bahls, H. Steindorf, Protzmanh, H. Sievers. I. Allwardt.
M.C. Barthel.

D. Wendorf G \$0.25, A. Gädke, Caroline Uttech G \$0.12, Ch. Woldt \$0.75.
From Mr. Past. Ruhland\$ 2,00
,, Teacher Kranzlein1,00
" of the community in Oshcosh..... 9,00
5. to defray the travel expenses of the General Praeses:
From the congregation of the Rev. Lochner-\$ 5,00
6. for the general praeses:
From Adrian Township-7.....,00
" " of Mr. Past. Also5,00
" " in Frankenlust12,00
7. for poor pupils and students:
From the municipality of Amelith\$ 2,00
" " Frankenlust7,85
On the child baptism of Mr. W. Milbrath . esammelt 1,60
From Mr. Past. Also2,00
Monroe, Oct. 30, 1860.
W. Hattstädt, Lass.

Contributions have again been sent to me from the Eastern District of the Synod, which I hereby acknowledge, but which I place in the possession of the Cassirer of the same, namely:
By Mr. Rev. L. Dulitz at Buffalo to the synodal treasury from the congregation at West Seneca, Can. \$0,90
From X. in Buffalo2.60
To the Synodal Missionary Fund of L. in Buffalo.... 2,00 By Mr. Past. M. W. Sommer in Philadelphia to the Synodal Fund of the St. Johanncs-Congregation there3,00
On the other hand, I have to correct that the contributions I acknowledged in No. 6. in favor of the Eastern District Fund, among others, were made by the congregation of Mr. Pastor E. M. Bürger in Washington City, as:
\$ 1.00 to the synodical treasury,
16,29 for the Lchrer contents,
3.66 to the Synodal Missionary Fund,
6.28 for students, \$27.23

had been abandoned for misunderstanding and are now omitted in the revenue.
F. Bö hlau, Cassirer of the General Synod.

For the Lutheran have paid:

The 14th year:
Messrs. Past. I. G. Böbm, H. Rückerts 50 Cts.
Den 1T. Jabrgana:
Messrs: Bro. Sperber, A. Gnintber, A. Bez, H. Rückerts 50 Cts, H. Wettermann, C. Hauer 50 Cts, Past. P. Heid 6 Er., I. Allwardt.
The 16th year:
Messrs: W- Nötiger, Fr. Speiber, T. Kleemann, A. Btt. G. Streeb, F. KoNmann, W. Kollmann, L- Sommer 50 Cts, H. Weltmann 50 Cts, W. Stünkel, W- Lange, <5. Korritz, I. Lauer, G. Rudolvh, C. F. Grupe, Past. H. Wunder, K. Krieger 50 Cts, H. Westermann, C. Hauer, I. C. Löbr 50 Cts, C- Grotefend, C- Kasten 50 Cts, M. Roqae 50 Cts. T. Schütze 50 Cts, Harms, W. Sckmdc- win, Past. V. Klein. I. N'werle. F. Wocker, Past. H. Lemke 2 Er... Bast. C. Mayer, W- MebeS 5ti CtS., H. Mebes, Großbeider, I. Werther, I. Heinz, T- A- Hasselqnist, Sprötge, Kampratb, H. Sievers.
The 17th year:
Messrs. Oast. Wüstemann, L. and G. Brauns. C. Brauns \$1,78, O. Brauns \$1,78, C. Jnngknrr 90 CtS, Fr. Glaser, F. and W. Kollmann, G. Scholz, Zuttermei- ster. F. Haberkamp, L. Gils, K. Krieger 50 Cts, K. Pohel 50 Cts, W. Remke, I. Hartcnberger, E. T- Müller 2Er., I. C. Löbr, F. C. Kasten. I. Jungbaus, F Frewert. Past. L. Geyer, C. Friedbof, Ebr. Temme. st'ast. H. Scbd'nebera2 Er. . A. Ernst, P. Schwan, H. Züblsdorf, I. H. Stall- mann, I. Auperle, Ellerbuicki, F. Wocker, I. Marqqrander 2 Er., L. Strobcl, I Nell, Jac. Henev, I. Lob, Steinmever, Past. I. H. Schwensen, Ph. Mertz, H. Meinke, H. Kloster- mann, H. Mebes 30 Cts, Großbeider 15 Cts, Past. A. Detzer, L. Schwerer 30 Er- Past. A. Rohrlack, F. Bahls, H. Steindorf, Protzmanh, H. Sievers. I. Allwardt.
M.C. Barthel.

The receipts of Mr. Ed. Roschke, as well as lower others, could not be included in this number for lack of space and will follow in the next number.

Here is a list of books.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten
 Redigirt von C. F. W. Walther.

Volume 17, St. Louis, Mo., Dec. 11, 1860, No. 9.

Municipal Election Law.

(Continued.)

6th Now that we have seen what, according to Lutheran doctrine, is meant by the keys, or by the power and office of the keys, and that the whole church, that is, all true Christians, possess these keys; we must now show, thirdly, that, according to Lutheran doctrine, the suffrage of the congregations necessarily follows from this.

As far as the public confessions of our church are concerned, the passages that belong here have already been quoted. We therefore repeat them here only recently. In the second appendix to the Schmalkaldic Articles, among other things, the right of congregational suffrage is proved with three strong reasons. The second of these reasons is given in the following words: "Here belong the sayings of Christ, which testify that the keys are given to the whole church, and not to some, but to persons, as the text says: Where two or three are gathered together in my name, I am in the midst of them 2c." It is true that the Buffalo Synod also seeks to invalidate this important passage of our symbols by a false interpretation: for it writes in its second synodal letter. "Apparently (!) by the some but persons are meant the Papal bishops, who by divine rights alone have appropriated to themselves the keys of Christ

to appropriate. In this way the keys are given to the whole It is clear from the same that, according to the faith of church, so that the whole church has the keys in this our orthodox church, it follows from the fact that the keys order of God, in the holy office of preaching everywhere. are given to the whole church and not to some (P. 98.) But every one sees that this is nothing but a individuals that the whole church also has the right to Muthwillige Verkehrung. According to this Buffalo vote. interpretation, the declaration, "that the keys are given to the whole church, and not to some particular persons," conclusion in the first appendix. For after the confession should bite so much: the keys are given to the preachers of faith is pronounced, that "the keys belong to the whole and not to some particular persons! This would be church without means, because the keys are nothing downright nonsense, for it would mean nothing else than: else than the office, by which such promise is imparted the keys are given to some special persons and not - to everyone who desires it," it is immediately said some special persons. Or are only "the papal bishops," further: "As then it is in the work for eyes, that the church out not the Lutheran pastors, some special persons? Are hath power to ordain ecclesiastics," (which is thus the Lutheran pastors the whole church? It is indeed translated in Latin, "He therefore originally and dreadful when an entire synod calling itself Lutheran can immediately assigns the keys to the church; as also for dare not only to quite obviously distort words of the this cause the church originally hath the right of church confession, but in doing so also to expect its appointment." *) The words are clear, and admit of no audience to accept downright unreasonable conclusions. other interpretation: because the whole Church has the Why does the Buffalo Synod, once it no longer considers keys, neither have individual particular persons, or any the teaching of the symbols to be true and cannot accept particular so-called estate in the Church, but the whole it, not, like Löhe, come out openly with its language and Church itself the right of election. renounce it? But let us not worry about these distortions and let us return to a simple consideration of the Now what the symbolical books of our church briefly confess, the orthodox teachers of our church also unanimously teach. confessional words cited. From the

Thus Luther writes: "Where there is a holy Christian church, there all sacraments must be

*) Tribuit igitur principaliter claves ecclesiae et immediate; sicut et ob eam causam ecclesia principaliter habet jus vocationis

Christ himself and his holy spirit. Now should we be a the people? To this we reply: Without doubt. The electionThe preacher must be examined by a preacher who is holy Christian church, and have the greatest and mostof a preacher, however, is always a lawful and valid onealready in office and, if he has passed the examination, necessary pieces, as: God's word, Christ, Spirit, faith,only if all who belong to the church which he is to serveordained and duly inducted into his office. This requires, prayer, baptism, sacrament, key ministry, 2c., andhave elected him, whether they have done so in their ownas we have already reminded you, 1. the love and unity should we not also have the least part, namely, thepersons by casting their votes, or by those whom theywhich, according to Christ's will, should take place and power and right to appoint some to the ministry, whohave delegated to perform this act in their stead as theirbe manifested among all the members of his body, 2. the would give us the word, baptism, sacrament, forgivenessrepresentatives. If, then, there are pastors and officials inhonor which the faithful owe to the public office and to the (which are already there), and serve in it, what kind of a the appointing congregation, they, of course, belong tofaithful bearers of it, 3. the sacredness and importance of church would that be to me? Where would Christ's word the appointing congregation. If they were to be excludedthe cause itself, which require cautious and prudent be here, when he says Matth. 18, 20: Where two or threee from participating in the work of calling, if the so-calledpreachers. The sacredness and importance of the matter are gathered together in my name, there am I amongpeople were to carry out the election alone in a gooditself, which requires careful and conscientious Christians them? And again V. I".: Where two of you are made oneAnabaptist manner, their election would be illegitimatenot only to act according to their own understanding, but on earth, why it is that they shall ask, that it shall be doneand without any validity. Therefore, when the people ofto avail themselves of the counsel of experienced for them of my Father which is in heaven? Have two of Zwickau once deposed one of their preachers without theministers of Christ. Finally, 4. The example of the three such power, how much in ehr a whole church? knowledge and will of his pastor and appointed anotherapostolic church, in which those who were already in (Scripture of the Angular Mass and Consecration of the one in his place, Luther advised the pastor to address hispublic office first examined the new preachers, and when Parish of 1533. Tom. XIX, 1505. 0.) parishioners from the pulpit, among other things, asthey had passed the examination, confirmed their

Thus Johann Gerhard writes: "To whom the keys of follows: "Dear people, you know that I am your pastor,election and solemnly appointed them to their office. 1 the kingdom of heaven have been given by Christand must give an account for you, and risk my life andTim. 3, 10, 4, 14. himself, with him is the right to appoint the churchlimb for you every day against the devil and all danger to But, as is already evident from what has been said, servants. But now the keys of the kingdom of heaven souls; therefore I also should and must take care of thethe matter must not be imagined as if the key power were have been given to the whole church. So the right to call preaching in this city. Now ye have put away a preacherso divided among the so-called three estates in the the church servants is with the whole church. The firstbefore he was overcome in the court, and without mychurch, namely, among the people, the authorities, and proposition is proved from the definition of the keys of consent, when I ought to have done it: and for this yethe preachers, that one-third were possessed by the the kingdom of heaven; for by the keys is understood the have set up another in my office, without my will, so thatcommon Christians, one-third by the authorities, and power of the church, of which the right to appoint and set my pastorate is taken from me." (Scripture: Admonitionone-third by the pastors, and that only together did these the ecclesiastics is a part." (*Loc. th. de min.* § 87.) to a pastor that he should not remain silent about thepossess the whole of it, so that an election would only be

Thus Abraham Calov (professor at Wittenberg, diedunjust removal of a preacher. valid when each of these three estates had given his 1686) writes: "It is known that the right to callis entrustedFrom the year 1531. X, 1895.) share. We must not think thus: according to the divine to the church, as well as the keys and church discipline. By the way, we heartily admit more. We admit that aorder, three things belong to a right profession: 1. Matth. 18, 18. 1 Cor. 3, 21. 4, 1. Rom. 3, 2. 9, 4. 1 Cor.congregation, if it can, should call in one or moreelection, 2. examination together with ordination and 5, 1. following. But Tue church hath not committed thisorthodox preachers for its election, even if no preachersinstruction, and 3. confirmation; the first can only be done to the holy ministry alone, but she directeth this bybelong to its association. Except in the most urgent caseby the people, the second only by an ordained preacher, herself, and with the drawing in of all estates." (8)8t. 1< of necessity, it should never choose and accept athe third only by the secular authorities; for each of these 6. tll. 4Vun. VIII. p. 334.) preacher alone, *) but it should first consult him from three estates has received from God a special power

Thus writes J. Andr. Quenstedt (Prof. at Wittenberg, which the other estate does not have, therefore all three died 1688): "To whom the keys of the kingdom of heaven*The baron of Seckendorf sets such a case in his Christendom. He writes: must join their power together if a profession valid before have been given by Christ himself, the right to appoint "If nowadays, for example, in India or on a now unknown island, a communitymust join their power together if a profession valid before the church servants is with him, because the churchto maintain, that such a community could appoint the preaching office andWe have already seen that the keys are held by the authority is understood by the keys, of which the right to ministry itself according to God's word, and whether it could do so in theChurch, that is, by true believing Christians. But by the appoint and appoint church servants is a part. Now the main. that such a commune could itself appoint the preaching office and keys is to be understood the whole power of the church, the keys of the kingdom of heaven are given by Christ to the member of the general Christianity in agreement in doctrine, it would still notthat is, not only the electing, but also all that is connected whole church, according to the passages cited; therefore be obliged to send its priests for ordination or consecration before a bishop with, the examining, the ordaining, the introducing, the the right to appoint the church servants is with the remoteness or danger. (III. 11 § 3. 5. 6.) So it is also said in the 2nd Appendixconfirming. *) But since everything in the church is to be church." (*Theol. didact-pol. P. IV. f. 402.*) of the Schmalk. Therefore, where there is an established church, it followsdone in an orderly manner, it is necessary that the Before we close this chapter, it will be necessary for us need, even a bad layman can baptize another and become his pastor, asexercise of church power be properly distributed. The to answer an objection that some are now raising against St. Augustine writes in a history that two Christians were together in a ship, best way to distribute it, however, is for the people to this doctrine. For they say: If it is really true that the whole layman who baptizes and absolves in time of need is here called a pastor,elect, for those already in public office to examine, ordain, church has the right of suffrage, then it is proved at the by which is signified that those who perform an official act thereby take up and introduce, and for the authorities of the country, even authority also possess this right! For do they not belong and administer the office. if they belong to the church, to confirm or approve those who have been elected and examined. But all this is done by the one and only

*Provided that the confirmation does not refer only to the relationship of the preacher to the state; for in this case the confirmation of the appointed preachers is not an ecclesiastical act at all, but a political one, which the authorities perform not as an ecclesiastical song, but as a secular power.

<p>the other estate, not because he alone could do what he does according to divine right and only validly, nor because he could do anything else, but because he is a member of the church, which has all church power, and because the church, for the sake of order, has so distributed the various exercises of church power.</p> <p>As certainly as the <u>church</u> has the keys, or all church power, so certainly it cannot be otherwise. Whoever votes in an election, whoever examines, ordains, or installs an elect, whoever confirms a pastor, does all this by virtue of the keys, which no one has originally and directly but the <u>church</u>, that is, the true believing Christians. What, therefore, a member may do in the church <u>before</u> other members, he does because it is <u>conferred upon</u> him by the church, because the church has so <u>ordered it</u>, either by God's command, as, for instance, in the ordering and conferring of the public ministry of preaching, or according to Christian liberty, as, for instance, in the establishment of a consistory or patronage. *) Therefore a preacher not only preaches, baptizes, administers the Lord's Supper, absolves, in the <u>name of and on behalf of the church or congregation</u>, but also examines, ordains, and introduces those elected. (cirt.**)</p> <p>Thus <u>Luther</u> writes: "The keys are given to him who sees on this rock by <u>faith</u>, to whom the Father has given it. Now no person can be seen standing on the rock, for if he falls today, he will fall tomorrow, just as St. Peter fell. Therefore there is none appointed to whom the keys 14:13" (Loc. th. de min., § 154). (Loc. th. de min. § 154.) belong, but to the church, that is, to them that sift upon the rock. The Christian church alone has the keys, and no one else, though the bishop and the pope may use them, except <u>those who are commanded by the church</u>. A minister ministers the office of the keys, baptizes, preaches, administers the sacrament, and does other offices, that he may serve the congregation, <u>not for his own sake, but for the sake of the congregation</u>" (that is, not in his own personal authority, but in the name and commission of and instead of the congregation), "for he is a minister of the whole congregation, to whom the key is given, whether he be a knave or not. <u>For if he do this instead of the</u></p> <p>*) A consistory is an ecclesiastical government made up of persons from different estates, which exercises certain rights in the name of the whole church. A patronage is the standing right of one or more persons to appoint a pastor in the name of a congregation.</p> <p>**) One must not think that the preachers do not stand in <u>God's stead</u>, preach, baptize. The very one who acts instead of and on behalf of the church, then acts rightly instead of and on behalf of God, for the church has God's command to choose and send preachers. Hence it is said in the 7th article of the Apology of the Augsburg Confession: "The sacraments are not without effect or power because they are administered by unworthy and ungodly persons, for <u>for the sake of the church</u> such are not there for their own person, but <u>as Christ</u>; as Christ testifies: He who hears you, hears me."</p>	<p>If <u>the whole congregation do it, the church do it. If the church does it, God does it</u>; for one must have a servant of the congregation. (Church Postilla, I. 1525. XI, 3070.) Thus <u>Luther</u> writes: "The calling and election of ministers of pure preaching is not really and originally a difference outwardly, because of the office to which one is called from the congregation; but for God there is no difference; and only for this reason are some drawn from the multitude, that they lead and do the office instead of they are members of the church. For (it is said): My kingdom is not of this world; but the authorities of this world have princes, men of war, knights, mayors, senators, quaestors, schoolmen, prefects, home citizens, and voices to set. Which offices are necessary to it in this world. But Christ has something else to do in his kingdom with his bride, namely to appoint the offices of his kingdom, apostles, teachers, interpreters, evangelists. Ephes. 4. but the authorities are bound to admit the apostles, teachers, pastors, evangelists. Ps. 2. if the kings, kingdoms, authorities, and cities will do this, and receive into their house the apostles that are to come, to his own private will and power, but in <u>the name of the church, according to the law, and in accordance with the will of the church</u>. are sent their peace shall return." (This is a passage from the judgment which Luther, with Melancthon, Bugenhagen, Jonas, and Myconius, delivered in writing on the Erfurt Church in 1536, and which V. E. Löscher published in his Innocent News. S. Year 1715. page 383.) One must not think that most of the older pious princes acted <u>against</u> these principles, took away the right to vote from the congregations and granted themselves everything. According to the truth, the old superintendent of Rothenburg, <u>Ludwig Hartmann</u> (died. 1684) in his Pastoral Instruction: "Thus also in our time the excellent godliness of our princes is to be praised, according to which they provided their subjects with faithful and capable teachers, not so that the congregations would be deprived of their right; but because the people neither understood nor used their right, and the right judgment of the same was hindered by old (papist) errors, they took it under their guardianship and <u>represented the place of the church</u>." (X.6 Philipp. 1,1. czunost. (Cusrorul. p. 76.) 2. p. 965.)</p> <p>It is a similar matter with the actions of <u>persons in authority</u> in the church. As authorities, they have to deal with the members of the church only in so far as they are their subjects, citizens, state officials, and so on.</p> <p>From the natural philosophical (!) world direction of the country, the opinion has partly settled in our church children: that in a <u>common election radical</u> (the root "ach") and originally the power rests. Of this it is only to be reported that the Holy Scripture knows nothing at all of the fact that in a</p>
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The first is that the power of the electorate rests in the principles on which the whole Roman hierarchy rests. We must confine our attention to this metropolis of ours. election by a majority of the votes cast. Still less does the ignorant people may think that these are theological Paul also stayed one year and six months in Corinth and power rest in an election by a mere majority of votes. subtleties and hair-splitting; yes, the Buffalo doctrine has two years and three months in Ephesus, while he does Election, in the word of God, has quite another meaning, at least the good of avoiding much quarrelling and strife not seem to have stayed long in Athens, since he found namely, no other than the expression of public and and of creating a certain unity; but he who knows the little hearing there . . ."

brotherly confidence to preside over some need in the doctrine in its context and the history of the Church Without a doubt, all readers and especially those church of Christ. This choice (Acts 6) of such a form had knows that through the Buffalo system our Church has who, through their gifts of love, have made it possible for only a designating meaning, which includes being its firm foundation, as much as there is in the "Buffalo," a herald of the pure Gospel to be sent even to that chosen for a vocation. For of these godly men the pulled out from under her feet and is rendered farthest West, will be heartily pleased with what has been baptized Christians believed that the apostles could defenceless against her hereditary enemy, the pope, communicated. But we ask all mild hearts to consider accept and appoint them without objection to this need, Other sad consequences need not be further considered that the important work would only be half done if they namely, to help and serve them in external things, which here.

was done with prayer and the laying on of the apostles' hands. Thus the ministry of these seven rests not in the designating election of the Christians, but in the accepting and appointing of the apostles. If the designating election is held properly, then the acceptance on the part of the preaching office takes place for the help of the pastor in external things. Only through this acceptance is there a real calling." (S. 15-17.)

From these declarations, however, one sees that the Buffalo Synod is not lacking in courage to publicly deprive their congregations of their most important rights, or, so to speak, to make them watery. They seek to impress upon them that the power of the office or the key power does not, as our symbols and old orthodox teachers say rest originally and at its root in the believing Christians but in the pastors, whether they be believers or unbelievers, pious or godless, if they are only properly ordained; therefore it is not the election of Christians that makes a man a pastor, but the appointment and ordination on the part of the ordained pastors; Ordination is therefore not, as the Schmalkaldic Articles say "nothing else than a confirmation of the elected bishop or pastor, but by ordination a person, who is only designated by the election of Christians to the office of bishop or pastor, but is thus by no means an "elected bishop" or pastor, is first made a bishop or pastor. Ordination, therefore, is not a way of only ordinarily carrying out the profession of Christians, whereby the pastors, just as in other official functions, act in the name on behalf, according to the law, under authority and power, and instead of the believing Christians, but by virtue of an authority, a right, a power, a privilege, which the Christians do not have directly and originally, and the pastors derive from the Christians, but which the Christians derive from the pastors, but the pastors have directly, originally, and according to the root.

These are nothing more than the old basic

(To be continued.)

New news from California.

Among other things, Pastor Beehler writes the following to the editor on November 10:

"With praise and glory to God I can bring you the happy news that the dear Gospel is being heard here after all. The desire for it grows from week to week in many listeners. Last Sunday I had 75 attentive and devout hearers, which is already considered a very large number here. I have no doubt that in a few years at least two congregations of our confession can be formed in this city. After I had been asked for the third time to accept a job, and the enemy tried to make capital out of my previous refusal (they circulated the rumor that I did not want to stay in Sau Francisco at all and demanded a salary of \$2,000), I finally lent a hand to the founding of a congregation on November 8, and was again challenged to do so by a number of listeners who showed their love for the word of God by their eager participation in the service. Thus, by God's help, there is now a congregation of 40 members, founded on the Lutheran confession, with the prospect of a rapid increase. A rather spacious and pretty church, as well as a comfortable parsonage apartment is the property of the congregation. Later I will discontinue the present afternoon service here and hold it in another part of town for the sake of those who find our church too far away. In this way, I hope, a second district will soon be formed. For the time being, I cannot make any excursions, since any failure of a service could easily bring the work we have so eagerly begun to a standstill. In any case, San Francisco is the most important place in this state; it is the door through which all immigrants must pass into the interior of the state, and as a rule they stay here for some time. Most of the Germans have already settled here, and those who are still working in the mines have for the most part the definite intention of making their permanent home here in time. Before hand, therefore, I shall also

were to withdraw their helping hand from it. The door is open. It is now necessary that we make haste to make it possible for at least one more person to follow Pastor Beehler and stand by his side. The Lord has always sent out two of his messengers. Marc. 6,7.

To the ecclesiastical chronicle.

The political newspapers of our country, especially in the German language, are undoubtedly born among the most effective instruments of Satan against the kingdom of God. Because they are not concerned only with political affairs, they seek to undermine all reverence for God's Word and religion, to overthrow all divine and human orders, to abolish all discipline and respectability. They even seek to ridicule faith in an almighty God, humility before Him, and thanksgiving for the abundant gifts of His goodness, and to make such expressions of a heart still afraid of God contemptible as proofs of a superstitious disposition. And it is not only now and then that the political papers make such ungodly statements; the whole of their politics is permeated with the spirit of atheism (the denial of God) and the overthrow of all orders in the world, so that everything found in them resembles poisoned food that kills the souls that eat of it carelessly. These newspapers have their most terrible effect in the larger cities, where they appear daily. There, reading the Satanic Press, as it is justly called, is the first food of the morning for souls in innumerable homes and families. At first, no doubt, many read with indignation the blasphemous things which appear in it. Soon, however, the readers become accustomed to it, become numbed to the language of impiety and rebellion against all discipline and order, and at last, unnoticed, the ideas agreeable to the flesh, which the paper daily serves up in ever new shimmering phrases, enter like sweet poison into the enveloped soul. There is no telling how many are not only kept from turning to the church by these papers, and induced to turn their backs upon it, but also, while they remain outwardly in the church, are filled with the most pernicious principles, and so

the effects of the word of God, what they still hear, arefactory; and a theological school, intended to train menhas learned, completely misunderstands the closed. But since many members of the church, becausefor the preaching ministry, is, consequently, a preaching passages cited. He does not consider that if the church they are businessmen, also in order to fulfill their dutiesfactory. This idea may be ridiculed and reviled as much were to leave the sciences to the world, as he wills, the church would not have to fight against the false wisdom as citizens, can hardly be without a secular newspaper,as is in the power of the adversaries, yet history, called of the world and against its falsifications of history, and or since the current of the spirit of the times is so powerfulby its right name, remains what it is." would not have to let the world make all things known to that it is not possible to completely dissuade even the "Institutions of learning belong to the world. Theit. He does not consider that it would be a found thing for the papacy if the Protestant preachers were suddenly to better-minded from reading secular newspapers, it haschurch of Christ, however, is not to be bothered with such give up all study; then the papacy could get on well with its thousand-year-old lies. He does not consider that, long been the heartfelt wish of all Christians to have ainstitutions. It is not for her to interfere in such affairs. Thewithout the activity of science, a reformation of the political newspaper that a Christian can read withoutchurch of Christ is not to learn from the world, or the church would never have come about, and that he, the staining himself with it. The "Welt-Bote" gave hope that itworld's institutions; but from Him who is the Head s of His editor of the cheerful ambassador, would doubtless then could serve this need. Unfortunately, however, for somechurch. He, the great Teacher of His people, never still be kissing the paws of the pope, as the successor of time now it has given itself over to dealing with religioninstituted, or in any way sanctioned, such institutions Peter. But one cannot fight against stupidity. So long, addition to politics and the things that affect civil life, andThose whom He calls to the gospel ministry are to give, therefore, as such sects as the so-called United Brethren in the most alarming way. He has made himself theaway to teach the nations; not to learn from them, as in Christ hold up their stupidity as a shield, they are quite stooge and prophet of a rapturous chiliasm. Again, in thesome would have us believe. When, therefore, amore and more alone in this respect, for most of the number of Nov. 14, we find a eulogy on the arch-Christian church proceeds to establish such theologica other sects in America have just now realized more and enthusiast Hoffmaun in the Würtemberg, and aschools for the training of its preachers, it is only a step more how necessary it is that those who want to become recommendation of his organ, the "Süddeutsche Warte,"backward. In this, however, it is well understood that a preachers receive as thorough a scientific education as is always possible. They now realize that it is indeed sad and its local offshoot, the "Zeichen der Zeit." Such thingsman called to the preaching ministry should always learn and frightful when the sciences are used to puff have the effect that one must finally warn all Christiansfrom the Word of God, and make every possible effort to themselves up, to fight against God's Word and to even if with pain, against the "Welt-Bote." If this paperbecome ever more complete in the knowledge and grace pervert it, and to preach human wisdom to the poor which otherwise possesses many advantages, wouldof God and of Christ. But in doing so, he should not hearers who come to hear God's Word; but that the recognize its profession and remain within the limits setneglect the service to which God has called him, by first sciences, when they are placed in the service of God's for it as a world messenger, it could be recommendedtrotting off to a theological school, and rummaging about Word, are exceedingly delicious gifts of God; As can be seen in the case of the learned Paul, that a scholar and it could be of great use. If, however, it abandons itsfor some years in the writings of the old worldly wise men regards all his great knowledge as "dirt" in comparison character, if it also meddles in the affairs of the churchand heathen philosophers, or wasting his time in learning with the knowledge of Jesus Christ, and yet can use it most gloriously to present heavenly doctrine wisely for and that with the intention of spreading fanatical doctrineforeign languages, until such institutions have the salvation of all. The very worst preachers seem to us to be the self-fabricated preachers, who, it is true, have then one must "fight" against it as earnestly as againstextinguished and sucked from him every spark and drop not been "equipped for the office of preaching," but who, the Satanic press. For precisely because the paper wantsof divine light and grace, so that he must then see with all their ignorance, are more arrogant than those to serve the Cbrists alone, and is taken in hand by themthrough the spectacles of theological doctors, instead of who have attended ten universities and yet have not with a certain confidence, it is then all the morethe enlightened eyes of his understanding, wherewith been converted. In the case of such self-fabricated dangerous. It does not, indeed, preserve and stiffen theGod himself gifted him, since he called him." preachers, that sentence of experience already pronounced by the old pagan Quintilian proves true: ungodly in their ungodliness, but it leads simple-mindedBehold, dear reader, this is where enthusiasm leads. A Huc> yuis inäootlor, eo est impuäentior, that is to say, Christians into dangerous error. We say this not infanatic thinks that if a fanatic congregation calls him, he the more stupid, the more impudent; or that old proverb: bitterness and ill-will against the prosperity of the paperis already an apostle, even if he has not spent three years ^r8 non lmdet osorem, nisi i "voraM6m, that is to say, and against the good will of its editor, but rather inwith Christ Himself, has not been prepared by Him in His no one hates art and science except he who understands nothing of them. - It is strange that in the heartfelt concern for the blessing of the paper and theschool for the ministry, and has not experienced the very same paper in which the above article appears, a "United Brother in Christ" publishes the following work of its writer. May our intention not be misjudged andoutpouring of the Holy Spirit on the first Pentecost. The warning: "It seems to me, on reading various articles in our wish expressed for the good cause not remainapostles learned the foreign tongues in a moment, and the otherwise so dear ("cheerful" Messenger," that our wish expressed for the good cause not remainunfulfilled. the Holy Spirit was poured out on the first Pentecost. A there are brethren, even preachers, who do not know, or if they know, do not respect, how hard and dear it is that God has forbidden that

The so-called "Church of the United Brethren in Christ," sponsored by a certain Otterbem, publishes about does not consider what a serious study of language paper called "The Happy Messenger," issued at Dayton skill, and antiquities it took to first translate the Bible into Ohio. In this paper, in the number of Nov. 22, there is an German, so that he can only read it, and what a measure essay which bears the superscription, "Preacherof righteous knowledge it takes to interpret the Bible Factories." This essay shows quite clearly to whatcorrectly. In that sheet, several passages from the church inconsistencies a rapture coupled with ignorance leads fathers are cited as proof that even the church fathers Among other things, it says: "A workshop where cloth iswere against study; but the writer does not think here manufactured is called a cloth factory. Where watchesfirst, that if a linguist had not translated these passages are made, there is a watch factory. Where hats are made he would know nothing about them, and second, that there is a hat factory. because he had nothing proper to say, he would not have known anything about them.

We are not to add to or subtract from his commandments, 1861 onwards. One volume is to be published annually. This motion was then adopted without discussion with or word, not even a letter or title. Will you have the and, in the event of a surplus, other devotional books are all votes against one. One can see that Germany is kindness to publish some of the terrible warnings in the to be added. The annual contribution of the members beginning more and more to enter into American messenger: Deut. 4, 2. 12, 32. Prov. 30, 4. 5. Matt. 5, 18 amounts to 75 cents, for which they will receive all conditions.

19. Rev. 22, 18. 19. The question with me is this: can any publications issued by the association. The first members **At the time of the General Synod of the Prussian sin** be committed which has more grievous threatenings of the association have elected a committee of four **Lutherans in Breslau.** Lutherans in Breslau, the entire in the whole book of the Bible, than to teach as scriptural persons for the next three years, who have to take care ecclesiastical association of the same consisted of 59 that which is not so written in the Bible?"-Hereby of the translation, the selection of the writings to be parishes; eight had been added since the penultimate member of this sect himself testifies that there are among published besides Luther's works and the dispatch, assembly in 1856. Presently there were 93 synod them "brethren, yea, even preachers," who depart from namely Prof. Larsen and the pastors A. C. Preus, H. A. members this year (Sept. 13 and the following days), God's word, and add to and pervert God's word. If one of Preus and J. A. Ottesen. The Norwegian Synod will take namely 46 pastors, 44 deputies, among whom there were its own members sees this, it must indeed look bad in it over the supervision of the Association and appoint new also 2 pastors (Pastor Hein from Frankfurt and Pastor But this is also one of the fruits of the fact that the sect members to the Committee after three years. The annual R thjen from the parish of Saatzke Jabel) and three wants only self-fabricated preachers. report on the effectiveness of the Association will be members of the High Church College (Church Councilor

Chiliasm. A well-known popular English preacher published in the Manedstidende. Subscription and Pistorius and two so-called secular members.) Pastor Dr. Cumming, recently declared, in a sermon delivered in contribution is to be sent to the Cassier, Rev. Jacob Aaal Diedrich did not appear until a few days after the opening a church at Paris before a vast congregation, that in Ottesen, Utica P. O., Ouns Oo., VVi86th. In a supplement of the synod. The director of the Oberkirchenkollegium, seven jabren, biting, 1867, the world would celebrate it to the Manedstidende, wherein the by-laws of the Geheimer Justizrath Huschke, was elected president, six thousandth birthday, and the Jews would return to the Association are enclosed, says Past. Ottesen: "Since, Pastor Feldner and Superintendent Wagner vice promised land. England, he said, would be the one to next to the Holy Scriptures, we have hardly any writings presidents. 10 committees were elected, which had to bring the Lord's people back to their ancient homeland on which, in the same degree as Luther's, could clearly and work out proposals for discussion. However, all members her countless ships. Thus reports the cheerful powerfully lead the reader, with God's help, into a sound of the Epnodal were free to attend the meetings of ambassador. evangelical direction of faith, and preserve and promote committees to which they did not belong, so that they

The Lutheran church in Paris - so a friend from him therein, and at the same time save him from the many could express their opinions and participate in the Paris writes to Freimund - is still buried in unionism in false and enthusiastic directions of our time, which so discussions, without, however, having the right to vote. many ways, but it is also undeniable that for years it has many of the newer book societies, especially in this "As the main result of the Synod, says Ehlers, the made significant progress towards true churchianity. The country, have brought among us by publishing various returning Synod members will inform their congregations congregation which we are gathering from the Germans books, This edition of Luther's writings for the people will that we have remained together. But they will also add this in turn, serves us to have an effect on the French. certainly be applauded and strongly supported by the word to this news: this has been done by the Lord and is

Spirit of the "Lutheran Herald" Mr. Ludwig in New multitude of those who have certainly often complained a miracle before our eyes."

York. In the October issue of our "Lehre und Wehre" we that both they and others have had so little access to the made the following short remark: "Berleburger Bibel. Weich source of healthy evangelical enlightenment and are sorry to find in the Lutheran Herald a new instruction that they have always found in the few writings recommendation of this Bible, which every Lutheran of Luther that have been accessible to them. And should seriously warn against." What does Mr. Ludwig do therefore we are sure that every sincere Christian who in response?*) He admits that the Bible recommended it has first become acquainted with Luther's writings will his Herald is not pure in doctrine, but mocks us, because always contribute with joy all that he can, both to obtain we had expressed our regret (without the slightest them himself and to spread them among others, nay, that bitterness), as a "Zion guard" who wants to be, and he will thank God that he is counted worthy by Him of the preacher at the Church of the Little Nativity in Fraustadt, reports that another had made the remark: he "does not grace and honor of being His instrument for the Poland. He died in 1627. He wrote many beautiful writings; know who is doing more mischief in the church, the propagation of His pure teaching among us." - In reporting among others, a book of sermons on the Gospels and one Berleburg Bible or the Missouri Zion guard." Is this then with great joy to the German readers of the on the Epistles of Sundays and feast days. The first is spirit of the "Lutheran herald" dermalen? "Lutheran," we express the heartfelt wish that this entitled, "Evangelische Herzpostille." In this lovely book is

Norwegian Luther Association. The pastors and beautiful work may also contribute to the ever more found an announcement, made on the 4th Sunday of other members of the Norwegian Synod have founded a glorious flourishing of our Norwegian sister church in Advent, of the approaching Christmas celebration. It's "Norwegian Luther Association for the Publication of these lands. (S.) delicious. So it reads: Luther's Writings for the People", whose purpose is to In **Gotha**, in June, the mayor, H nnersdorf, proposed to "Beloved hearts! I do not like to bring new newspapers publish the selection of Luther's works published by out the state parliament that the legal regulations concerning into the pulpit, for they are so made in the world that the Luther Association in the same order in Norwegian the celebration of Sundays and feast days be revised, limping messenger comes afterwards and says, 'Who translation from Jan. 1 to Jan. 2. since, according to current views, it seemed more knows whether it is true? But because by the grace of God

*) We do not believe that the editor himself, Dr. Stohlmann, wrote you a reply.

advisable to leave the keeping of Sundays holy to the individual's sense of what is moral and decent.

Announcement of the holy Christmas.

Most readers of the "Lutheran" will probably know the old faithful Valerius Herberger. He was a Lutheran preacher at the Church of the Little Nativity in Fraustadt, Poland. He died in 1627. He wrote many beautiful writings; among others, a book of sermons on the Gospels and one on the Epistles of Sundays and feast days. The first is entitled, "Evangelische Herzpostille." In this lovely book is found an announcement, made on the 4th Sunday of Advent, of the approaching Christmas celebration. It's delicious. So it reads: "Beloved hearts! I do not like to bring new newspapers into the pulpit, for they are so made in the world that the limping messenger comes afterwards and says, 'Who knows whether it is true? But because by the grace of God I have seen good newspapers, I cannot in good conscience conceal them. Would not the four men of Samaria have kept the day of good tidings in their conscience, 2 Kings 7:9. 7, 9. On the 25th day of Decembris next, a great Lord shall come unto us; be ye warned.

nel that ikr keep everything clean and pure, so that you do not put a stain. With great masters, you can also provide something great. I say the truth. Benedictus Dominus Veus: Praise be to the Lord our God.

The great Lord I mean is **Jesus Christ, whom** today John called a Lord and our God; to whom Thomas says, "My Lord and my God! He shall come into this city by the merry feast of Christmas, and shall lodge here by the little manger of Christ, and shall be graciously heard that he delighteth to dwell in your hearts. Open wide the gates, and lift up the doors of the world, that the King of glory may come in. kuruls virrm Domino: Prepare ye the way of the Lord. Let every man work at the door of his conscience. As ye shall scour your vessels, so scour your hearts. It is an everlasting shame that your streets, your houses, your rooms, and your garments should be more clean than your hearts. Receive your soul-king with gladness, and say, Welcome, thou noble guest 2c. And as in the city all the bells shall ring, so that all that is in thee, and that is about thee, shall sing in honour of Christ the newborn King of honour. King Alphonsus might have made mighty all his enemies on the day of Christ; but he said, l'Iuris f'acio lnrne stiem, ^nam ullos viowissus i. e. I hold this day much higher than all the victories. Let this day be dearer to you than all the world's victories under the sun. Let each think it may be his last Christmas. The rest be committed to your devout heart. Besides, pray heartily that God may happily promote his work in the days to come through the evangelical church angels, 2 Cor 5:20. Help Jesus, our Lord and our God. Amen!"

Church consecration.

On the 22nd Sunday after Trinity and the following day, the newly built Trinity Church of the Trinity congregation in Crete, Ills, was consecrated to the service of the Triune God through four services, in which Pastors Wunder, Stubnatzi, Kühle and Müllerand preached, while the undersigned said the consecration prayer before the beginning of the first service, Many dear fellow believers from the neighbouring congregations, especially from the St. Johannis congregation here, had come to share in the joy of the congregation and to give thanks to God with them. And certainly we are especially indebted to God for having given us a place of worship. For while otherwise in two different church-houses, four miles apart, which though much too small, were the only ones we had, we had to alternate between them.

*) Herberger means with the little crib of Christ here stinc church which bore this lovely name. It had been consecrated at Christmas. Heiberaer would have called it "Christ's Inn"^\, but he was concerned that cm Sykophant (Sybensttcher) might think he had done cS in his honor, and then he was concerned because it says: "They had no room in the inn," namely for the Christ Child.

Whereas in the past it was necessary to hold services at the same time, because the congregation actually consists of two locally separated parts, which formerly also formed two separate congregations, we can now assemble every Sunday in one church, which is built in the middle of the congregation. This will certainly serve for a firmer unity, since the members of the previously separated congregations will now regard each other more as belonging together than before, as well as for a more regular hearing of the divine word, since now no member of the congregation is so far away from the church as before at least from one.

Thanks be to the faithful Saviour, who has so kindly given us the light of His grace, in time and eternity, that He still creates places for Himself where His Gospel is preached, which makes our souls blessed!

W. Heinemann.

Church News.

After Mr. Past. H. Jüngel, hitherto preacher of the Lutheran congregation at Liverpool, O., from the Lutheran congregation at Cooper Co., Mo. had received and accepted a regular calling, he was ordained on the 23rd of Sunday, after Trin. (Nov. II) by Mr. Rev. J. M. Johannes with the assistance of the Rev. J. M. Hahn by order of the undersigned. May the good shepherd Jesus Christ crown the work of his servant with rich blessings for eternity.

G. Schaller,
d. Z. Pres. of the Western District of the Synod of Missouri, Ohio, &c. St.
St. Louis, Nov. 26, 1860.

Where is Andreas Löb?
native of Gehaus in Saxony Weimar. According to the latest news he moved from Herrmann, Mo., to the interior of the latter state. Soon information wishes his brother Johannes Löb, residing in Cuyahoga Falls,Summit Co., O.

Where is Wilhelm Hoßmann? Born in Holzhausen near Prussia. Minden. He went to St. Louis in 1852, where he took a job with a gardener. His brother asks for news Hinrich Hoßmann, Indianapolis, Ind.

Conferenz - Display.

The Fort Wayner Pastoral and Teachers' Conference will hold its meetings on January 8, 9, and 10, 1861.

For your kind attention.

Since it often happens that subscribers are still sent in for the 1st and 2nd volumes of Luther's People's Library, I feel compelled to announce herewith that the time for subscribing to these two volumes has long since expired and that they must now be paid for at the retail price of 35 cents for each volume. The subscription period for the 3rd and 4th volumes will also end on January 1, 1861, when the retail price will also apply to these volumes. Lutheran calendars are available from me the dozen K0,45. L. Volkening.

Receipt and thanks.

For L. Winter from the Inther. Jünglingsverein zu MemphiS, Tcnn. - \$15,00
Johann Schneider from the community of Mr. Past. Eirich in Ehester 4,00
"Heimich & Louis Hölter by Rev. J. Strikter 3.00 " A. E. Winter by the following persons ans
of the congregation of Mr. Pastor Daib: Jakob Bauer \$1,00, Andreas Weber \$0.25. Wittwe Hayt \$0.25, Fr. Bauer jun. \$<>,50, Chr. Zwickel \$0.25, Matth. Ulmer \$0.25, Phil. Grüner \$0.40, Dan.Kistler \$<>,50, Jak. Cllinger \$0.31, Caroline Daubenmeier \$0.25, Theodor Müller \$3.00, Michael Weber \$0.50, Georg Weber \$0.2", Past. Daib \$3.54, Jacob Scholl \$1,00 12,20
"M. Meyer by Mr. Carl Lange10,00 " W. Matuschka by Mr. A. Heinicke in St. Louis \$3.00, by Mr. M. W- Willens that. \$2,25, from Mr. Georg Berg that. \$0,75 - > - 6 ,00
" Herm. Meyer of the Women's Association in Ncw-lork 2 white neckerchiefs, 2 white waistcoats, 1 handkerchief and \$2.00, from Mr. Rev. Franke himself, in Addisen \$2,00, by Mr. Schoolteacher Barth- ling the. \$1.00, by Mr. Rev. Meyer in Proviso from his parish \$7,00, by the same from Ludwig Lüdemann the. \$2,00 14,00
" Bro Keller of Liverpool Parish, Medina Co, O. 100
"Mrs. Möller of the Virgins' Association of the Gem. of the Rev. Lindemann, Cleveland, O-" 2,21
"Hermann Laßner by Mr. Past. Schöneberg in Lafayettc, on the child baptism with Mr. W. Hofmann collected \$1,80, anS the Cntcasse \$2,20 4,.....00
"Aug. E. Winter have been received from the following persons from Mr. Rev. Daib's Jac. parish in support of him in the Seminary at Fort Wayne, as follows: from Messrs. Rev. Daib \$3.54, from Mr. Theodor Mueller \$3.00, from Messrs. Facob Bro. Bauer Sr, Jacob Scholl G \$1.00, Bro. Bauer Jr, Dau. Kistler, Mich. Weber G \$0.50, Andreas Wcber, Matth. Ul- mcr, Christ. Zwickel, Wittwe Heyt, Caroline Daubenmeier G \$0.25, Phil. Grüner \$0.40, Georg Weber \$0,20, Jacob Cllinger \$0,31 - - 12,20
"August Beilin by Teacher Kolb of the Singing Society of the DreifaltigkertS-Community of Cincinnati, O-, \$1.00, by Teacher Wilh. Hoppe of Mr. Gust in Oshkosh \$1.002.00
"C. H. Spreugeler and Son by Mr. Past. Wunder in Chicago from the Young Men's Association \$7,00, from the Young Women's Association \$5,00 - - - 12,00
" Johann Hörr of the Pittsburgh congregation \$10.42, by Mich. Feth that. \$0.25, of Joh. Ortmann that. \$0,50 11,17
" Heinrich Niemann of the Pittsburgh congregation4.28
" W. Hoffman" from the Women's Club of Monrce, Mich. 4,00
„ Chr. Grob from Mr. Anweiler in Monroe \$2,00, from Mr. Joh. Schmidt that. \$2,10 - -4 ,00
" Carl Gärtner of the Frauenvcrein at Monroe, \$3.00, from Mr. Pastor Lemke the. \$0,50, from Mrs. Schädde! the.\$0,50 4,00
"F. W. Oestcrmeyer of the parish of Hrn. Pastor Fritze3,00
" W" long 1. 00
" F. W. Oestermeyervondessen Filial-Gemeinde \$3.00, from Mr. Past. Schuster \$4.00, from H. Oestermeyer \$0.75, from an unnamed person from the congregation of Mr. Past. Bodr \$0.50-805
" H. Allwardt from the Gemeinte of Mr. Past. Ottmann \$2.43, of the Virgins' Association of the same parish \$1.90, of Rev. Tormann \$20,0" 24,33
" Hermann Meyer from Mr. Ludwig Lüdemann by Past. C. Meyer -n Proviso. IIS., \$2.00, from the Women's Club in New-lork 2 wchite waistcoats, 2 white neckerchiefs and 1 handkerchief. 2,00
"Comad Stöffler by Mr. Past. Vogelbach u. Mr. Waltber through Past. Summer in Philadelphia 7 ,25
" H. H. Sieving of the Neu Geblenbecker-Jünglingsverein 8 ,00
" Conr. L. Moll by some Grmeindeglieder in

Frankenhilf\$2,37, of some church members" in Monroe \$7,50, of some Grmcindegl leders in Frankenmuth \$7,25, of some church members in Saginaw \$6,00, of some Ge- mrinde members in Frankentrost § 14,45 37,57
For F. W. Stellohorn from Mr. Past. F. W. Jöh- linge 5,00
" H. Allwardt by Mr. Rev. Eilgelder, by the Women's and Maidens' Association in Olean \$3.00, Collecte in the parish das. \$1.63, by Mr. Gross \$2.00, E. Krauß \$4.00, F. Gang \$1.00, Kirsch \$1,1>0, by Mr. Pastor Ernst, by I. Margrander in Rochester \$5.00, by the same from H. Kuhl in Eric \$4.00, by Mr. Harin\$ from the Gem. of Mr. Rev. Johannes Sl,00, by Mr. Past. Schliepsick, Collecte in the parish of the same \$3,00, by Mr. Past. Bern- reuther of G. Mühl \$2,00, by Mr. Past. Schmidt from the Library-Association of the English Lutheran congregation in Baltimore 3 shirts, 2 pairs of underpants, 1 towel, 3 handkerchiefs and 3 pairs of stockings, collected by the same from Mr. G. A. Dobler \$1M, at Mr. H. Westrumb'S wedding \$2,00 ---- 30,63
"E. Schultz by Mr. Past. Hügli from Detroit from the Young Women's Association \$5.00, from Mr. I. Maul \$1,00, from Mr. Döbel \$1,00, from the Young Men's Association \$5,00 12,00
"Hermann Loßner from some of the women of the parish at Lafayette \$3.00, 4 shirts, 6 pairs of underpants and 4 pairs of woolen stockings, from the crntcasse of the same parish \$1.50, by Dr. Sihler, collected at the wedding of Mr. Heinrich Westrumb \$2,30, from the Women's Association of St. Paul's Parish at Fort Wayne 1 vest and 1 pair of trousers. 6,80
"Johann Schneider by Mr. Prof. Crämer from the support fund \$8,00, by Mr. Past. Eirich from his parish in Ehester \$5,00 - - - 13,00
"H. Sprengeler collected by Mr. Past Kahmayer at the infant baptism of S. Vinkemeier in Minnesota \$8.00, by Mr. Past. Wunder in Chicago from the Young Men's Association \$7.00, from the Young Women's Association \$5.00 20,00
"A. E. Winter von den I. Frauen aus der St. Dreieinigkeits-Gem. des Hrn. Past. Daiß \$6,45, from the I. Frauen aus dessen St. Jacobus-Gemeinde \$5,85 12,30
"H. L. Brakesühler from the Jungfrauen-Verein in the parish of Hrn. Past. Lindemann \$2,09, from Friedrich Stockbaus \$2,25, from the Young Men's Association there \$2,78, collected at the wedding of Mr. Joh. Eilert \$2,00 9,12
"Wilhelm Dorn from Mr. Carl Rothe at Boßen \$27.50, furthermore a good winter skirt and 5 pairs of stockings 27.50
"I- I. Hoffmann by Mr. Anschütz from Saginaw City 3.00
"W. Kähler from the Women's Association of the community in Fort Wayne a skirt, trousers and vest, likewise from Mr. Past. Engelder 1,00
"Ch. August Weisel of the Women's Association of the St. St. John's Parish in Williamsbnrg..... 6,00
" L. Deckmann of the Women's Association of St. John's Parish in Williamsburg \$7.00 for dresses, from relatives \$23.00 for dresses 30.00.
" H. Walker collected at the wedding of Mr. Fr. Schierbaum at West Cleveland 5,05
" Theodor Mießler by Mr. Past. Dicke \$2,00, by Mr. Past. Friedrich, as Collecte of the Imma- nuels congregation, Lancaster Township, Hunting- ton Co, Ind, \$2,00, by Mr. Teacher Kundinger from the Young Men's Association at Detroit, Mich. \$4,00, and from the Young Women's Association there \$5,00, collected by Mr. W. Schuhricht at the wedding of Mr. Berg \$8,10 21,10
" A. Reinke of the congregation of the Rev. Franke at Addison, Ill. 50.00
" A. Mäschy of Glievern of the parish in Lafa- yette Co, Mo, by Mr. Past. Biltz, namely L- Stünkel \$2.00, Miner \$1.50, Kammcier, Wittwe Frerking, Köpe, Jr. Stünkel, H. D. BrunS G \$1.00, Wolters, H. Stünkel, H. Brackmann, Fr. Brackmann, Scherte, H. Frerking, Seelmeier, Wilh. Frerking Jr., Nodekohl, G. O. Frerking, Künker, Unnamed G \$0.50, Junaklaus, I. Biltz G \$0.45, Bührig \$0.30,

Aug. Bruns \$0.25, Wagner \$0.20, H. Flair- dermeier \$0, 15 - - - 16.30
By Mr. Reineke from Mr. Past. Brauer \$10,1)0, by Mr. Lehrer Barthling \$1,05 - - - 11,05 Collected for W. Nichmann at the wedding of Mr. Bal- thasar Weber in St. Louis \$4,25, by Mr. Past. F. W Nichmann \$11,00 15,25

Held

for the household and pupils of the Concordia College and Seminary:
for the household:
From the Norw. ev.-luth. parish of Mr. P. Ottesen to KoSkonong, WiSc. z5 ,00
" Mr. Herliug in Columbia, Ill-, 2 sacks of cartons, Ans of the comm. Mr. P. Moll'sin Staunten, Ill, from L. Lückler MO Pfo. Flour and 3 lbs. of butter, L.Schlächle MO ""
G. Gap 67 ""
C. Müller 33 "" " 1 Bu. Cart,
L. Tcgcler5 "" "
H. Vogelfang4 "" "
H. Pieper 3 lbs. of butter and 3 "" "
F. Wortmann2 "" "
H. Lückler2 "" "
H. Brate2 "" "
G. Lückler2 "" "
H. Gerdorn2 "" "
H. Niermann 3 pieces of beef and 6 pounds of fat.
a. general relief fund: carry-over from No. 6... -- \$ 99.52
By F. W. Bvhlan of C. Piepcnbrinck at Fort Wayne 36.75
By the same to L. Veit, Nainham, C. M. - - -1.00
" " " d. G. des Hrn. P. Grätzel in Kingsville and Long Gern 1.51
\$138,78

6. for individual pupils: for Th. Mießler, through F. W. Böhlau by Mr. P. Hattstädt from the Michi to Zöglings-Cassc \$5.011 " W. Stellohorn, through Mr. Siemon at Fort Wayne, by: Mr. H. Hilbrecht, F. Kanne, A. SiemonG \$3.00, W Sander \$1.50, F. Stell- Horn \$5.00 15.50 G- Alex. Saxer.

Received

1. to the synodal treasury of the northern district:
From Detroit Township\$10.00
2. for the general praeses:
Collected by Mr. Teacher Neizcl at the wedding of Mr. Maaß \$1,50, and by himself \$0,50 § 2,00
3. for the general synodal missions treasury:
Of the school children in Roscville\$1.26
By Mr. Past. Penalties from the two congregations of Watertown and Lebanon at a joint mission feast the 23rd S x. Dr. collected 20,20 By Mr. Past. Sievers received 10,75
namely from his Hauö-MissionS. Casse § 10,00 (to be used for the preservation of Mr. Crämer), from I. G- Fischer in FrankenInst \$9,25, from Mrs. Zill dasclbst \$0,50.
4. for poor pupils and students: For the student Partenfelder from the community in Saginaw--- - - \$60.00
From Mr. Past. Sievers for the pupil Andreas Würth10,00
" the same for the student Joh. Bauer10.00
" the Jünglings-Verrin in Frankenlustfor both 0.47
" of the municipality of Amelith2.88
" " „, Frankentrost8,13
" Fr. Keith1.00
5. for Pastor Röbbelen:
From Detroit Township\$ 5.65
From my community5.02
namely: By K. Mohr, I. Stöckert, Mrs. Bcyer G\$1.00, K. Gottfried \$0.30, Vogel \$0.12, I. Löffle and Fiedler G \$0.25, K. Knab \$0.50, Fr. Probst \$0.35, Frischcisen \$0.15, Stenz \$0.10.
From the undersigned2,00
6. for the widowed Prof. Biewend:
by A. Götz\$1,00
Monroe, Mich. the23rd. Nov. 1860.
W. Hattstädt, Lass.

Received

a. To retire the ConcordiaCollege building debt:
From Messrs. Engelmanu and Kurre by Messrs. Böhlau\$130
" Mr. N. N. by Mr. Past. Dulitz, Buffalo, N. I. 5.00
b. To the Synodal-Casse Westl. Districts:
From Mr. Past. Wagner, Pleasant Ridge, Ill - - - \$ 1.00 From Immanuel-Distr. in St. Louis, Mo..... 7.85 From the comm. of Mr. Past. Clan, New Bremen, Mo.< 11,25
,,the Kreuzqem. deö Hrn. Past. Holls, St. Clair Co"Ill k2,<0
From Concordia Distr. in St. Louis, Mo. - -16.1"
From the comm. of Mr. Past. Wunder, Chicago, Ill. 12.35 " Hrn. Past. Wunder, Cbicago, Ill. 1/0
" Mr. Past. Niedcl, Cape Girardcan, Mo. 1.00 From Treicinigkcits Distr. in St. Louis, Mo. ---- 13.00 From Mr. Past. Hahn, Bcnton Co, Mo.2.00 " By Mr. Past. John, Benton Co., Mon.2.00
6. to the college maintenance fund:
From Mr. Lessau by Mr. Quclrl in St. Louis, Mo. 2.80 " the Wittve Rediger, St. Clair Co, Ill.1.25
From Concorkia Distr. in St. Louis, Mo. 21>.60 „ ImmanuelS Distr. in St. LoniS, Mo.- 11.00 " Trinity Distr. in St. Louis, Mo. ---- 1 IM From Mr. Gottl. Steinbrueck, St. Clair Co, Ill. - - 2.50
ä. To the maintenance fund for Prof. Biewend:
By the Wittve Rediger, St. Clair Co, Ill\$ 0.50
6. to the Synodal - Misstons - Casse:
From Concordia Distr. in St. Louis, Mo.9.00 "
Trinity Sistr. in St. Louis, Mo.5.75
Collecte on the infant baptism of Hrn. Christoph Müllers, Paitzdorf, Perry Co, Mo - -
From the comm. of Mr. Past. Nichmann, Schaumburg, Cook Co., Ill.---" 11.03
" of the comm. of Mr. Past. Nichmann, Rothenberg, Cook Co., Ill. - --- 8.19
" L. G. by Mr. Past. Hahn, Benton Co., Mo. 2.10
k. For inner mission:
" the congregations of Mr. Past. Besel, Jranklin Co., Mo. 5,00
" of the comm. of Mr. Past. Moll, New Gehlenbeck, Madison Co, Ill - 13.45
Z. For the seminar in Fort Wayne, Ja.:
From the ZionSgcm. of Mr. Past. Wolff, Jeffcrson Co., Mo.'\$ 2,30
E. Roschke

For the Lutheran have paid:

The 13th year:
Mr. A. Rcinbote.
The 14th year:
Mr. Past. I. G. Birkmann.
The 15th year:
Messrs: Bro. Gieseke, Mr. Bekeweg, C. Hattcntvrl, Geiseler 50 Cts, I. Bauer, Past. I. G. Birkmann, Srrey, W. Lübkcncier.
The 16th year:
Di'Herren: Past. I. G. Ströckmß 8 ex., 6). Leonhardt, Carl Weber 50 Cts., Gottl. Walther 50 Cts., Bro. Giestke, H. Bekeweg, W. Hitzemann, H. Schräge, H. Thies, Com. Wilkening, C. Tcyler, W. Becker, I. Fasse, Fr Lichthardt, F. Bartels, C. Kölling, Past. W. Hattstädt 9 Er., Pest. M. Merz, Ekkart, Geiseler 50 Cts., C. Richter, Cigcnbrodt, C. Graß, S. Bauer, W. Erfmeier, H. Erfmeier, H. Hester- berg, I. Hesterborg, H. Kaufmann, C. Kästncr, Srey, Böshar, Bünnig, G- Hartert, W- Hartert, W. Liibkemeier, Past. I. M. Johannes 8 Ex.
The 17th year:
Messrs: H. Rauscher, Carl Weber, W. Klügel, W. Hitzemnnn, H. Schräge, H. Thies, C. Biesterfeld, W Tey- ler, H. Becker sen. and jun., H. Hohmeyer, C. Tiitmcrc, G> Bodenstein, Phil. Thcis, C. Wunderlich, G. Heineke, F. Köhn, I. Brandt, I. Hoppe, Past. E. Hoffmann, Past. M. Merz, Past. L. v. Stabel, G. Richter, Kienzie, Schunicht, G. Netterer, H. Müller, Guinther, Past. F. Lochner 2 Er., A. and I. Hoffstetter, A. Schubarth, I. Steible, A. Michel, I. Beck, I. Hasemann, Past. F. M. Halm 10Ex., F. Stüu- kel, H. Schulze, C. Wanucmacker, P. Steinmann, I. G. Thieme, C. Damm, H. Körte, E. Kohlmeier, I. Krüger, F. Brandt, C. Fricke.
M.C. Barthel.

Changed address:

Rov. 8.

Ooo/re-- Os., M-.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 17, St. Louis, Mo. < the 25th of December, 1860., No. 10.

Report on inner mission. *)

Iowa City, August 15, 1860. Dear Professor!

Greetings to God! Herewith I will now try to fulfill my promise to give you a detailed report on my discordance. I apologize if it should be too long or too short.

In order to be able to give you a proper description of my work, however, I think it best to describe to you first my last major and greatest journey of misfortune.

I left Iowa City on Sunday, July 22, immediately after the morning church. By 2:30 I had gone eight miles. Here I had to stop and preach. The people here are for the most part very indifferent in their Christianity. They are too much amenkanistr. One old man, however, who is 80 years old as far as I know, seems to be very serious about his Christianity. From his words I have already noticed that his heart speaks with Simeon: "Lord, now let thy servant depart in peace; for mine eyes have seen thy Saviour." He wished very much that I might visit him once and speak to him of God and of His I. Word, since otherwise he found almost no people against whom he could pour out his heart. I have

promised him. Unfortunately, I could only speak a few words with him this time, for as soon as the church was and praise God! as far as I could see, I succeeded. He over, I had to ride on again in great haste six miles to a recognized that it was a sin and assured me that he small town called Middleburg, where I had ordered a would not do it again. The great exertion of the day church service at half past five. When I got there, the before and the 30-mile journey that day had made me people were already gathered. One of the men took my immensely tired. Since the people, because it was horse from me and I hurried into the schoolhouse to harvest time, had gathered very late, I would say that it preach for the third time today. However, I did not like would not have taken much for the preacher and his the assembly here at all. There were a lot of naughty stubborn listeners to fall asleep. In the morning it English boys and girls, who sometimes laughed very seemed to me that I should be seriously ill. noticeably even during the sermon. Next time the people Nevertheless, I mounted my horse once again to go to will gather in a private house. Even among these people some Germans who live 6-7 miles away. In the afternoon I found some to be quite serious Christians. In the at 2 I preached there. These people, as far as I have evening I baptized two more children. While I had gone come to know them, are quite orderly. There seems to south up to here, I now had to turn 20 miles northwest. be great unity and hearty brotherly love among them. Since I had forgotten something at home, I did not return One of them is the brother of our Father Schürmann. So to Iowa City until the next morning. In the afternoon at 2 far there are not more than 5 families, but this number I left Iowa City again in order to be able to preach to will probably increase. After the service I saddled my some Germans 16 miles from the city in the evening. The horse and rode first 3 miles north and then 4 miles west man I usually stay with here is an aged Wuertemberger. to some other Germans where I preached again in the As I happened to have the 24th number of the evening. The people here should not be so envious and "Lutheraner" with me, I read him a few pieces from it. suspicious as they really are. There are five rather large While reading the article on sorcery, it turned out that he families. Still feeling unwell, I rode on early the next himself was in this sin. He did not think that it was a sin morning. After a few hours I arrived in the small town of to do all kinds of good with certain formulas and Marengo, 30 miles from Iowa City. Here ceremonies.

*) This report by Pastor Löscher to Professor Crämer is likely to find acceptance in other circles as well, which is why we are herewith sharing it with our dear readers.

D. Red.

I have not yet preached there, but I will begin to do so soon, especially since the number of Germans there will most likely increase as soon as the railway is completed. So far I have met two shoemakers in particular. I baptized a child for one of them, and I often stop for a few hours at the other. As usual, this time too I was received and entertained quite kindly by the latter. It was not long before our conversation turned to the great sectarian mass in America. He said that they should all be tolerated in Christian love and that each one should be justified. I then asked him if he really meant that every sect was right, to which he answered in the affirmative. The next thing my eyes fell upon, I took as an example to refute him; it was the shoemaker's manufactured boots. There are, I said, about two pairs of boots hanging there; now if another came and said there were 24 pairs of them, could he be right at the same time with my assertion? No, he answered. But, he went on, who can know whether he is just right. I dare not assert that I alone am right and that all others are wrong. I then asked him what he meant, in which he could possibly be wrong. I exhorted him not to rest until he was firm in every single piece of Christian doctrine, for faith must be a certain confidence, and the devil begins to plunge man into complete despair by making him doubt one or a few pieces of Christian doctrine. I gently chastised him for not having already read so much in God's Word to have come to certainty. Since I had with me the 24th issue of "The Lutheran," in which the excellent, though very sharp, letter on American sectarianism is found, I let him read it. He explained that he could not agree at all with what was said, since he held with that "Friedrich. As it happens, that is his own name. He continued that he could not judge and condemn those who believed differently. To this I replied that, of course, there were Christians in other parties, even in the Catholic Church, and that people were saved. By this concession, which he did not expect from me, he thought he had won over me. If this is so, he said triumphantly, then what is the use of arguing? why does not each party leave the others alone and keep silent about their particular doctrines? In order to refute this objection, I once again resorted to a crude example. Suppose, I said, there were two glasses of wine thee, and thou shalt praise me." Because I wanted to have on the table; in one of them there was good, pure wine, but in the other there was wine mixed with "deadly" poison; someone came in at the door and reached for the poisoned glass: would you not then start shouting and screaming that the man should leave the poisoned wine and give him the pure one? So, I said, it is with false doctrine. The false churches have

nor wine, God's word, partly pure doctrine; but God's word is mixed with them with the deadly poison of false doctrine. And as a little poison poisons the whole wine, how, I asked, did the young men perform such miracles, so a little leaven of false doctrine leaveneth the whole dough of the one true religion, as the apostle Paul expressly saith. Just as one who has drunk poisoned wine is in great danger of death, but sometimes escapes with his life, so Emer, who is in an unbelieveing community, is in danger of losing his soul's salvation. But there are many who ignorantly cling to error and sick," and, "We know that God heareth not sinners." whom the Lord nevertheless preserves to salvation by special grace through simple faith in Christ. But where evidently ungodly men, perform extraordinary things there is danger, warning and attention must be given. False teachings are dangerous to the soul; many other things I told him; and if the man himself had consequently they must be denounced and people's not already committed the sin of sorcery, I believe that attention called to them. Although he knew of no objection to this, he did not seem to be humble enough to give honor to the truth, and stood by his opinion. Meanwhile a considerable time had elapsed, and I had received a sting in his conscience. The man I spent the to send myself on my way. In the evening, at half-past five o'clock, I was 12 miles farther on at the house of some Lutherans in Benton County. Here the people were still busy with the harvest. At 9 o'clock the whole voting congregation, as they had been working in one field all day, sat down to supper at one table. Since the people also wanted to start early the next morning, reading services of the Lutherans, and is now formally because they still had a lot to do, I could not preach here converted to them again. I have good hope that he will this time, but had to pass another hard disputation the next morning. I gave the number of the "Lutheran" I had brought with me to one of the leaders, who is also responsible for the reading service in the congregation. Methodist services, and even celebrated the Lord's When he read the beginning of the letter about Supper with them, I humbly challenged them to speak sectarianism, he said, "This is a very different beat from out about Methodism. It turned out that the good people the "Lutheran Zeitschnft." Yes, I said, the sheet contains thought that everything was the same, that one could decided, right Lutheranism. Then I showed him the be a Methodist as well as a Lutheran. In vain I tried to not want to read any further, but began to defend the sorcery mentioned in it with all seriousness. He said that he himself had already used it on his son, and had used he himself had already used it on his son, and had used desist immediately, but promised to preach a sermon nothing but God's word in doing so; it was an invocation against the false doctrines of the Methodists the next and answer to God, as he himself commanded and time I came back. Not only the Methodist-minded, but forbade: "Call upon me in time of need, and I will save also many real Methodists had come to this sermon the example. Suppose, I said, there were two glasses of wine thee, and thou shalt praise me." Because I wanted to next time. When it was over, all was silent at first; but on the table; in one of them there was good, pure wine, leave my "Lutheran" the honor of refuting and rebuking soon a low murmur arose in the congregation, which but in the other there was wine mixed with "deadly" him, I repeated to the man to read the article after all. grew louder the longer it lasted, and soon degenerated poison; someone came in at the door and reached for the He did not do so, however, but continued his defense into a wild shouting match. It seemed to be man against poisoned glass: would you not then start shouting and quite heatedly, citing many examples of how much good man, and even the women made themselves screaming that the man should leave the poisoned wine had already been done by such meetings, how fires had immensely audible with their theological thoughts. Then and give him the pure one? So, I said, it is with false been put out and the sick made well, and that the Lord all at once the man in whose house we were assembled doctrine. The false churches have

Jesus himself had said, "In my name they shall cast out raised his thunderous voice and said: I will have rest in devils," and so on. To this he replied my house! and the apostle Paul said:

(Submitted.)

The Lutheran Herald

"Let the women be silent in the church." That helped. They did not speak more sensibly, but they did speak a little more properly. Some said that I had preached their doctrine in an entirely Methodist manner; others thought that I was "most likely only fitting for them because of my voice"; but a third was sensible and honest, and said frankly, "You cannot possibly be a Christian! After some more talking back and forth, the people parted. Shortly after, the Methodists had a quarterly meeting here, by which they gained a large number of members. There we have the fruit of the ignorance in which rationalism has preserved and educated our Germans! The Lutheran congregation now numbers only 6 voting members. These people now still have their reading service and Sunday school every Sunday. From here I now had to continue 20 miles southwest to a collection of Germans in Poweshe County. After a few hours I came to a large beautiful prairie. As it was immensely warm, I could only let my horse go slowly. In the middle of this prairie I have a place where I usually come at noon and stop for an hour to let my horse graze a little and have some food myself. This time, too, I made no exception to this rule; I tied my horse to a tree, around which there was a lot of beautiful grass, and I sat down beside it to make do with a little cake and sausage. All I needed for my midday meal was a drink of cold water, especially as the sausage was too salty. So I asked for a little water at the next house I came to. The good man had to lower the bucket several times until he brought up a little and this (I - o - wa!) looked like mud. But because the man had taken so much trouble over it, declared it drinkable in spite of its bad appearance, and because I was so thirsty, I didn't spurn it. About 3 o'clock I arrived at my people's. In the evening I preached a rather long sermon to them. The local people are almost all Swiss, some old venerable fathers with their families. One Holstein warrior and old bachelor, who is staying with these people, has become particularly lively to me. I believe that he is a sincere Christian. He has never been absent from church. From here I turned the next morning 12 miles further west to the little town of Montezuma, from where I wrote you my last letter. I arrived there shortly before noon. I stopped at a man named Meiers. The same is a Bavarian, but a coarse, frightfully crude man, and, as I have now learned, an Oddfellow and Freemason. I spent the afternoon reading, learning Latin, etc., and in the evening I preached as usual.

(Conclusion follows.)

unfortunately still continues to confuse the consciences in regard to leaving a false believing body, by substituting human opinions, speculations and sayings for the Word of God. A "symbolic believer," who calls himself "Christian Adam," and to all appearances is Dr. Stohlmann, publishes in No. 231 of the "Lutheran Herald" an essay with the superscription: They "shall not have me. In it he says that the reformed Pastor Mallet did not condemn the Gustav-Adolf-Association, nor did he leave it, "recognizing the good germs in it, although certainly feeling its deficiencies more clearly than many. On the contrary, he spoke the "remarkable" word: "They shall not have me, but I will have them." This word, says "Christian Adam," we consider to be a "remarkable one, and of special importance in our day of political and religious schism, for although there are schisms, such as that of the Protestants from the Papal Church . . . which are permitted, there are also fissures, divisions, and trenches, which not the Holy Spirit, but Satan and the old Adam cause to be dug and executed by deceived, weak, and limited spirits." Why does the "symbolist" mention only the Papal Church, and not also the Reformed, Socinian, or Rationalist Church? Were our Reformers seduced, weak and limited spirits, since they also separated and divided themselves from these, or were they rather conscientious men, who, in the righteous fear of God, complied with the well-known admonition of St. Paul, Rom. 16:17, 18: "But I exhort you, brethren, that ye take heed of them which cause division and offence beside the doctrine which ye have learned, and depart from the same. For such serve not the Lord Jesus Christ, but their belly, and by sweet words and glorious speech they seduce the innocent hearts." These were men who did not want to stain their consciences by remaining united with the false believers, and then probably even wanted to whitewash this evil conscience with lazy unionist phrases and "symbolic believing" signatures.

The simple thing is that some brethren in the General Synod are finally beginning to become "symbol-believers" and are therefore leaving the non-symbol believers, the Unionist, Methodist, Reformed, rationalistic swarm spirits, because such bring false teachings next to the teachings that a righteous Lutheran has learned from the Holy Scriptures and its symbols, and no longer want to be caught and teased by sweet phrases. - And that displeases "Christian Adam" very much! and that is why he plays his miserable variations on the theme: "They shall not have me" to the readers of the Herald. We would now hold our time much too dear to say even a word about these

It would be a mistake to lose the power of the Dudelei, if it were not also true that innocent hearts can be seduced by splendid speeches and sweet words. Let us, therefore, in brief expose the untruth which lies hidden beneath sweet speeches.

So no one is to leave the General Synod, for "if a believing Christian or even a preacher does not have so much confidence in his faith and confession that he fears the blind and the weak, then he may only hang up his shepherd's crook and become something else; we cannot use such weak and worm-eaten shepherds. Mark against this splendid speech: it is not at all a question of "fearing," nor of "having confidence in the confession," nor of "shepherding," nor of "hanging on the nail." These are all qualmish phrases which veil the truth. It is quite simply a question of the conduct of sincere Lutherans against false teachers; and there "a childlike simple-minded Christian" does not follow the human philosophy of a Reformed preacher, but the divine wisdom of St. Apostle, and gives way before false-believing Unionists, Methodists, and Rationalists, and all the more so when such people even call themselves "Lutherans," and thereby only make the web of lies more dangerous and seductive.

(2) Another reason why one should not leave is thus: "I have thought all my life that the physician is for the sick and not for the healthy, and now it is to be the fashion in Christendom that the spiritual physicians run away from the hospitals and patients, and even in their own households, join together, and cry out: What! we should get involved with the miserable! sick members of our confession? we want to leave that alone; for then we could be infected ourselves! Such physicians may tie their bundles; we may not feed them." Again, many sweet and splendid words. Yes, if your false-believing general synodists regarded you only for their physicians and themselves for the sick, and if your "symbol-believers" wanted to take mixtures, it would certainly be very wrong to "run away" from the hospital. But it is evident that those patients consider themselves healthy, and that you are the sick, and therefore seek to paint you with just as much viciousness as you do them. What healthy thing can come of it? But what is the use of such philosophizing again? Paul was certainly as wise as "Christian," but he knows nothing of such hospital ordinances among false teachers, but says, "depart from them."

The third reason deals with patience and reads as follows: "Do we not know that not many years ago thousands of clergymen and members even of the Lutheran Church were half-papists, even poor rationalists, deists, doubters or spirits, who with their faith and their doctrinal views were between heaven and earth?

earth, could not even find the standpoint in Christo..... Do not teach him, do not take him into your house, and Not only do they make those who adhere to them bitter And such now do not even want to have a quite proper do not greet him. For he that saluteth him maketh himself toward us, but they also persuade many pious people portion of patience with their fellow servants?" To this it partaker of his evil works. But he who denies that holy that they do not like us, and blame us as if we did it out must be answered: if one had had less patience with the baptism is the bath of regeneration, and that in holy of vain stubbornness, or else out of a peculiar half-papists, rationalists, and similar spirits, they would communion is the true body and blood of Jesus Christ, resentment, that we did not want to keep it with them. have been the more eber cured. It is a disgrace that one and who therefore will not publicly acknowledge the small But these are the devil's crafty wiles and guile, that he had patience with rationalistic professors in the Lutheran catechism as his confession of faith, because may seek nothing else, but to reverse and destroy not universities until they had poisoned the students; it is a the part of absolution is contained in it; and he who only this article, but the whole Christian doctrine. - We cursed impiety that one had patience with rationalistic obstinately holds to this his error, and rejects and are truly ready and willing to show them peace and love; and false-believing preachers in the congregations until persecutes divine truth as Catholic leaven and remnant, but so long as they leave us the doctrine of faith they too were poisoned. And now the "Lutheran Herald" is a heretic. -

wants to preach this godless patience to the synod 6. "With the sins, lies, and heresies of publicans, from them, it is in vain that they praise Christian love (- members, who are to leave false members in their sinners, and Pharisees, the Lord never sat upon one and "patience" -) so highly. Cursed be love in the abyss synods, false, seductive preachers in the congregations, bench, nor at one table: but daily weaveth with sinners of hells, so obtained with harm and detriment to the and false, seductive professors in the colleges, with a and Pharisees." No with sinners, liars, and false doctrine of faith, which shall cheaply give way to all "very good portion of patience. Because one was doctrines the Lord Jesus certainly did not sit on a bench, things, be it love, apostles, angels from heaven, and conscienceless in earlier rationalistic times, so shall one for these kinds of things do not sit on benches at all. If what it may." So also fellowship with the false-believing continue in consciencelessness now. The belly and the the Lord sat with sinners and Pharisees - and let General Synod. honor before men are well promoted by such vile "Christian Adam" mark this very well, lest he fall into A Bible believer. patience, but God is dishonored and the poor souls led blasphemies - he did not sit with them as with his brethren. The "believer in symbols" takes care that he deceived dnrch snße words and splendid speech! - does not make the Lord Jesus a "companion in sin. For

The fourth variation is brilliant and stands out this is the very essence of this reason: remain in brotherly especially for its practical genius: the members of the fellowship, for the Lord was also with sinners and Synod should not be intimidated "by the false spirits of Pharisees - in brotherly fellowship? The righteous the opponents, since they know that they do not live Lutherans who are leaving the General Synod will forever either. (Christian Adam has underlined these last certainly want to continue to sit down with the false words twice because of their special importance). Is it believers in order to punish them and, if possible, to possible, we ask first of all, that the "childlike simple- convert them from their error, and if they do not want to minded" Adam harbors such gruesome death specs in mend their ways at all, to call out to them "webe," as the his tender bosom?!?!? And then, does he think, in his Lord Jesus did to the Pharisees; But, and this is the point "childish simplicity," that when these lunatics have at issue here, they do not want to continue to be their happily departed with death, the New York Ministerinm is companions in false doctrine, do not want to continue to thenceforth secure from other lunatics until the end of be in church and communion fellowship with them as time? No, I am sorry, but I almost fear that the beautiful brethren, because they do not want to continue to make hope of helping the truth to victory by waiting patiently themselves partakers of their evil works. -

until the false teachers die out is too good for this poor Lastly, Luther is cited as a model of patience, so let world. It is also very doubtful whether the restless minds us hear him at the end. He says to Gal. 5,9: "The will be greatly calmed by the implied, blessing-bringing sectarians, who maintain that Christ's body and blood are prospects of death, for it might occur to them that death, not present in the Lord's Supper, reproach us and speak after all, has its own way of doing things. What if, in the ill of us for being quarrelsome, hard-minded, and unkind, custom of that time, translated this German name into Latin. He was born in 1501 at Marburg in Westphalia, and had then lived as a Cistercian monk in Riddagshausen and Loccum. Chased out of the latter end, the "lunatics" outlive their death prospects? How and for the sake of a single article of the sacrament, for monastery as a "Lutheran boy", he went to Wittenberg, separating the Christian love and unity of the churches; went to Marburg in 1527, then to Goßlar and finally to Witzenbausen, from where, as we have seen, he came to Münden to the Duchess Elisabeth, at first for an indefinite time, until he was employed by her in 1542 as

The Holy Apostles would have thought like Pastor Therefore they think that we ought not to esteem the Mallet: "They shall not have me, I will have them. - But article so high and great, since the apostles have not this is not true; St. Apostles never stood in church and sufficiently declared it to be necessary, that for the sake of it both the whole Christian doctrine and the common communion with false believers, and then consoled unity of so many Christian churches ought to be themselves with the secret thought, "they shall not have dissolved, especially since otherwise they would be at me, but I them." Their practice was quite different. Paul one with us in all other articles of Christian doctrine, writes to Titus 3:10, "Shun a heretical man," and which are more necessary and more important. With Jobannes II:10, 11, "If any man come unto you, and bring such an argument of theirs, which truly has a semblance, and in the mob's

A part of the reformation history of northern Germany.

Anton Corvuius was actually called Rabe or Rübener-both names occur-and had, according to the custom of that time, translated this German name into Latin. He was born in 1501 at Marburg in Westphalia, and had then lived as a Cistercian monk in Riddagshausen and Loccum. Chased out of the latter monastery as a "Lutheran boy", he went to Wittenberg, went to Marburg in 1527, then to Goßlar and finally to Witzenbausen, from where, as we have seen, he came to Münden to the Duchess Elisabeth, at first for an indefinite time, until he was employed by her in 1542 as General Superintendent over her land. He performed his duties with great fidelity. He paid special attention to two things. Firstly, that no sectarianism penetrated into the church and secondly, that the Reformation was carried out without violent overthrow of the previous conditions and orders. Thus he allowed it to continue for a few years that oil and salt were used for baptism, that the priests wore the previous vestments, and saw to it that crucifixes and other "honest images" were not displaced. Only where he saw a superstitious reliance on these outward things did he remove them without sparing. Thus in some convents the nuns had to take off their habit, because he perceived that they sought merit in it, while in others he still permitted it. But where a monastery became vacant because monks or nuns either emigrated or converted to the Evan-

The monastery was not to be squandered or used for any other secular purposes, but only to be used for that which we have at all times borne a motherly compassion through deeds. Therefore he was glad when an invitation to maintenance or foundation of churches, parishes, schools and the like. In this sense the church order is written, which was printed in 1542 with a preface of theson Erich II or the Younger took over the government had just married him, united with her the request to stay Duchess of Münden, after the estates had given theirafter he had come of age. She had devoted all possible at home, the counsellors exhorted him to do so, but it was consent to the introduction of the Reformation on a Dietcare to his education; her only endeavor was to train him in vain. He was attracted by the bustle and splendour of in 1541; In this spirit, Corvinus, together with some of the to be a Christian prince. Therefore, all instruction of the the imperial court. His mother obtained this from him, so men assigned to him by the princess, held a visitation of princely boy was based on the Holy Scriptures, and this that he went with her once more to the table of the Lord in all churches, for which Elisabeth had given him a special instruction seemed to be so successful that on a journey the church at Münden immediately before his departure. instruction, in which she specifically commands that which Elisabeth made with him to Saxony in 1544, not When, after receiving the Holy Sacrament, the preacher attention be paid to whether the pastors have sent only Joh. Spangenberg in Nordhausen, but also Luther, in the sacristy exhorted him to persevere in the truth of the themselves to the sermon and the prescribed order, and whom the princess had asked to be her guest in Gospel in spite of the temptations of the Romans at the commands that those who are unruly and incompetent be Wittenberg, took pleasure in the princely boy's imperial court, he took an oath: "To devote everything he dismissed immediately, and that others be appointed, acquaintance with the main points of Christian doctrine.) had between his vest and bosom to the Gospel. Thus he examined, and introduced into the parish. The visitation But when in 1545 Elisabeth handed over the government departed in April 1546, arrived at Regensburg with the of the monasteries was also done by him in Elisabeth's to him, things became different. When he took over the emperor, and after a short time went to mass with the presence. She had already drawn up a "monastic order" reign himself, his mother had written for him with her own Romans, renounced his faith, and became an imperial with her own hand and sent it to all the monasteries of her hand a booklet "Instruction and Order for Erich II," of colonel, with orders to wage war on the Protestant cities country, which is indeed a delicious testimony to her which we only want to share the entrance, in order to of northern Germany, especially Bremen.

enlightened mind, which knows well how to distinguish show how exactly she knew what was needed. She This campaign, of course, went off unhappily. After its between what is necessary everywhere and under all writes: "I desire and ask of you with the greatest completion, Erich returned to his country in 1547, where circumstances and what may be left to Christian freedom diligence and motherly faithfulness that you let God's the Lutherans awaited him with great concern. But for now or to the weakness that still exists. She strongly urges the word be commanded before all things, for true worship he did not bother them further, but rather, after he had preaching of the Word on Sundays, Wednesdays, and consists in knowing and doing the will of the Lord. But expressly vowed to leave the once contested Protestant Fridays, as well as the use of supper in both forms and its one cannot know his will without hearing his word with doctrine unchallenged, moved back to the imperial court. administration in the German language, and the abolition pleasure; this must be our teacher in all things; grasp this At the beginning of the year 1548, the emperor issued the of Masses for the souls, "because Holy Scripture and the in faith and put it earnestly into practice. Let this be your so-called Interim, i.e., an order as to how religious matters righteous Apostolic Church say nothing about them," and highest thanksgiving to God and to me, that you not only were to be handled in Germany until a general council had the elimination of the customary chant *Salve Regina* keep his commandments for yourself, but also consider reached a decision. The Lutheran doctrine was, if not (addressed to the Virgin Mary), "because it is an ungodly yourself the guardian of them, that your subjects do not completely rejected, at least obscured, and all kinds of chant that deprives the Lord Christ of his glory." On the forsake them, that you resist false worship, and punish customs were prescribed as necessary for salvation. This other hand, although "the prayer of Christians is not the transgressors of the words of the Lord. In this let a caused great terror everywhere. Duchess Elisabeth, bound to any particular time or hour, but is to be done at special zeal and a fiery heart be commanded thee. It is although no longer regent, felt that she could not remain all times and in eternal groaning," yet the monastics may true that a man's own heart is not sufficient for silent. She therefore commissioned Corvinus to write a keep their hours for praying and singing, only that "no faithfulness to God; only when faith impels his heart is refutation of the Interim, and when he had completed it new popery" be made of it. One may also keep the Latin he able to do it. But since without faith nothing is under the title: "Rathschlag und Bedenken," she psalms and songs, if they are pure, for a while, but should promoted but sin alone, know that there is no small thing summoned all the clergy to Münden, had this writing read also learn the German ones. Likewise, the usual lectures about it." to them by Corvinus in the long hall of the castle, and after

may remain during the communal lunch, but the Holy But Erich ignored these words. It was too cramped for they had signed it and vowed, with God's help, to remain Scriptures should be taken in addition, or at times the him in the castle at Münden. and persevere with the contents of it, went with them to the table of the Lord in order to prepare themselves Augsburg Confession together with the Apology. together for the difficult time that lay ahead for them all.

Elizabets and Corvinus' efforts were crowned with divine blessing. There was resistance here and there - for example, in Nordheim, where the fierce monks of St. Blasien themselves were stalking the Duchess - but on the whole she saw, to her heart's delight, how the Word of God was being spread and the true Gospel was breaking through everywhere. She did not cease to admonish and warn verbally and in writing, and to ask her subjects to listen to her word, "whether we are a weak instrument of God and a woman's image," as she put it in a missive. Luther wrote to Corvinus immediately after the visit of the Duchess: "Dear Corvinus, we have heard here with heartfelt joy the Christian confession of your young, well-educated prince, which we certainly put up with. May God the Baier of all graces keep the young rulers in all royal houses in such Christian education. But the devil is cunning and exceedingly crafty, so are our clergymen, bishops, prelates, and all godless princes of the Christian and true religion, and our enemies, by whose authority many Christian monks were to be restored everywhere; "for we, he wrote, hearts are turned away and seduced. For this reason, with supplications cannot and will not suffer any further change in these and exhortations, always persevere, for it is to be feared that where the matters and in the accepted order, but want to have had young prince would have much fellowship with our adversaries, by whose and kept it straight. The Cities great reputation he might easily be driven to apostasy; this I did not wish to reproach you with at this time. Pray, pray without ceasing, for the church is now in great danger. Let Christ the Head arise and stop the winds. Amen. To the same we command."

had to pay large sums of money as punishment for Finally she also writes to the prisoners, and God gives The Lutheran preachers had been chased away, and the accepting the Reformation. He bade farewell to his her not to complain here, but to comfort and exhort them priests for hire, to whom not infrequently resigned father's old counsellors; "he turns, complained to persevere as the called ones of Christ, for whom they soldiers and lansquenets were taken, had taken their Elisabeth in a letter, from the honest Germans and suffer persecution. She writes even more urgently when place. "It rages and rages, complains Elisabeth, our son hangs himself with loose unfaithful Spaniards." - In this they receive the above-mentioned letter from Corvinus. angrier than ever a pope did, against the holy church of he did not stop. In November, 1549, he had Corvinus His book against the Interim had gone out at her Christ, drives out the pious preachers, merges and and another preacher taken prisoner by his Spanish command, she also wished to represent it, but would not devour all that is good, and instead of the crucified mercenaries, and brought to the fortress of Calenberg, hand it over to the Duke until he had released the Saviour sets up again the devil with his damnable at first, as the former was told, for writing the above-prisoners. "But you," she continues, "should seek idolatry. May it be lamented to the good Lord that we ever mentioned paper against the Interim. Only when he had comfort in the same word of God with which you have carried such a barrel of wrath under our hearts and were delivered this would he be able to come to freedom. refreshed the world, nor forget that you, as the born into this world to damnation. Till now we are from "Corvinus writes to Elisabeth that "I, a poor old man, a servant of Christ our Saviour must also tread in the colour of his court." "Dear Corvine," she says at last, "I Rather, he threatens to have them hanged from the am heartily sorry for your cross; I wanted to have written trees, and we must see to it that he himself cools his the whole letter with my own hand, but was unable to do temper with us. Glad of the success of his plots, Duke so, and am lying down quite hard, but have read this Erich now left the country again to go to the imperial letter into the pen of the scribe himself, and have shed court in Spain, having left orders with all his officials to many hot tears over it, which will have penetrated proceed against the Lutheran preachers with all severity through the clouds." Once more she turns to her son, and to eliminate their worship without any indulgence. tells him how the letter against the Interim was written at So he thought he now had peace. But just now God put her command, is in her hands, and for this reason she an end to his hay of rage. During his stay at the imperial desires the freedom of the prisoners. "Woe," it says at court, money was still to be sent to him. His governors last, "weave and always weave over you, if you do not and councillors complained about this to the emperor improve! How hast thou afflicted us so, that we lie down and also reported it to Duke Henry of Brunswick, who in faintness and pain! And though we are very sick, and was to inherit the land after Erich's death - he was so faint and weak from weeping, that from our bed we childless. He, too, complained about it, and the have spoken all this to the writer in our pen, yet we had complaints were so strong that the Emperor could not to write, if our heart should not break. For if we did not resist them. He ordered the duke to return to his country cry out, the stones would have to speak." But all was in and to his wife Sidonie, a born princess of Saxony, who vain; indeed, she had to learn that the Duke had taken had been repudiated by him because of her Lutheran the letters addressed to the Landesrätke and Corvinus faith. He had to obey this order and arrived again in from the messenger, had vomited them up, and had Hanover in 1552. There Elisabeth went, and at her forbidden the former to say a word in this matter. At the request her relative, Margrave Albrecht of Brandenburg-same time she had the grief of seeing one of the most Cnlimbach, also came there. The latter knew how to faithful servants of the Word, Joachim Mörlin, intimidate the duke by his rude interposition. In the first Superintendent at Göttingen, expelled in her vicinity by days of 1553 Corvinus was released, and on this order of Erich. She had been in correspondence with occasion he asked the Duchess Elisabeth "to go under him, exhorting him to persevere; now she could do the eyes of her son in a Christian and motherly manner nothing more for him and for the preachers who had and to soothe and alleviate everything that might give been expelled from Dransfeld at the same time, than to rise to bitterness, so that the Duke's heart may be give them testimonies in their exile, that they had restored by our gentleness the longer the more. Who preached the word pure and clean, and had kept their knows," he concludes, "what God has in mind?" But provincial councillors: "If there is still a single drop of good conduct honest, but had given up their office because of already after three months, on April 5, 1553, he died at blood in you that loves and confesses the Crucified One, the old abuses and atrocities which had been Hanover. It is said that when the bells rang at his funeral, we urge you: remember your oaths and duties, do not fall reestablished. She also sent her courtier, Lippold von the Duke asked, "What does this mean? No one dared silent in cowardice, but confer with the nobility and cities Hausteine, to Mörlin, who had to bring the fugitive, to answer at first, and only after the question had been to represent the poor innocent prisoners and ask them to whom she also gave the horse for the journey, to Erfurt. repeated several times did a court junior reply: Anton go free. If the Duke does not want to leave them in the Thus all Elizabeth's efforts seemed to be thwarted, Corvinus was being buried. Then the duke's eyes went country, let them shake off the dust from their feet, all her work for the sake of the Gospel in vain. Her faithful command their cause to God and turn elsewhere. Us," assistant Corvinus sat in prison in spite of her pleas, in she concludes the letter, "the son has brought to bed with spite of the representations of the countryside and the his wicked play, and if he does not desist, he will also remembrance of the Margrave of Brandenburg, to whom she appealed for his mediation, without any other encouragement than when the faithful priest from Neustadt did not spare the journey of 4 hours to bring him through the window of his prison."

He locked himself up in his room and did not show his face again that day.

When a Diet was held in Hanover in April 1553, the estates complained bitterly about the harshness with which the subjects were forced to return to the papist faith, reproached him for turning away from his country and for neglecting to take care of his subjects, that for some years "the divine word had been lacking, so that the sacrament could not be administered according to God's order and command. Now the Duke had to give in, since he needed the support of the cities for the war campaign to which he was about to embark and would not otherwise have received it. For this reason he ordered all Lutheran preachers to return to their "vocation and to preach and teach God's Word purely, loudly and clearly, and also to administer and administer the sacraments according to the institution of Christ, as you intend to answer for it before God's last judgment. Yes, he handed over the entire execution of the matter and the direction of the government during his absence to his mother, to whom he had "entirely committed this matter without any danger." Thus Elisabeth was able to build the church again, to call back the expelled preachers, to administer the Christian discipline, and she did it faithfully until her death in 1558. Erich stormed off into the distance. Since then he could no longer harm the church, since the cities henceforth made every grant of taxes, which he claimed often enough during his desolate life of war, conditional on the unhindered practice of evangelical doctrine. He rarely saw his country again and always only for a short time. He died in 1584 at Pavia in Italy. None of his relatives, his advisors and servants from his country were with him. For the sake of vain lust and hardened into defiance, he had abandoned those whom God had entrusted to his princely and paternal care; therefore he also ended abandoned by them, and because he had shed so many tears in life, none were shed after him in death. The way of the wicked is passed away.

We have received a letter from the Lutheran pastor F. Brunn, who lives in the above-mentioned place, in which he reports that the "Call for Help and Need from North America" reported in No. 5 of the "Lutheran" has not only been published in several other German papers, e.g. in the Leipzig Lutheran Missionary Gazette, but has also "met with great approval everywhere," as far as Rev. Brunn could learn. He further writes: "Our Breslau Synod first (in the month of September) gave the opportunity to speak of the matter in larger circles. Personal sympathy was expressed from many sides in the liveliest manner. The motion to support the founding of a proseminary for your synod here in Steeden was rejected (by the synod in Breslau), but it was left up to the individuals to decide what they wanted to do. It made a visibly great impression that we two Nassau pastors stood up for your synod in Breslau and offered to give an account and take responsibility in regard to any concerns about your teaching. This offer has been accepted and I have been asked to publicly justify our position on your Synod in our newly founded theological journal (edited by Father Lohmann in Fürsten Walde). I will proceed without hesitation. As a result of my appeal, a whole bunch of young people have already come forward who want to go to Fort Wayne. Some of them have received excellent testimonies from their pastors, whom I spoke to in Breslau, and the Lord willing, our deformity will come to life in Steeden as soon as the Lord gives us the means to do so. In regard to the latter I have good courage. I hope that my call for help, which I have sent with me everywhere, will not go unheeded and empty. *) I have therefore made a start here in Steeden without hesitation, to put some rooms for about 7-8 pupils in readiness, in order to be able to move forward with the spring, if the Lord helps. But I would already be satisfied and happy if I could make a start with just two pupils next spring."

The Dresden Association for the Support of the Lutheran Church in North America has sent out its eighth report on the years 1858 and 1859 with the Pilgrim from Saxony. It contains several letters to the board (Pastor Gärtner, Justus Naumann, J. H. Schlößmann, Pastor Siedel, Mr. von Wirsing) from our pastors Stecher, Wüstemann and Renz. The income in 1858 was 116 Thlr. 18 Ngr. 4 Pf. and in 1859 - 161 Thlr. 12 Ngr. 3 Pf. The more now in Germany the thought that America still needs help has dwindled, the more heartily we have to thank for the faithful love with which this small Saxon association still works in unnoticed silence for our local church.

*Certainly a heart will be found here and there in America that will gladly seize this new opportunity to lend to the Lord. D. Luth.

May the Lord's richest blessings be poured out on these noble men.

East India. As we read in the Evangelical Lutheran Missionary Gazette from Leipzig, on June 27 of last year two candidates, named Nallatambi and Samuel, were solemnly ordained as preachers of the Gospel before an assembled congregation with a commitment to the confession of our Lutheran Church. In the report on this it says: "What a significant step forward has thus been taken in our East Indian mission, needs no further elaboration."

East Indian Mission. From a supplement to the Pilgrim from Saxony we see that Missionary Ochs is intent on founding a new Lutheran mission in the East Indies, after he left the service of the Leipzig mission because of his fanatical views regarding the difference in caste. Unfortunately, he is openly slandering Dr. Graul and the entire Leipzig Mission College, and finds support for his partisanship especially in Lauenburg. The pastors Dr. Ahlfeld in Leipzig, Dr. Closter in Meerana, and Lic. Meurer in Callenberg have explained the matter in this supplement and pointed out the great responsibility that Missionary Ochs is taking upon himself by putting the whole work of the Leipzig Mission in danger through his untrue statements.

Erfurt. Here, on August 20 and 21, a meeting of Catholics and Protestants took place, in which, among others, the well-known Professor Dr. Leo was present and eagerly active. In the Papal Government Gazette it is reported with joy that the purpose of this meeting was "to prepare a mass conversion to Catholicism from the Protestants."

In his Lutheran Herald, Dr. Stohlmann proposes a **General Convention** "of all Protestant denominations and, for my sake, of the Catholics as well," whereby they "should all, without sacrificing what is peculiar to them, for a while abandoning theological-dogmatic concerns, think of what unites them," and take to heart "that all pray the same apostolic confession of faith and the same Lord's Prayer, and that for all there exists only One Way and Manner of Bliss. The purpose is thus expressed by the Doctor: "How, then, if in these difficult days of our beloved country, its most faithful sons, the members of the Church, arose and, mindful of their high and beautiful calling, acted as peacemakers!" The execution is said to be, "How if each Synod met speedily and delegated One Man, etc.?" Dr. Stohlmann certainly means well for our dear new fatherland. But whether this would be the right, God-pleasing and blessed means? - We do not believe so. A better counsel, we think, has been given by President Buchanan. By a proclamation he recommends, as we have just read in a political paper, to the people of the United. States, the 4th of January "as a day of...

To the ecclesiastical chronicle.

Prussian-Lutheran. General Synod, held in Breslau from Sept. 13 to Oct. 11. We will add a few more things about it. Pastor Zöller spoke beautifully in his opening address: "Should the little ship of our (Prussian Lutheran) church really break under the waves, we will not despair, but, like Peter, we will go through the waves of the sea to the Lord, even without a ship, and the Lord will take us by the hand when we want to sink. (The reporter in the "Freimund" adds: "Well, the little ship of our church has not broken up, however much the enemies were waiting for it.) Steeden near Runkel in the Duchy of Nassau. Under the 20th of November

of humility, fasting, and prayer;" in which he says, at the - "But I say unto him, Make he my boots and my son's same time, "that hope seems to have vanished from the boots after a last!" - No, Mr. Rath, I can't do that! - "That's hearts of men, and that only God's arm can save us from all there is to it. Make both our boots to fit the same last." the terrible consequences of our crimes and follies." This - But, Mr. Rath, that's impossible, if the boots are to fit. - "Sees He well!" said Woltersdorf now with friendly would be a convention of all who can pray before the "Sees He well!" said Woltersdorf now with friendly Lord. Who could be a Christian and not want to take part earnestness, "and yet He wills that our Lord God shall in this? 1 Tim. 2, 1 -4. Jer. 29, 7. convert all Christians after His last. That surely stings

Honest confession. The "Friedensbote," a little too!" - Ashamed, the shoemaker confessed his previous paper published by the local Unirte, has published an wrong. (Pilgrim.)

article in its last number for this year, which bears the headline: "What the Friedensbote has to say to itself and its readers at the end of the year. In it, the editor makes the honest confession: "The Messenger has never given too much salt, but rather too little." The insight comes too late for this year, of course, but for the years to come such an insight is always good. God grant that the dear messenger of peace, in his new zeal, will not make a mistake and take something else instead of salt.

The New Shakers (read: Schäkers). There is a sect that immigrated here from England in 1774 called the Shakers or the Millennial Church, which bites, the Church of the Millennial Kingdom. These Shakers have the usage that they dance in their "services." Now because this is done out of religious fervour, so they may also dance under the shield of American religious freedom, even on Sunday. This was recently taken advantage of in New York by a German Wirth, who set up comedy plays on Sunday and declared that he and the patrons of his theater were German *Shakers who were* holding their church service in this manner. He was sued, as Sunday theaters are prohibited by law in New York. The jury, however, was not dazzled, but convicted the crude scoffer.

Golden apples in silver bowls.

Rom. 14, 4.

When the pious Oberconsistorialrath Woltersdorf worked in Berlin (v1804), there was a shoemaker in his congregation who summarily condemned other Christians and did not want to accept their faith and state of grace if they did not know of the same trials, struggles and experiences that happened to him. Woltersdorf had him come to him: "Master N., will you take my measure for a pair of boots?" - "Very gladly, Mr. Rath!" answered the shoemaker joyfullyWhen ----it was done, Woltersdorf said, "So, now he also measure a pair for my son here." The shoemaker bows, and is quite happy. When he has finished, and is winding up the measure again, the old gentleman says, "But hear Him well, Master N., He must promise me to make my and my son's boots after a last!" - But, Mr. Rath, that won't do!

Go in all things according to the scriptures, and in of the Scriptures seek JESum.

All things with the scriptures, all things of the scriptures, all things according to the scriptures; this is the surest way to all salvation. Without scripture, without reason; without reason, without faith; without faith, without salvation: but blessed are they that hear the word of God. "Therefore the Lord Luther gives this counsel concerning the words of John 5:39: "See with all diligence that ye purify your eyes, and open them aright, and so study the Scriptures, that ye seek and find Me in them. He that walketh in the scriptures, and findeth me Christ therein, is a true master of the scriptures; the dust is removed from his eyes, and he shall surely find life therein. But if ye find me not therein, ye have not yet rightly studied it, neither have ye understood it, neither have ye eternal life: though ye read it a thousand times, and toss the leaves about, yet all is nothing, and in vain. The summa of the Godhead is the Scriptures, the summa of the Scriptures is the gospel, and the summa of the gospel is Jesus Christ. *Et nihil continet Verbum Dei nisi Verbum Dominum*" i. And the written Word of God contains nothing but God the personal Word. (Lassenius.)

Receipt and thanks.

For A. W. C. Blanck of your Jünglings-Verein of the Gemeinte des Herrn Pastor Schwan\$ 5,W

"W. Matuschka at Fort Wayner Seminary from the Women's Association in New-York 2 shirts, 3 vests and \$2.50, from Mrs. Damm \$3.00, from Mrs. Bickel 1 shawl, from Mr. H. \$2,00, from the Women's Club in Rew-York \$4,00 11,50

"I. Seidel by Mr. Past. Bünger in St. LoniS as travel money: namely from Mr. Querl \$1.00, Mrs. Rudloff \$5.00, Messrs. L. Rohlfing, W. Rohlfing, P. Estel, Schlömann, Kühn, Chr. Freund, W. Brand, D. Brand, P. Bünger G \$1,0015,00

"A. Weisel from the Women's Association of the St. JohanniS Parish m WiüiamSdurgh 6.00

"Joh. Riebling of the congregation of the Hrn. Past. Franke to Addison, Du Page Co, Ill.15.00

"Aug. Fr. Bellin, of the Virgins' Society of the Holy Trinity Parish in Cincinnati by Teacher Kolb5.00

"H. EverS from the congregation of Mr. Pastor Schwan at Cleveland, O., by H. E. Voth \$5.00, by Mr. Prof. A. Crämer from Mr. Jacob Schmidt of the same congregation \$2.75, by Mr. E. Voth from the honored women's club \$2.25, and collected at the wedding of Mr. W. Wilke at Cleveland, O., \$4.7514.75

Received

a. For the Synodal - Casse:

From Mr. Past. Eirich and his congregation\$10.....,00 " Mr. Conrad Trier15,00

"Mr. Teacher Wolf 1 '00

" of the congregation of Mr. Past. I. Nupprecht - - - 7,00 " ,,,, " "

Sallmann collec.

tirt at the harvest thanksgiving 8.....,00

b. For the Synodal Missionary Fund:

From the congregation of the Rev. Seuel, namely: Collected at the infant baptism of Mr. Carl Rullmann \$1.00, at the wedding of Mr. Fr.

Oexcrman \$2.70-3.70

" the Mr. Past. F. Sievers \$2,00, from whose Parish in FrankenInst \$6,20, from Mr. Can- tor Günther there 25 Cts.desHrn . Past. Sallmann8,45

"theGemeindedesHrn . Past. Sallmann3,50

"" "" WambSganS--- 13.00

,,,,," ,,,, Seuel 7,73

" Mr. Heim. Kiel0,50

"of theCommunityMr . Past. Jabker10,00

o. For Concvrdia College:

" of the congregation of Mr. Past. Swan, EastPage31,54

" of the congregation of Mr. Past. Lindemann, WestPage 26,00

ä. For the general president:

of the congregation of Mr. Past. Fricke25,00

6. for the teaching institutions:

of the congregation of Mr. Past. Fricke35,00

Wilhelm Meyer,

Cassirer Middle District. Fort Wayne, Dec. 15, 1860.

Received

For the Fort Wayne Teacher's College:

By teacher Rocker at the baptism of the child of Mr. Joach. Müller collectirt \$2,57, namely \$1,40 by Mr. M. Vichbach and \$1,17 by other members.

Prof. Flicischmann.

For the **Lutheran** have paid:

The 14th year:

Mr C Hartmannu.

The 13th year:

Messrs: L. Veit, Meyer 50 CtS., E. Hartmann, Past G. Polack, Past. H. v. Rohr.

The 16th year:

Messrs: L. Veit, G. Elsncr, C. Schnell, I. Helfrich, Meyer 50 Cts, L. Hartmann, M. Leininger, Past. H. v. Rohr.

The 17th year:

The gentlemen: Past. I. H. Werfelmann 9 Er., C. Germann, I. Teeg, M. Pfänder, F. Moritz, G. Trach, Past. H. Buchmüller, Past. I. Schlatermund, C Hartmann, W. Sporledcr, L. Ekkert, H. Blankemeier, M. Leininger, H. Rosenkötter, W- Borgholdt, H. Brockschmidt, Past. I. Wmkler.

M. C. Barthel.

Changed addresses.

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Hev. II. V. Vrütstiwuiellt,

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De-e/Z'e Oo., 7V/V

Ü6V. rl. H. ffox,

Rev. Ib Huppreebt,

Oa-'rE-' (Zo., 7l/e'nn.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 17, St. Louis, Mo. the 8th of January, 1861., . No. 11.

Community suffrage.

(Continued.)

(2) Among the doctrines of the Scriptures, which prove that Christian churches have the right to choose their own preachers. 2. Among the doctrines of Scripture, which prove that the Christian churches have the right to choose their own preachers, the second is this: that all believing Christians are spiritual priests.

But in order that all our dear readers may clearly understand this proof, let us observe the following order in the exposition of it: 1st, let us examine what a priest actually is according to God's Word; 2nd, let us see whether all believing Christians are really such priests according to God's Word and according to the faith of the orthodox church; and finally, 3rd, let us make clear how it follows from the fact that all believing Christians are spiritual priests that they also have a right to choose their preachers themselves.

Here too we shall be more expansive than usual, because so much is now said and written about the spiritual priesthood, but the true nature and meaning of it is rightly recognized by few. While some extend the spiritual priesthood of believing Christians too far, others confine it within too narrow limits. And especially those who think almost entirely papist of the sacred ministry. And especially those who think and teach almost entirely papistically of the sacred office of preaching are frightened when only the spiritual priesthood of all Christians is mentioned. They do not take the trouble to learn to recognize the pure doctrine of it; they shrink from it.

as of an abominable frenzy, whereby the office of preaching should be entirely abolished, all laymen, men and women, should be turned into mere pastors, and the very worst confusion should be introduced. By the following it shall now be made clear that, on the one hand, the spiritual priesthood of all believing Christians is a great glory which Christ has acquired for them, and which it would be the most terrible robbery of God and the church to want to take away from them; but that, on the other hand, the right understanding of the spiritual priesthood of all Christians, far from endangering the holy office of preaching, teaches us rather to esteem it all the more holy and worthy. But to the point!

a., So for now, what is a priest according to God's Word? If we take what God's Word says of it recently together, we see that a priest is a person sanctified to God, who possesses a twofold glory. And the first is, that such a person may deal with the holy God himself, draw near to him, come before him, serve him, confidently pray to him for himself and others, and offer him pleasing sacrifices. The other glory which such a priest has is that, as an angel or messenger and as a servant of God, he can act in the name of God with other men, make known to them God's will, bring to them his word, preach and interpret it, and also bless them in his name. All this is written in clear words in the Holy Scriptures. Scripture. For there the priests are first described

as those chosen by God, who are holy to the LORD, and who are to sacrifice to him. When Korah's mob rebelled against Aaron's priesthood, Moses said to them, "Tomorrow the LORD will declare who is his, who is holy, and who shall sacrifice to him; whom he chooses, he shall sacrifice to him." Deut. 16:5. Further, the priests are described as such as "draw nigh unto the LORD," Ex. 19:22. who are "the LORD's ministers," Joel 1:9. and whose "inheritance" is the "LORD" Himself, Deut. 18:2. But as to the other priestly glory, it is clearly written, "The priest's lips shall keep the doctrine, that out of his mouth they may seek the law: for he is an angel of the LORD of hosts." Mal. 2, 7. Further, God says to Aaron and to his priestly sons, "That ye teach the children of Israel all the statutes which the LORD hath spoken unto you by Moses." Deut. 10, 11. cf. Hagg. 2, 12.*)" And at last it is said

*) From this it can be seen that the difference between a priest and a prophet in the narrower sense does not consist in the fact that the priest was only allowed to sacrifice, pray, bless, while the prophet was allowed to teach, but in the fact that the priest only had to preach what was contained in the written Word of God, while a prophet could also teach out of direct enlightenment. Hence Johann Gerhard writes: "Ordinarily the office of preaching was given to the Levitical priests from the time of Moses until Christ, but because they were sometimes remiss in preserving and spreading the purity of the heavenly doctrine, and even defiled it by Baalitic and other idolatrous services, therefore God called the prophets in an extraordinary way." Loc. de min. § 212.

it says of the priests: "You shall put my name on the are called evangelists in a narrower sense (Ephes. 4, 11. put his mark on her forehead and on her hand." *) children of Israel, that I may bless them," and that after 2 Tim. 4, 5. where Luther translated the Greek word Revelation 20:4.

Aaron and his priests' children had been prescribed with evangelist with the words: "evangelical preacher"). New But that the Messiah, our dear Lord Jesus Christ, will which words they should bless the children of Israel. 4 Testament priests are only mentioned five times in themake all His own priests, is already clearly proclaimed in Mos. 6, 23 - 27. Luther therefore writes: "What then is a whole New Testament: 1 Pet. 2, 5. and v. 9. 10. Rev. 1, the Scriptures of the Old Testament. In the 61st chapter priest? Into whose mouth God puts his word, as 6. 5, 10. 20, 6. In the first passage 1 Pet. 2, 5. it says: of the prophet Isaiah we find the glorious prophecy that Malachias Cap. 2, v. 7: "The lips of the priest keep the "And you also, as living stones, build yourselves at the Messiah will come to comfort all who mourn in Zion doctrine; item, he offers and prays for others. Such a spiritual house and a holy priesthood, to offer spiritual and to make them glorious, which is finally described in priest in faith may come before God, plead for the sacrifices acceptable to God through Jesus Christ." In the 5th and 6th verses thus: "Strangers shall stand and people, speak their word, and plead their best with God; another passage, 1 Pet. 2:9, 10, it is said, "But ye are feed your flock; and foreigners shall be your husbandmen afterward go forth from God to the people, present to the chosen generation, the royal priesthood, the holy and your vinedressers. But ye shall be called priests of them God's answer and command." (On Ex. 19:6. Opp. nation, the people of inheritance, that ye should preach the LORD, and ye shall be called servants of our God." Pom. III., 1520.) the virtues of him who hath called you out of darkness These words are interpreted by the old, excellent

b. The question now arises: Are all believing into his marvellous light. Who formerly were not a Lutheran interpreter of the Scriptures, Sebastian Christians really such priests according to God's Word? people, but are now the people of God; and formerly Schmidt, as follows: "As in the Old Testament some were - Answer: Yes, they are, and they alone. were not in grace, but are now in grace." In the third priests, and the rest shepherds and husbandmen, so in

It is true that the Papists maintain that according to place Revelation 1:6. we read, "And I Christ) hath made the New Testament all believers are priests, as those Scripture there are two kinds of priests in the New us kings and priests before God and his Father." who have the saving knowledge; the Gentiles outside the Testament church, proper or ecclesiastical, and Similarly, in the fourth place Revelation 5:10. we read, Church are husbandmen, shepherds, and vinedressers, improper or spiritual priests. The proper priests, they say, "(Thou) hast made us kings and priests unto our God." as those who lack this knowledge." (Commentar. in Ls. are the ministerial priests, whom we usually call The fifth passage, Revelation 20:6, finally reads, 61, 6.) In the same way Jodannes Brenz, the famous preachers, pastors, or parish priests, but the papists "Blessed is he, and holy, that hath part in the first reformer of Württemberg, interprets this passage Isa. 61, prefer priests, who, by a certain ordination, are made to resurrection: over such the other death hath no power; 6. He writes in his Commentary on the Prophet Isaiah on be able, as priests, to perform the sacraments, to but they shall be priests of God and of Christ, and shall the passage cited: "The prophet does not speak here absolve validly, to sacrifice for the living and the dead, to reign with him a thousand years." That in the two first only of a single type of people in the church (the make the body of Christ, as they express it, and to passages, 1 Pet. 2, 5, and v. 9, 10, not the preachers, preachers), but of the whole church, through which the perform other such priestly works. Only inauthentic but their hearers, or believing Christians, are called the apostolic preaching is gathered both from the Jews and priests, on the contrary, are the faithful Christians, and holy and royal priesthood, there can be no doubt about from the Gentiles. But he promises to all in the church the they are called such only because they can and ought to it; for those whom the apostle so calls, are thus highest dignity and authority, when he says that they sacrifice themselves by fasting, almsgiving, praying for addressed by him in the foregoing, "Eager for the shall be priests and ministers of the Lord our God, and themselves and others, singing, praising, giving thanks, sensible and pure milk, as the little children that are now that strangers and foreigners shall be their servants, and by all kinds of works of self-denial. But if we turn to born, that ye may drink of the same," 1 Pet. 2, 2. 2:2. We shepherds, husbandmen, and vinedressers, that, leaving the sacred Scriptures of the New Testament But if we see from this that, according to God's Word, not only at the dirty work to others, they may wait upon their open the Holy Scriptures of the New Testament, we find strong believer who is perfect, but also every priesthood. In the commonwealth of Moses, only the one that only believing Christians, and all of them, are called inexperienced, young, weak beginner in Christianity, tribe of Levi was ordained and consecrated for the priests, and that nowhere in them do those who are in who still needs to be given "milk" and not strong food, is performance of public worship in the sanctuary; and public church office bear this name. Those who hold the a holy royal priest. It is equally clear that also Revelation among these it had its grades, some being priests, others public office of preaching are rather called Christ's i. 6. and 5, 10. call believers, and not preachers as Levites; but none of the rest of the tribes were permitted ministers and stewards of God's mysteries (1 Cor. 4:1), preachers, priests, for in both passages those to whom to presume upon the performance of those, as is written, bishops or elders (Phil. I, 1. Acts 20, 28. 1 Tim. 3, 1. 2. the priestly name is given are described immediately Numbers 18. But in the Church, after the revelation and Tit. 1, 5. 7. 1 Pet. 5, 1. Jac. 5, 14.), ministers (1 Cor. 8, beforehand as those whom "Christ washed from sins, spread of the Gospel throughout the world, not only One 5.), overseers (Ebr. 13, 17. in the Greek it is nehmlich and whom God hath purchased with his blood out of Family or One Tribe, not only One Kind of Men, but all xxxx xxxxxxxxxxxx every kindred, and tongue, and people, and Gentile. "who believe in Christ, and are members of the Church, ö/E, that actually bites: your overseers, comp.' 1 Thess Revelation 1:5, 5:9, but who can say that only the are ordained Priests." (Opp. Tom. IV, fol. 790.) Similar 5, 12.), shepherds and teachers (Ephes. 4, 11.), servants preachers are redeemed and reconciled to God? Finally, "Without doubt Luther explains this mark of the animal on forehead and of the Lord (2 Tim. 2, 24.), servants and ministers of the in the passage Revelation 20:6, all the priests of God hand most correctly and most surely for the "obedience of the pope and his laws, so we hold and confess with the hand and open walk. For," Luther church (2 Cor. 4, 5. Col. 1, 24. 25.) are called. Even those and of Christ are mentioned who have a part in the first continues, "whoever has not done, practiced, and spoken publicly as the pope has willed and ordained, has been a child of death. Whether he may have been of a different mind in his heart, he has nevertheless had to accept and draw the mark of the beast from without." (Luther's Works, Hall. ed., row. XXI. p. 801.) who are directly called are not called priests in the New resurrection, by which are undoubtedly not to be understood the preachers as such, but the faithful, "who and draw the mark of the beast from without." (Luther's Works, Hall. ed., row. XXI. p. 801.) also preachers and teachers (1 Tim. 2, 7. 2 Tim. 1, 11.), worshipped not the beast, neither his image, neither took fellow elders (1 Pet. 5, 1.), elders (2 Joh. 1.) and so on; they-" (Revelation 20:6). but the helpers of the apostles are called "servants".

Prophecies that in the New Testament the privileged thum before all nations, for all the earth is mine. And ye (Matth. 27, 51.), by the invisible hand of God Himself, so Levitical priesthood would cease and therefore every shall be unto me a priestly kingdom and a holy nation.¹ It that now everything, which otherwise only priests were believer would be a priest are also found in Is. 66, 21. Jer. is true that God links the right of priesthood to allowed to see, opened to the eye and the entrance of 3, 16. 17. Mal. 1, 11. Ps. 110, 3. 4. righteousness through the fulfillment of the divine law, but everyone, indicating that the true high priest had entered

But we must not conclude from this that only the from this it is clear that all true believers were priests into the true holy of holies, that therefore now the believers of the New Testament became spiritual priests, before God also in the time of the Old Testament; for exemplary priesthood with its worshipful shadow work and that the believers of the Old Covenant did not share whoever believes in Christ, in him the righteousness was at an end (Ebr. 8, 1-7. 10, 1-18.) and that all those, in this glory. No, let that be far off! It is the same with the required by the law is fulfilled (Rom. 8, 4.), for Christ is who believe in the come true one Aaron or high priest, grace of the priesthood as with all others. In many places the end of the law, whoever believes in Him is righteous, and are spiritually born of him, are the right priestly children, "the chosen generation, the royal priesthood,

righteousness, power, and life are described as only to Nevertheless, there is a great difference between the holy nation, the people of ownership" (1 Petri 2, 9.), be expected from the Messiah in the future, not because spiritual priest who lived under the Old Testament legal who have the right to "approach with joy the mercy seat" they did not yet exist, but because all these goods alone economy or stewardship and a spiritual priest who lives (Ebr. 4, 14 - 16.) and to perform all priestly works.

were the fruit of the Messiah's redemption, and therefore under the stewardship of the gospel. This difference the What then does he who would deny the priestly New Testament goods in the Old Testament. Hence also holy Apostle gives when he writes; "But I say, as long as estate to a believing Christian? He denies that Christ is the apostles in the New Testament often speak as if light, the heir is a (minor) child, there is no difference between the true high priest, or that faith unites and incarnates grace, righteousness, sonship, life, in short, the gospel him and a servant, though he be master of all goods; but him with Christ, and makes him a true priestly child, as with its goods, had come into the world only with Christ, he is under guardians and custodians until the appointed the descent from Aaron makes him an exemplary one. and before that there had been only night, darkness, law, time from his father. So also we, when we were children And he who would make other persons in Christendom, wrath, bondage, death, in short, only the law with its (as yet under age), were captives under the outward the so-called ordained ministers, the proper priests, terrors; for this reason, because the former belongs to the statutes: but when the time was fulfilled, God sent forth besides and above the believing Christians, in the new New Testament, the latter to the Old Testament, although his Son, born of a woman, and put under the law, that he testament, makes the new testament again the old, puts both were present both in the times of the Old and the might redeem them which were under the law, that we the Christians, who are freed by Christ, again under the New. The Old Testament was indeed a different economy might receive adoption (not only of possession, but also guardianship and yoke of the law, and thus denies that or household of God, under which God led his people and of use). Forasmuch then as ye are the children (free he who was to come, that Messiah, and with him the body administered his kingdom in this world, but the grace and children of God), God hath sent forth the Spirit of his Son and essence of the old testament shadows and models, the goods of grace which the Old Covenant believers had into your hearts, crying, Abba, dear Father. So now here had come (Col. 2., 16. 17. Gal. 4, 9. 10. Ebr. 9, 6-10.) and were the same as those which the New Testament is no longer a servant, but children indeed." Gal. 4, 1 -7. makes Christians again Old Testament Jews. *)

believers possess. There is only one faith and one way to As long as the law of the old covenant was still on the But, saith one, callest thou not even the Christians salvation, Ephes. 4, 5. Matth. 7, 14. We Christians believe children of God, they were under the guardianship of the unto me spiritual priests and kings? Admitest thou not according to Acts. 15, 11. to be saved by the grace of law. God therefore chose a special tribe, the tribe of Levi, thyself, then, that they are so little true priests proper, so Jesus Christ, just as the fathers were before Christ was and a special family, the family of Aaron, so that only little are they true kings proper, though they bear both born. All the prophets testify of Christ, that through his through them certain priestly works could be performed. titles of honour in the Scriptures? We answer, Precisely name all who believe in him shall receive forgiveness of A sacrifice, for example, could have been performed because Christians are spiritual and not physical priests sins, Acts 10:43. If we now believe in Christ who came according to the rules of God, but if it was not performed and kings, they alone are the true and proper priests and 1800 years ago, those believed in Christ who would not by a Levitical priest, it was not a sacrifice before God, kings. The physical priests of the Old Testament attained come for thousands or centuries. Jesus Christ is Leviticus 17:1-6). When Uzzah dared to attack the ark of their dignity by bodily birth and descent, and were yesterday and today, and the same forever, Ebr. 13, 8. the covenant in order to hold it since it seemed to fall ordained thereto by earthly bodily oil; but the Christians He is the Lamb slain from the foundation of the world. down, he had to die, 2 Sam. 6, 6. 7. Therefore no one become priests by the spiritual oil of the body.

Rev. 13, 8. The power of his death reaches into the past was allowed to publicly hold the priesthood who could not

as well as into the future. This is why the prophets speak prove his descent from Aaron, Esr. 2, 62. Neh. 4, 67.

as if Christ had already been born and died in their time: Although all true believing Israelites already had the to an old usage, they call the pastors priests. This very thing belongs

"A child is born to us, a son is given to us," Isa. v, 6. "Truly priesthood at the time of the Old Covenant, they were still to the Lutheran character, that mau, according to the exhortation of

He bore our sickness and carried our pain," etc, under the guardianship of the legal priesthood of the principle: *In verbis simus faciles, in rebus ipsis modo conveniamus,*

Therefore we not only read that Abel and Cain (the latter Levites. This guardianship has now been abolished. After that is, in words let us be pliable, so long as we only agree in things.

without having a right) and Job already nursed by Christ, the true High Priest, had been raised to the It would be foolish, therefore, to take offence at this, when those call

sacrificing to the priesthood (Genesis 4, 3-5. cf. Ebr. 11, *) The sacrifices of King David (2 Sam. 21, 18-25.) and of the priests through their office.

4. Job 1, 5.), but that God told the Israelites shortly before prophet Elijah (I Kings 18, 19. ff.), neither of which were of the tribe of Levi, were extraordinary, made by God's special command.

the legislation: "If you will now obey my voice and keep

my covenant, then you shall be my own.

¹It goes without saying that this is not intended to reprove our old teachers or even to accuse them of false doctrine, because, according to an old usage, they call the pastors priests. This very thing belongs to the Lutheran character, that mau, according to the exhortation of the apostle, 2 Tim. 2:14. "do not quarrel about words," but follow the principle: *In verbis simus faciles, in rebus ipsis modo conveniamus,* that is, in words let us be pliable, so long as we only agree in things. It would be foolish, therefore, to take offence at this, when those call preachers priests who otherwise fight with all their might against the error that preachers constitute a special priesthood, and only become

The priests of the Old Testament were descended from Aaron, the mere shadow and model of the true high priest. The physical priests of the Old Testament were descended from Aaron, the mere shadow and model of the true high priest, and had to do with shadows and models, and as priests were only external priests; but the believing Christians as spiritual priests are descended from Christ, the Son of God, the true essential high priest who has appeared, and have to do with the body itself, with the essence and truth of the models and shadows, and are not external but internal priests before God and Christ. They "have an altar (Christ), whereof they have no power to eat, which minister unto the tabernacle" (Ebr. 1?, 10.); their priestly garments are not of linen, which moths eat, nor of gold, which rust consumes, but eternal heavenly "garments of salvation, and the robe of righteousness," Isa. 61/10. Whereas the baptizing priests of the Old Testament could neither sacrifice nor pray for their persons, nor do any priestly work pleasing to God, and so were not true priests, believing Christians, on the other hand, are such spiritual priests, whose sacrifices are all acceptable through Jesus Christ, and so are true priests, 1 Pet. 2:5, Rom. 12:1. The same is true of their kingship. While the worldly kings of the flesh, in spite of their royal splendor and outward power, are only shadow kings, ruling only over the corporeal and the earthly, and in death, often already in this life, lose their throne and crown; But believing Christians, as spiritual kings, in spite of the beggar's garment which they often wear, are true kings, overcoming the whole world, and ruling over flesh, sin, misfortune, death, the devil, and hell; and just when they die, they receive the incorruptible crown of glory, to wear it for ever, and to reign with Christ for ever.

In the next number we intend to share with our readers some testimonies of orthodox church teachers about the spiritual priesthood of all believing Christians, and then to show how from this dignity of Christians it necessarily follows that they have the right to choose their own preachers.

(To be continued.)

Report on inner mission.

(Conclusion.)

I had already learned from Mr. Meiers the previous time that there were quite a few Germans in a town 24 miles from Montezuma, called Coskaloosa, who most likely did not yet have a preacher; likewise, that there were some German families on the road from Iowa City to Oskaloosa without a preacher. But since I had ordered a service for the next Sunday in Millersburg, I had to return there the next morning (it was already Saturday). The way from Montezuma

to Millersburg is 20 miles long. Since I rode a little faster should baptize. The next morning I started my journey this time, I had already reached the little town by noon. with a somewhat anxious heart, since I could get almost But I went to a man who lives two miles on the other side no certain news of the people to whom I wanted to go. of Millersburg. This man's name is Eggert, he is a Nevertheless, I found them at last after a long search. It Würtemberger and according to the outward signs he is was a rather hard morning for me. The sun was shining a sincere Christian. For some years now he has been very warmly, and without any mercy it kept sending its conducting the reading service, to which he, his family hot rays down on me, so that I felt almost queasy in the and the few German neighbors gather every Sunday. I head. The greater was my joy, of course, when I reached spent the afternoon partly with confidential conversation, my destination. The man I had sought out and found was partly with memorizing Latin words. The next morning we called Kilsmann. From him I learned the circumstances went into town, where we held our service in the private and conditions of the people living there. He said that home of a shoemaker. This shoemaker is a Leipzig man, they were all Prussians and almost one family, about 10- small in person but high in spirit. He has brought the 12 families. They had been to the evangelical church a people around Millersburg to the point that they have few times. They had been to the Lutheran church 12 organized themselves into a congregation, and he has miles from here a few times, but especially "the old also presented them with a kind of constitution, the mother-in-law" was not at all satisfied with it; she would contents of which, however, I have not been able to be immensely pleased to hear a pure Lutheran pastor approve. The name of the congregation is: "Protestant;" preach again. I then inquired very precisely whether they of the confession it is merely said: "The pastor shall were not yet in contact with that Lutheran pastor, which preach the gospel according to the Lutheran Reformation he completely denied. I was especially pleased to find in loudly and purely;" the pastor is to be appointed for a this man's house the dear Concordia book and I)r. definite time, one year; the majority of votes of the Luther's house postilla. In the evening, with a joyful congregation is to be decisive in all cases. It is very easy opening of my mouth, I proclaimed the dear Word of God for this man to give me trouble still, as it is well known to the people who had gathered. As the sheep that have that haughty people are bad to deal with. This time, no shepherd, I led them straight to the Arch Shepherd however, he has been somewhat humiliated, or at least Jesus Christ in the green and lovely pastures of the put to shame. I am not in the habit of taking a Bible with Gospel, preaching to them on the 23rd Psalm: "The Lord me on my travels, especially so that the people I preach is my Shepherd" 2c. I delayed the word almost till to will have to give me theirs to read the text from, and midnight; but instead of sleep, tears came into the eyes so that I can see how they use the dear Bible or whether of the people. They wished me to come and preach with them again for more than 4 weeks. The next morning Mr. Kilsmann accompanied me 4-5 miles to show me the nearest way to Oskaloosa. At 3 o'clock I arrived at this town. It is about the size of Logansport. Of the Germans in this town I knew only two names, Hubert and Platner. I went to the latter. But Platner sent me to a man named Föhlinger. In him I had met the right man. He had already taken great pains to found an evangelical congregation in Oskaloosa. I told him, of course, that I was not Protestant, but Evangelical Lutheran, to which he had no particular objection. He told me that the Methodists had been trying to form a German congregation in this town for four years, but that none had yet fallen to them. Later and elsewhere I heard that the Methodists wanted to give out this place altogether. Mr. Foehlinger, however, thought that a Lutheran preacher would have no difficulty in gathering a congregation in Oskaloosa. There had seem to have been fruitless. From Millersburg I wanted been, he said, a Lutheran congregation of about 30 members there some years ago. He had written to Mr. Hartmann in Chicago for a capable man. But he had proved to be most unprofessional in his office.

children.

proved to be capable. At the children's baptisms he had ger, who lives near Middleburg, and to spend the night...too heavy. I would gladly be a traveling preacher. Yes, drunk himself mad and full; in the house he had been with him. From him I had another 15 miles to Iowa Citydear Professor, if the existing forces of the seminary uncommonly breezy, had sung the most shameful street the next morning, where I arrived at noon after a 13-daywere to be applied to missionary work in newer states, and booze songs, and after three months he had already journey. To my great joy I met Brother Lossner at home. such as Kansas and Nebraska, I would still like to be run away again. Now most of the people in this town He had been there for eight days and had been in schoolmodest. But forgive my immodesty. Your insight will be were coarse scoffers who asked nothing of God and his all week, preparing for a sermon on Sunday morning.a better judge of what must happen than my word. Nevertheless, I ordered a church service for the Since my father-in-law had sent me money during myinexperience. In my municipality, things are quite calm, evening. About 15 people had gathered for the service. absence, I bought harnesses for my horse that very daythe things I feared have not broken out. Otherwise things They seemed to listen quite attentively. For more than so that we could visit a branch parish 7 miles from townare going slowly here. May the Lord promote the work of four weeks I promised to come again. The next morning together the next afternoon. We could easily borrow a our hands and help us. I would have much more to write I planned to leave early to get from Oskaloosa (in wagon. While Loßner preached in the city in the morning,to you, but time and circumstances do not permit it, 2c. Wabaska Co., 74 miles from Iowa City) to Fairfield, a I preached in the country in the afternoon and again inYours, J. F. Doescher.

town in Jefferson Co. It is about 45 miles to get there. the city in the evening on a catechism. The following This plan, however, was frustrated to me; for it rained week I bought a "*second handed buggy*" for 35 dollars.

pretty hard all the forenoon. I nevertheless left With

Oskaloosa at 1 o'clock in the afternoon, in order to cover Last Sunday we went to another small church 10 miles at least part of the distance. In the evening I stopped at from here. Here Loßner preached, while I preached in the home of a German, an old man named Johann Ritter, town in the morning and evening. Besides these places I Here I was received and entertained in a very friendly have another such 9 miles north of here; another 18 manner. To my great sorrow, however, I learned that miles in the same direction, and a third 10 miles east of there were three rather large German settlements in the here. The two latter places Loßner and I have only visited vicinity, which the Methodists had already taken over. this week. Accordingly, I now have a total of 18 preaching The old man assured me that he would stick to his places to provide. To travel these, which is done every catechismo, but since the Methodists, in order to achieve month, takes about three weeks each time and is a their goals, usually declare everything to be the same, distance of about 325 miles. Accordingly, I have to they will probably succeed in catching them all one by preach 22 times a month. That this is quite a lot for one one. I would gladly prevent this in a just way; but how man, you can see well enough, dear Professor. Since can I do it?' The next day I had thirty miles to Fairfield. It you have already been so kind as to promise me help for was again immensely warm. At noon I let my horse feed next autumn, I think the question now is how I can best at an American farmer's; but I myself wanted to make do be helped, whether by someone from the seminary with a few wild cherries. The farmer, however, had more coming and taking over some of the many preaching mercy on my stomach than I had, and asked me to come places, or whether there is not another way. It is true that to his house to eat. After riding hereupon some miles guilty modesty should restrain me from saying much in again, I came to a little town called Emmington. Here I this matter. But, dear Professor, do not take it amiss that found a single German, a Holsteiner. The same was I at least express my opinion. I think it would help me very immensely friendly, invited me to stay with him next time, little if someone from the seminary were to come and and said that for want of Lutheran preaching he had take over some of the many preaching positions. He joined the Methodists. In Fairfield I found a German who could only take 7 at the most, since the others are all told me that there were only two Germans in the town around Iowa City. That way I would still have to preach and that the people in the country already had a pastor. three times every Sunday and travel around every four As I did not want to stay in any inn, I rode a few miles out weeks. But the worst part is that the little congregations of town and spent the night with an American farmer. still don't hold together enough to give them a pastor. I The next day - Friday - I covered 37 miles. In the morning think it would be best if we were the two of them here in I almost met with misfortune. My horse was suddenly Iowa City. With united strength we could then quite well startled by something, made a quick turn with a provide the many preaching places, and especially make tremendous jump, and the whole of Pastor Döscher lay larger missionary journeys. Although my wife teaches "in less than no time" - im-? No! fortunately beside it, on school when I am away, I am never allowed to be absent the green. At 3 o'clock I was in Washington, a town about for more than 14 days. Missionary work, however, is like Huntington. As I found only two Germans here, too, especially close to my heart. If I can continue this, then I decided to go 15 miles further to Herr Za. no effort is too much for me.

To the ecclesiastical chronicle.

The Columbus Church Journal of January. In the last December issue of the "Doctrine and Weirs" we reproved it that Mr. Worley, in his *Lutheran Standard*, had gloatingly spoken of "shameful and disorderly reception of Messrs. Eirich and Buehl". We recalled that in the reception of Messrs. Eirich and Buehl, whose probity had been known to us for years, and to whom an honorable discharge had not been granted on the part of the Ohio Synod, more attention had been paid to their consciences than to the maintenance of a human order by the middle district of our Synod The editor of the Columbus church paper has taken it upon himself to put his colleague in his place; and how does he do this? He says that faith and conscience are only pretended by us. One can see from this that the dear man knows nothing about the need for conscience, so he cannot even think of such a reason. This does not excuse his judgment of our hearts, but it does explain it. Of course, the editor does not remind us that the Ohio Synod does not accept those who separate from us without a certificate of dismissal, but very gladly even on a dishonorable one! By this they mean at least to prove that the order is a "matter of conscience" to them. This is manifest Pharisaism. But the Lord says, "Woe unto you scribes and Pharisees, hypocrites! for ye pardon the coin, till, and caraway; and leave behind the most grievous things of the law, namely, judgment, mercy, and faith." - We had further reminded Mr. Worley of the story of the stolen letter. The manner in which Mr. Prof. Lehmann seeks to whitewash this matter, so disgraceful to his friend, shows great dishonesty. He writes: "The less doctrine and defense of stolen letters says, the better for the honor of those who had to do with the writing of the unbrotherly letter, which pushed us from behind, while the brotherly hand was stretched out against us." Mr. Prof. Lehmann seeks

to make its readers believe that we did not want the stolen"by no means infallible." A sad confession! He who doesBut now experience has taught us that when doctrinal letter to come to light for the sake of our good name. Butnot consider himself infallible in what he believesquestions threaten to tear the church asunder, it is still the matter is quite different. After Mr. Worley had secretly(namely, for the sake of the infallible Word of God), doessynods today at which contentious questions are to be stolen our letter, he spoke of its contents as if it did usnot really believe! - His jest is probably when he writes:considered. For what could we do but discuss in a synod great dishonor, but lamentably without sharing it with his"But if by publishing the said submission we have justlythe doctrinal differences which had arisen among us, readers. We then communicated the letter word for wordincurred the reproach of unionism, the Lutheran, whoand which threatened to break up our ecclesiastical as the best justification against the dishonorabledoes publish it, is as well unionist as we." We publishedcommunion?"

suspitions, and only now did Mr. Worley see himselfthe article as a warning, as a proof of how atrocious **Hanover**. A pastor in Osnabrück, Sulze by name, compelled to communicate the letter according to itsdoctrine was now being carried to market as Lutheran bypublishes a paper which he calls the "Osnabrücker wording, in that he attempted to obscure the brilliantso-called Lutheran preachers, and how sad things wereKirchenblatt. In it he teaches that to be a Christian is to justification lying in the letter for us by all kinds ofin the Ohio Synod for doctrinal unity. Prof. L., however,be a virtuous man, that "anyone, whether he be a Jew, sophistical remarks. Prof. Lehmann also says that thepublished the article as a voice entitled to be heard in thea Gentile, or a Turk, can be a good Christian," even he letter has pushed members of the Ohio Synod fromOhio Synod, in addition to the discussion of fine "by nowwho denies among Christians that there ever was a behind, while we have stretched out our brotherly handmeans infallible" views. This we attacked as a sign thatChrist. The "Zeitung für Norddeutschland" expresses the against them. But by this the dear man only reveals thatthe Ohio Synod still stands on an inerrant standpoint. *Hid*ear that the church authorities will probably call this he does not yet know the right fraternal fellowship. He*Rhodus, hic salta!* That is the nut that cracketh!-Mr. Prof.Turkish-Pagan-Jewish Christian pastor to account in the thinks that when one enters into such fellowship, oneL. says at last, "If it be done in the Synodal Assembly ornear future, but that he remains a "good Lutheran" and thereby obligates himself to remain silent about allin the Synodal body, it remains quite the same." If thethat it would be "difficult to expel him from the Lutheran injustices, oppressions, and errors of a member of theOhio Synod has its organ for bringing its errors among thechurch without force, only on the basis of doctrine." We community. Any punishment of a member is unbrotherlypeople, or yet for possessing a fencing ground on whichthink that things are not so sad in Hanover.

and unloving. The Ohio Brethren may well be built on thisits members publicly fight duels for the amusement of the **Berlin**. The daughter of a local "high court official" principle, but not so the Missouri Synod. It follows thepublic, he is quite right. -In the same number of the Luth.has publicly renounced Christianity and converted to words of God: "Thou shalt not hate thy brother in thineKirchenzeitung, a Mr. G. C. writes: "Ask for enlightenedJudaism in order to be able to marry a very rich Jewish heart: but thou shalt punish thy neighbor, that thou beareyes of understanding, if you cannot see the church. Formerchant. In order to avoid a stir, she did this on October not his iniquity." 3 Mos. 19, 17. Thus not to punish a"except a man be born again, he cannot see the kingdom21 of last year not in Berlin, but in the Jewish synagogue brother is to hate him; to punish him is to fulfill one of theof God." Joh. 3, 3. And such unbelievers are they toin Schönlanke.

most important brotherly duties. If, therefore, Prof.whom the word applies, "With seeing eyes they see not, As we have already informed you, **the Evangelical** Lehmann declares our fraternal concession at theand with hearing ears they hear not, for they understand**Lutheran Missionary Gazette** has taken up the call for General Conference to be "empty wind" because wenot. Matth. 13, 13." Such a masterpiece of scripturalhelp of Rev. Brunn's appeal for help. The editor, Mr. nevertheless gave a member of the Ohio Synod, onapplication deserved a Gettysburg Doctor hat at any rate,Director Hardeland, did so with the following after-note: demand, the advice to punish the wrong done to his **In the Informatorium**, a writer hiding in the letters of"The request made to him to give a place in the Synodal brethren, Prof. Lehmann only shows that hePg. seeks to overthrow, in a well-sophisticated way, ourMissionsblatt to the above "Noth, und Hülferrufe", is does not yet know what the divine laws of a true fraternalproof that the Buffalo Synod is tampering with municipalhereby complied with by the editor with heartfelt community are. A fellowship in which it is the law not tosurfrage-says: it is all untrue; nay, in tender Christian love,willingness. It is true that this journal is intended first of punish is a sectarian, a faction. If, then, members of thehe compares us to a "toad that turns everything intoall to serve the preaching of the Gospel among the Ohio Synod have made these claims to the Generalpoison, because it is full of poison." - One sees from this,Gentiles, and who would say that we have already done Conference, we can only thank God that we are now freeour reasons must have struck the "dear brother" Pgenough, or could ever do enough, to comply with the from all liability to it. - Prof. Lehmann says, finally, that hetremendously. Convicia sunt arma stultorum, that is,command of our Lord, which obliges us to do so? All that knows there are members of the Missouri Synod who doinvectives are the weapons of-Thoren. has been done so far, however much we may have not agree with the proceedings of the same against the **Wroclaw General Synod**. Concerning this synodreason to praise God's grace for it, is only a small thing Ohio Synod. If this be true, there is nothing at all in it. Ourheld last year, Sup. Ehlers notes in his church bulletin,compared to what could and should be done, if we look defiance and comfort is not that we are united in"Something refreshing new was that at this synodat the means given to the church at home and at the measures, but that we are united in doctrine. We do notdoctrinal questions were discussed. Doctrine is, after all,great need of the Gentiles. Nor should we be mistaken envy those who seek their salvation in being united in ahe foundation of the church (for what is "doctrine" but thethat the successes of the missionary work in some paltry formal righteousness, while they are in Babyloniantruth spoken and presented in words; and on this, afterplaces seem perhaps to be quite scanty and too little doctrinal disunity. all, rests the church), and to discuss doctrine is the maincommensurate with the means expended; on the

The Lutheran Church Newspaper of Columbusbusiness of synods, for which purpose they have servedcontrary, this must be an incentive for us to continue the again. Prof. Lehmann seeks to justify the inclusion of thatfrom the first Christian synod, of which Lucas Ap.-Gesch.commanded work all the more earnestly and faithfully. It ghastly article by Dr. Hunger and others by saying that it15. gives us an account of. And although at one is certain, however, that we must not neglect our service to the brethren. We would fall under the judgment of the apostle, 1 Tim. 5:8, if we were to break the bread of life to the Gentiles and in the meantime to leave the children to their own devices.

How a monk has recently come to knowledge.

who starve or even die of hunger in the house. For this

reason, the editor of this newspaper would like to

especially urge the readers to take the above appeal to

heart. God grant that he may make many hearts willing

to fraternally take care of the needs of our fellow

believers in America, where there is not only a wide, but

also a promising field for the expression of such

brotherly love. Nothing would be broken off from the

mission by this; for it is the way of right love that it grows

the more it is exercised, and it has always experienced

the truth of the old word in itself: Give not poor."

Spirit of the Gustav-Adolf-Association. At the

main meeting of this association held in Ulm in August

of last year, Superintendent Großmann from Grimma

proposed the Lutheran congregation in Prague for

support, since it was in need of a place of worship. The

chairman replied that the Lutheran congregation there

had not been able to reach an agreement with the

Reformed congregation there on the joint use of a

church, so the association could not build a church for

them. The association is therefore only concerned with

charitable deeds for the uninspired.

The Main Saxon Missionary Association. The

committee of this association, some of whom live

outside Leipzig, has also published a statement in an

extra issue of the Pilgrim of November 24 about what

Missionary Ochs is trying to expose. It says: "We

believe that we owe it to our missionary friends to inform

them that three of our members have traveled to Leipzig

in order to inspect the files on the spot. As a result, we

now declare that a web of lies has been spun in this

matter, which was only touched upon in the slightest

part in that speech (Dr. Ahlfeld's, Dr. Closter's and Lic.

Meurer's)." (Compare what was communicated in the

tenth number of the Lutheran, p. 79. column 3.). "But if

one even goes so far as to call for the founding of a new

mission "without caste," then we must point out that the

most complete ignorance or bad will can speak to me of

a mission "with or without caste. No Christian mission

can want to tolerate the heathen caste. But that our

mission from the beginning has waged the battle

against caste in the way that the church must wage it,

which in all things wants to be obedient to the Gospel

this is a matter of conscience for us to testify." It almost

seems as if in Missionary Ochs there stood a kind of

Carlstadt, who also thought that he could finally attack

the work of the Reformation properly if he first gave

everything an outwardly evangelical shape, and who

afterwards wanted to report and federate the

consciences; while, as is well known, Luther went the

opposite way and afterwards established the Augsburg

Confession, the great principle: *Evangelium non*

dissipat politiam, i.e., The Gospel does *not* fight for

worldly rule, Art. 16.

The following is written to the Darmstädter Allgemeine

Kirchenzeitung from Würzburg in Bavaria under the 20.

October vor. Year written:

In this city, the conversion of a monk from the local

Reurer monastery (unshod Carmelites) from the Roman

to the Protestant Church is causing a general stir. Of

course, it was to be expected that the ultramontane

(fanatical papist) papers would pour out all their venom

against this conversion and, as is well known, not take

the truth very seriously. If one wants proof of this, one

need only read the account of this conversion in two

papers, namely in the "Aschaffener Volksblatt" and

in the "Würzburger katholischen Sonntagsblatt," whose

poison the Protestant clergy of Würzburg have often

experienced. Since this conversion is really of

importance, and since there is talk of it everywhere,

please allow me to give you a true account of it and to

ask for its inclusion in your newspaper. Pater Natalis, that

was his monastery name, Franz Ammer is his real name.

He was born in Munich and entered the monastery of the

unshod Carmelites as a priest, first in Regensburg, then

in Würzburg. As such, he was held in high esteem and

confidence in his monastery, as evidenced by the fact

that, although he was the youngest, he was elected

procurator, in charge of the treasury and librarian. As a

preacher he was one of the most popular, and as a priest

he was much sought after in the confessional, which may

be proved by the fact that before his conversion, when he

had already left the monastery, his confessors came and

asked him, often in a touching way, not to take this step,

and after his conversion many wanted to take leave of

him. I was a witness when one of his confessionals

assured him that he did not know now,

Another asked him whether they were not to blame for

his taking such a step. But the matter lay deeper. As a

librarian he had the opportunity to get to know the rich,

beautiful monastery library, and strangely - who does not

think of Luther here - Luther's Bible translation with

Luther's works comes into his hands, he begins to read,

and the darkness disappears, there is light in him.

(Actually these books are supposed to be under lock and

key and reading them is strictly forbidden).

From Luther he goes to the other Reformation

writings, and now doubt upon doubt rises in him; he reads

further and finds the contrast between these and the

teaching of his church insurmountable. Luther first lit a

light in him about the truth and justification of religious

vows, and this was then also the starting point of his

questions when he approached the board of the local

evangelical church.

He approached Dr. F., a member of the Church Council,

and at first only sought instruction from him in the form

of a scientific discussion in June of this year. On the part

of the church council Dr. F., the greatest caution was

exercised in order not to be deceived in the end, which

is easily possible in such cases. He drew his attention to

the importance of his step, explained to him that if he

could not remain a religious clergyman, he should

become a secular clergyman, and showed him above all

what he would lose in earthly terms with his conversion

and how he had nothing to gain externally with us. All

this, however, no longer made an impression on him; he

declared that he was prepared for this.

In the monastery the renewal of vows takes place,

he can no longer participate in it, he reveals himself to

the Provincial. The latter implores him not to take this

step, to reconsider the matter, and at least to wait until

his return from his visitation. He promises him. But the

Provincial does not return at the said time. For this

reason, he wrote to him and asked for his certificate of

resignation. The answer which the Provincial gave him

to this is serious and full of zeal, which we do not want

to misjudge, even though he finally hands him over to

Satan. Thus he resigned from his monastery on

Saturday, October 6, and was received into the Lutheran

Church on Wednesday, October 10, in the Lutheran

parish church with great participation. At our request he

found a place of refuge in the Krischona in Basel, where

he left the same day. God grant that with a sincere

evangelical faith and conduct he may nullify all the lies

that ultramontane papers are spreading about him, and

that he may not be ashamed of his good evangelical

confession, which he has confessed before many

witnesses. We, however, gladly want to continue to bear

the disgrace that we have experienced for his sake, yes,

the actual vulgarities of a high and lowly mob, such as

we have already had to put up with.

Right-wing sheep.

Of the right sheep the Saviour says: "They do not

follow a stranger, but flee from him, for they do not know

the voice of strangers," Joh. 10, 5. By the sheep are the

right Christians and by the strangers are to be

understood those preachers who do not let the voice of

Jesus alone, the one shepherd, be heard out of their

mouth. A beautiful example of this saying is given by K.

G. Dietmann in his "Priesthood of the Electorate of

Saxony": When in the year 1590 a secret Calvinist

named Johann Cundius from Dresden had crept into

the superintendency at Borna, and one Sunday at last

came out with his Calvinistic heresies in the public

pulpit, it is said, "the whole congregation, when they

noticed this, stood up with one accord and left the fop

alone in the pulpit." This was then also strange

his last sermon in a strange way. As he was leaving the church to go to his pastorate, a hare ran into him; he had it caught and roasted, but as soon as he had a little of it, he felt sick and after a few hours he gave up his spirit.

Random Thoughts.

How does the arguing of the false believers and the orthodox differ? - The false believers are gentle as lambs, tolerant, forgiving and remain love itself when God's word and honor are attacked, but if they believe their person to be attacked, then the lambs suddenly become lions, yes, like snakes they then spit poison at their opponent, and while they otherwise always have love and peace in their mouths, they then appear like roosters with swollen crests and spread plumage on the battlefield. On the other hand, the orthodox can put up with much before they consider it worth the trouble to save their poor honour; But if God's honor is attacked by turning divine doctrine into error and error into divine doctrine, they will not be appeased by being preached to about love and peace; then they will trample underfoot all love and all peace that is contrary to the truth, raise their voice like a trumpet, spare no man, look at no person, and would rather make the whole world their enemy than forgive even one iota of the truth or be silent about a falsification of it.

What is the difference between the way in which righteous and false Christians and synods reform? The righteous, as soon as they have been convinced of their error or other infirmity, confess it sincerely and humbly, and immediately promise repentance and correction. The false, when they have been convinced of their wrong, resist it as long as they can, but when they perceive that their wrong would be open to all, they change the matter secretly, as well as they can without a penitent heart; then, however, they appear as people with whom it has always been right, and even revile those through whom they have come to a better knowledge.

Church News.

After Pastor Georg Michael Zucker had received and accepted a call from the two Lutheran congregations at Oswego and Yorkville, Kendall Co., Ill, he was introduced into both congregations by me on behalf of the Presidium of the Lutheran Synod of Missouri 2c., Western District, on 20 and 21 December of this year. May God adorn this servant of his with many blessings'. Chicago, Ill, Dec. 29, 1860.

J. A. F. W. Müller.
Address: Rev. O. U. Mucker, OsvtkZo, Xeuäall
Oo.) Ill.

After Mr. Rev. W. Kolb had accepted a call from the Lutheran congregation near Woodland, Wis. with the consent of his former congregation, he was inducted into his new office on the fourth Sunday of Advent by the undersigned on behalf of the President of the Northern District.

May the faithful, gracious God bless both the shepherd and the flock, so that his word may also bear much fruit in that place for eternal life!

The address of Mr. Past. Kolb is the following: kev.
>V. Kow,
VoclZe 6o., ^Viso.
P. H. Thickness.

Memorandum

for a detailed statement of the reasons for the union of the two theological schools in St. Louis and for the transplantation of the high school to Fort Wayne, according to the unanimous resolution of the meeting held from Oct. 10 to 20.

O. 1860, at St. Louis, of the general synod, written by Dr. W. Sihler, pastor, on behalf of the synod and for the benefit and service of our dear congregation. St. Louis, Mo. Synodical Printing Office of
Aug. Wiebusch & Son. 1860.

We have the joy to inform you that the above document is now ready for dispatch. It will now be sent immediately to all the congregations in such large numbers that there will be one copy for each member who is able to vote, as accurately as can be determined from the parochial reports available. Everyone will receive this copy free of charge; however, anyone who is willing to do something for his or her own person for such an important and substantial publication would greatly facilitate and promote the distribution of the publication by paying about 5 Ceins.

The purchase price is 10 cents, postage 1 ct. To be had at the General Agent of the Synod, Mr. U. Lurthel, 8r. Massia No.

Receipt and thanks.

For Aug. Selle from the Lutheran Virgins' Association at Rock JSland, Ill.\$ 7.00
"Johann Zimmermann, by Mr. Rev. Werfelmann by G. P. N. § 10.00, by some members of his congregation § 10.0020.00
„ Leonhard Knntzel of the Lutheran St. Paul's congregation at Neu-Melle, St. Charles Co, Mo. § 10.35, of the Lutheran Young Men's Association of the same congregation § 3, 5013.85
" H. Walker of the Young Men's Association of the DrcieinigkeitS Gemeinde zu West - Cleveland, Ohio § 5.00, by Ernst Fortlage, same § 2.00 7F)0
„ Cl. Seuel gathered at the wedding of the Lord I. F. Möller in the congregation of the Rev. I. Rupprecht \$1.52; furthermore from the Virgins' Association of West - Cleveland \$2.00 3.52
„ Karl Schmidt of the congregation of Mr. Rev. Schäfer, Indianapolis, Ind. \$2.50.; by Mr. Past. Rcisinger \$5,00 7,50

" F. Wesemann from the Gcm. of Mr. Rev. Stubnatzy, Thornton Station, Ill, v. Women'sVercin \$9.55; namely: by monthly contributions \$4.55; from Mrs. Hub \$2.00; from Mrs. Richter 50 Cts.; from Wittwe Zur Kammer 50 Cts. ^Collecte\$2.00; from the Jungsranen-Verein \$5.00; from D. Groll 25 Cts.; collected at H. Krug's wedding \$1.80; from Mrs. Söhnholz

40 Cts; also from D. Pauling 52.00. NuS of the congregation of Mr. Past. Franke at Addison from B. Wilken 52.1>0; from Mr. Past. Franke 52.00; by D. Kruse 51.00; by Teacher Bartling 51.00. From the congregation of Mr. Past. Meier by H. Degener 5i>.00; by H. Mesenbrink 52,00; by H. Volberding 51,00; by F. Graue 55,00; by L. Wesemann 51,00; by F. Degener 52,00; by Mesenbrink scn. 51.00; by W. Welemann 51.00.43.00
For Aug. L. Selle from Mr. Baierlein, Nock Island, Ill. 200
"K. Nittmaier through Mr. Ottner 515.50; from Mr. Teacher Pfeiffer in Frankcnmuth 51.00; from Mr. Geuder in Frankentrost 50 CtS. 17,00
Correction. In No. 4 of the "Lutheran" of that year, it must read 527,36 instead of 537,36 by Mr. Ottner; hence also Tumma 541,11.

Received

For the sophomores at Concordia College: From the Women's Percin in Milwaukee: 2 quilts, 1 dozen undershirts, 1 dozen underpants, 1 dozen stockings.
For individual Z ö'gl ing e:
" K. Böse by Chr. Picpenbrink by A. Wie- busch and Son ..10,00
" Tb Rincker by Past. H. W. Nmker by A. Wiebusch & Son-40,00
" E- citizens of Mr. Haucnschild, Washington, L. Leckmann (through J. Ch. W.) from the Kir- chen-Missions-Kasse zu Williamsburgb 517.00; from the Jungfrauen Verein 55.00; as a thank-offering for the recovery of a linde 52.00; from Fr. Battmann 52.0026.00
G. A l ex. S axer.

Received

a. To retire the CoucordiaCollege building debt:
From Mr. Frederick Nitterbusch at St. Louis, Mo. 5 5.00 Ueberschuß from the "Luther Book" to 1 Jan.1860 10.76 d. To the Synodal.Casse westl. Districts:
From Trinity - Tistr. in St. Louis, Mo.10W
From Mr. Immanuel Guenther in St. Louis, Mo. - - 5.00
o. Zur-College-Unterhalts-Casse:
From the Trinity Distr. in St. Louis, Mo..... 11.00
VonderImmanuelsgcm. deS Sr. Past. Selle, Rock Iceland, Ill.3.00
„ the parish of Mr. Past. Lehman" near Manchester, Mo.8.00
ä. To the maintenance fund for Mrs. Prof. Biewend:
From Mr. Chr. Ncidhardt, New - Uork, N. I. - - > 0.08 e. For the Synodal Missionary Fund:
From the Trinity Difr. in St. Louis, Mo.5.75
From the school children of Mr. Teacher Gcbring in St Louis, Mon.3.00
„ the Gem. of Mr. Past. Scholz, Minden, Ill. 7.40 Subsequently by L. G. through Mr. Past. Hahn Benton Co, Mo.0.50
k. For Mr. Past. Röbbelen:
Collecte on the child baptism of Mr. Wilhelm Feve by Mr. Past. Scholz, Minden, Ill.2.75
E. Noschke

For the mission in California, § and specifically for the sending of a second preacher, obtainedMrch Mr. H. Lanemann of the congregation at Ehester, JOS. collected in missionary hours 5 3.00.
C. F. W. Walther.

For the Lutheran huben beznhl:

The 13th year:
Messrs: H. Nickerts, I. Fischer, Br. Page.
The 16th year:
Messrs: H. RickcriS 50 Cts, I. Fischer 50 CtS, I. C. Sckwarz 50 Cts, H. Schön 50 Cts, E. Mbm A Cts, Past. P. Heid 3 Er., Fr. Papc, F. Henningsmeier, C. Seegrrs, G. Ningwald.
The 17th year:
Messrs: Past. C. Fricke 51.57, Past. B. Mims, Past. I. I. F. Auch'3 Er., I. C. Schwarz 50 Cts, H. Schön 50 Cts, C. Dohl, C. F- Nossow, F. Freyer, C. Mibm, Fr. Pape, F. and H. Schütte, Past. I. Horst, H. Holle. Past. O. Hanser, I. H. Lührmann, Conr. ScegerS, H. Mesenbrink, H. Volberding, F. Weiß, F. Degener^ A. Kirchner, W. Mandel, G. Amling, C. Salzmann, ß. Zettel 78 Cts.
M. C. Barthel.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Vol. 17, St. Louis, Mo. 22 Jan. 1861, No. 12.

Municipal Election Law.

(Continued.)

In the last issue, we promised our readers that, as a delicious addition to what we have presented, we would first share with them some testimonies of the old orthodox church teachers about the spiritual priesthood of all believing Christians. This promise of ours we now want to fulfill; first, because according to an old Latin proverb *omne promissum cadit in debitum*, that is, because everything promised becomes a debt; second, to shut the mouths of those who would like to make ignorant people believe that the doctrine of the spiritual priesthood of all believing Christians is a completely new or an old fad; and finally, third, because the old teachers speak of it so beautifully and powerfully that ours is not at all in the bush.

How cheap, let us begin with our dear Luther, in comparison with whom all other Lutheran teachers are but pupils.

But Luther first writes on the passage Exodus 19:5, 6: "If ye will therefore obey my voice, and keep my covenant; ye shall be my possession before all nations: for all the earth is mine. And ye shall be unto me a priestly kingdom, and an holy nation," the following:

"St. Peter's 1 Epist. 2:9. leads this saying and points it to all Christians. But why does Moses apply this saying to the Jews alone? Answer: This saying is directed to the

Jews before they received the law: If ye will keep my an honor, hell the kingdom of heaven, death life, the devil commandments, and not break my covenant, then shall a man of straw, sin righteousness, misfortune happiness, ye be kings and priests. So that they were not yet a poverty riches, and so on. For they are lords over all people of the law; they were like unto them that believe things, asking after no man, because they are the children of God, and have God for a friend, even a dear Father, Rom. 9:2tt, with whom they find riches, great treasures, and all goods, and the abundance thereof. Therefore no sin, death, devil, hell, hunger, thirst, cold, heat, sword, nor all misfortune can hurt them; yea, in all these things they far overcome, and find in all these things the contradiction: in poverty riches, in sin righteousness, in dishonor great honor, in hunger and thirst all fullness; as is said. So because they have such inward riches, they pay no attention to worldly splendor, despising crowns of gold, purple, silk, gold, silver, money, and goods. *) A crown of gold, purple, and jewels belong to the kings at cards; it is all too bad for the children of God. Now therefore the words of Moses, when he saith, If ye will keep my words, etc., ye shall be priests and kings, are not to be understood of worldly kings, but of inward and spiritual kings in the faith, which are in the kingdom of Christ, wherein they are all kings, having the same authority with the most high King JESUS CHRIST, into whose kingdom every man is king.

*) If a reader would examine himself according to this, he can soon see whether he is a true Christian, for he who is not a spiritual king is also not a believing Christian.

is surely king in his own right. If ye therefore, saith he, keep my covenant, ye shall not be temporal kings, but spiritual, and priests. This is the sum of this saying: Whoever has my word and believes it is a priest. If ye then be my people, ye have faith. He therefore that hath faith is king and lord over sin, death, the devil, hell, and all calamities: for faith alone hath brought you into these things, and into glory. He that hath faith hath all things, is able to do all things, overcometh all things, Romans 8:37, 38; nothing can hurt him, neither temporal nor eternal, neither the gates of hell, Matthew 16:18. According to this, he that hath the word of God is a priest; and he that heareth him heareth God himself. So to be a priest and king is nothing else than to have faith and the Holy Spirit, to preach the grace of God to others, and to come before God in good faith as a child to its father. It is a small thing to preach, to ask, and to plead in a right faith; but it is a mighty thing in the sight of God, that a man, a poor wretched maggot, should come to such glory. He promises such honor to them (the Jews), where they keep his covenant. In addition to the spiritual kingdom and priesthood, he also established a physical kingdom and priesthood, of which Moses speaks hereafter. Here he speaks only of the spiritual priesthood and kingdom, and of the people who kept this covenant. But they that believed not, and hearkened not unto his words, were not touched by this saying, but were under the kingdom of the flesh. But God had at the same time some who were subject to the spiritual kingdom and priesthood, and also to the fleshly kingdom and priesthood. But when the gospel began, he abolished the physical priesthood, and the spiritual priesthood was preached throughout the whole world by the apostles. David was a spiritual and physical king, yet he was subject to the physical priesthood, and yet he was a true spiritual priest, of which priesthood he wrote many beautiful psalms. So then every Christian is a king to himself and a priest to others. The priesthood is higher than the kingdom, it spreads further. For the priest ministers the word, not for himself alone, but for others; but the faith, by which he first becomes king, he has for himself alone." (Opp. Tom. III, 1517-22.)

Luther also wrote in Genesis 20:17, 18: "He that is not a prophet can neither teach nor pray, neither can he do any other good work. Therefore the name of a prophet is common to all Christians, and he who denies this may also deny that he has been baptized and taught the Word."

There is only this distinction, that some have the Holy Ghost more fully, and others not so fully." (Opp. Tom. I, p. 2053.)

Luther also writes in 1 Peter 2:5: "Then he (Peter) put down the outward and bodily priesthood, which existed before in the Old Testament, as well as the outward church; he takes all this away, and thus wants to say: the outward being with the priesthood has now all ceased, therefore another priesthood now sits above, and offers other sacrifices, so that it is all spiritual. We have much argued that those who are now called priests are not priests in the sight of God, and this is based on this saying of Peter. Therefore take him well. And if any man come with this saying, and interpret it thus, as some have done, that he speaketh of two priesthoods, namely, of outward and spiritual priests, let him put on spectacles, that he may see; and let him take hellebore, that he may sweat his brains. Thus saith St. Peter: Ye shall build yourselves up to the spiritual or holy priesthood. Now then, ask those priests whether they are holy; for this is a sign of their lives, as it is evident that the wretched people are immersed in avarice and fornication and all kinds of vices. He that hath the priesthood must be holy, but he that is not holy hath it not: therefore Peter speaketh of one priesthood only. Further, we ask whether he makes a distinction between the spiritual and the secular, as the priests are now called spiritual and the other Christians secular: so they must confess without their thanksgiving that here St. Peter speaks to all who are Christians, namely, to these who are to put away all malice, cunning, hypocrisy, and hatred, etc., and be as little children now born, and drink the unadulterated milk. So the lie must bite itself in the mouth. Therefore it is written, Because St. Peter speaketh unto all them that are Christians, it is proved that they lie, and that St. Peter speaketh not of their priesthood, which they have invented, and draw unto themselves only. Therefore our bishops are nothing but (Nicolaus bishops, *) and as their priesthood is, so are also their laws, sacrifices, and works; it would be a fine play in the carnival, without the divine name being blasphemed under the pretense. Therefore only those are the holy and spiritual priesthood who are true Christians and are built on the stone (Christ). For since Christ is the bridegroom, and we are the bride, the bride has all that the bridegroom has, even his own body. For when he gives himself to the bride, he gives himself to her even as he is, and in turn the bride also gives herself to him. Now Christ is the high and chief priest, anointed of God himself, having offered up his own body for us, which is the highest priestly office."

*) Nicolausbischofe or Niclasbischöfe were those who dressed like bishops and played bishop only as a joke.

Third, he also preached the gospel, and taught all men to know God and himself. These three offices also hath he given to us all; wherefore, because he is a priest, and we are his brethren, it is the power and commandment of all Christians, and they must do it, to preach, and to come before God, praying one for another, and offering themselves to God. And notwithstanding that any man shall begin to preach the word of God, or to say that he is a priest. Now this is the true priesthood, which is in the three parts, as we have heard, that one should offer up spiritual things, and pray and preach for the church; he that can do this is a priest: they are all guilty that they preach the word, and pray for the church, and offer themselves before God. Let those fools therefore depart, that call the ""spiritual estate"" Priests, which have no other office, but to bear the plates, and to be smeared. If bearing plates and being greased make a priest, I might as well grease and anoint the paws of an ass, that he also might be a priest." (Interpretation of 1 Ep. Petri. IX, L99 ff.)

Furthermore Luther writes to 1 Pet. 2,9: "We are all priests before God, if we are Christians, because since we are laid on the stone (Christ), who is the highest priest before God, we also have everything that he has. Wherefore I would very gladly that this word priest were as common as that we should be called Christians, for it is all one thing: priests, baptized Christians. Just as I should not suffer that those who are smeared and scorched should call themselves Christians and baptized alone, so I should not suffer that they should call themselves priests alone. Nevertheless they have taken it all upon themselves. So they also called the church, which the pope, with his pointed hats, decreed, but the Scripture reverses it. Therefore mark this carefully, that thou mayest know how to distinguish between what God calls priests and what they call themselves priests. For so we must again bring up that this little word priest may become as common as the little word Christian. For to be a priest is not an outward office; it is only an office that acts before God. So it is also with this, that we are all kings. Priest and king are all spiritual names, as Christians, saints, church. And just as you are not called a Christian because you have much money and goods, but because you are built on stone and believe in Christ, so you are not called a priest because you wear a plate or a long robe, but because you may stand before God. Neither art thou a king because thou hast a crown of gold, or because thou hast many lands and people under thee, but because thou art ruler over all things, death, sin, and hell. For thou art a king even as Christ is a king, if thou believest in him." (Ibid. p. 714. 715.)

Luther further writes in his Church Postil: "They (the Many bishops, sometimes seven, must be present, We want to accept this priesthood, unhindered and papists) must ever confess that this desired priesthood, although he is pastured by one alone; nor have they been undarkened, but to have it brought forth, proclaimed and which was in the Old Testament, is now never (no able to take away his character with such splendid praised with all honors, that it may shine and shine like longer); so we ask them: from where they have the degradation. These are the right splendid words and the sun *) and thrust the devil with his larvae and power that they may say that they themselves are powerful effects of the devil, 2 Thess. 2:9, so that the abominations into the eyes, so that his consecration and signified by those priests, and make themselves priests glory and power of holy baptism is weakened, so that its Chresem may shine against it and stink worse than the of the New Testament alone. There is not one letter in spiritual divine glory, which is the Holy Spirit Himself, is devil's filth stinks. Wherefore also the Holy Ghost in the the whole New Testament in which they are called nothing at all compared to the bodily and temporal glory New Testament hath diligently prevented the name priests. What do they say to this? Let the lepers go to the of the papists, invented by men. Baptism, with the blood Sacerdos, priest, or priest, from being given to any priests; where are the priests? St. Peter in the 1st Epistle of Christ and the anointing of the Holy Spirit, cannot apostle, nor to any other offices, but is only the name of 2, v. 9. says, that in the New Testament there are no consecrate or make a priest; but a papal bishop can the baptized or Christians, that is, an inherent, hereditary peculiar priests, but all Christians are priests, by those consecrate and make priests with his stinking and nasty name from baptism." (XIX, 1586. ff.) priests signifies." (XII, 1889.)

The same writes: "For a priest, before the New baptism, as much as thou art able, to weaken and make name priest is nowhere given to the church servants in Testament, is not made, but born; is not ordained, but void that vile abomination also. For in Christendom there particular, but in general to all truly devout Christians made; and is born, not by the birth of the flesh, but by the is no such thing as making or consecrating a priest; the who are anointed with the Holy Spirit and therefore offer birth of the Spirit, of water and of the Spirit, in the bath of priest (I say) and the bishop will not make us priests, nor spiritual sacrifices to God as spiritual priests. Rev. 1:6: regeneration. For this reason all Christians are priests do we want them to make or consecrate us. But I say Christ has made us kings and priests; cf. 5:10, 20:6, on together, and all priests are Christians; and it is a cursed again, where we are not before without bishop and which the apostolic passage also gives 1 Pet. 2:5: You thing to say that a priest is a different thing from what a Chresem reckte Pfaffen (priests), so the bishop and his are the holy priesthood, to offer spiritual sacrifices Christian is; for such things are spoken without the word Chresem will never make us Pfaffen. He may well make acceptable to God through Christ; v. 9: You are the of God, based only on the doctrine of men, or on ancient us into carnival bishops and carnival priests, just as he chosen generation, the royal priesthood. Augustine, in traditions, or on the multitude of those who believe them himself is a carnival bishop and carnival bishop, and just the 20th Book of the Divine State, Cap. 10. writes: "'Now to be so. Out of which three, if one, which mau will, be as boys make kings, virgins, and other persons or in the Church only the bishops and elders are called set up for an article of faith, it is blasphemy and carnival bishops in a game. We do not want to be made priests, but so were all Christians called for the sake of abomination." (Epistle to the Council and Community of priests, but born priests, and we want to be called priests, the mysterious anointing, because they are members of the City of Prague, 1523. X, 1834.) and we want our priesthood to be hereditary through our One Priest.'" The former meaning is the ecclesiastical.

Finally, Luther writes in his writing on the corner mass birth from our father and mother, because our father is the other is the common one in Scripture. This again is and the ordination of priests in 1533: "But this is first of the right priest and high priest, as it is written in the 110th to notice the Papists, who wish to confirm the Sacrifice all the true abominations of one against the dear blessed Psalm: God hath sworn, that he will not repent: thou art of the Mass from the name Priest, which is used by the baptism, that they boast how they made priests (priests) a priest for ever, after the manner of Melchisedec. This Fathers of the Church of the ministers of the New in the holy church with their Chresem *) and wife; that is, he also proved, and offered himself for us on the cross Testament." (*Loc. de ministerio eccles.* § 14. 15.) a far, far higher and holier state than baptism gives. For 2c. Now this same priest or bishop hath a bride, a Johann Jacob Otho (pastor and consistorialis in a priest consecrated and anointed with Chrism is to other priestess or bishopess, as it is written Jn 3:29, He that Gaildorf in the county of Limpurg, died 1669) wrote: baptized common Christians as the morning star is to a hath the bride is the bridegroom. From this Bridegroom "There shall never be lacking, there shall be priests smoldering wick; And baptism, wherein we are washed and Bride we are born through Holy Baptism, and thus before me, saith the LORD, which do burnt offerings, in Christ's own blood, and anointed with his Holy Spirit hereditarily become true priests in Christendom, and burn meat offerings, and slay sacrifices for ever. unto eternal life, must shine as filth in a lantern against sanctified by His blood, and consecrated by His Holy (Jer. 33:18.) Who then doth not see how highly we are the nasty chrism, or oil, that cometh up by men, without Spirit, just as St. John the Baptist has consecrated us. St. ennobled by and in the sight of God? Luther says that it God's word and command, against the sun; and yet are Peter calls us priests (1 Pet. 2:5): You are the royal is a small thing, but a great thing in the sight of God, that not anointed with such chrism unto eternal life, but unto priesthood, to offer spiritual sacrifices; and St. Paul, Rom. a man, a poor sack of maggots, should attain to such dignities. Yes, as the witty Selneccer writes, it is the the naked mass. This is helped by the plate and special 12:2, also calls us priests, for he calls us to offer our highest honor with God and all the angels, and there is clothing, the name Clericus, as if they alone were Christ's bodies as a holy, living, acceptable sacrifice. Now no more glorious name on earth than the name priest. property; item, as they invent, the character, the spiritual sacrificing to God is the priest's office alone, as the pope mark in the soul, which no common Christian should himself must confess, and all the world. For this we are

Let him rejoice who can rejoice, The glory that God has done him!

have, except the ordained priests. Item the pomp, so one not only his children, but also his brethren, as he saith, Ps. 22:23, I will declare thy name unto my brethren; and has a priest should degradiren, have Matt. 12:50, He that doeth my Father's will is my mother, sister, and brother 2c. That we are priests and ministers, not only by the law of children, but also by the law of brethren. These ours in birthed and hereditary

*Chresem is an ointment made by a papist bishop from oil and balsam with certain consecration formulas, with which one ordains in the papacy and consecrates to alleged priests.

*) From this we can see how far those preachers are from Luther's meaning and teaching who either keep silent about the spiritual priesthood of Christians as a dangerous doctrine, or limit and restrict it as much as possible, even ridicule it, as if there were no special glory of Christians in it, or who do not want to have this Christian glory "brought out, proclaimed, and praised.

To be a priest and a king is too much honour at once....his hand's work proclaimeth. One day tells another. Ask This difference, that ye have mercy on some, and save My Christian, let the love of God have its way; it raises the cattle, says Job, and they will teach you; and the fish some with fear, and bring them out of the fire. Therefore you to royalty; it bears the priesthood upon you. You of the sea will tell you. Here is the reason of speech and do not laugh. Only consider your priestly duty well, and were born a priest, you were anointed a priest. A born the natural teaching of dumb creatures for the warning always watch for the souls. The care of thine and thy priest! The priests in the Old Testament were not chosen, and admonition of sensible men: why not rather one man neighbor's souls is in thy charge. How soon a thing is but born. The tribe of Levi was so exposed that they had to another, and most of all a spiritual priest to his done! There, on that great day, thou must sift for it. Think to be taken from it. So birth brought them the priesthood. neighbouring Christian? This remains true, that the office not that it is in thine own discretion to guide thy neighbour You were also born again through baptism, and placed of preaching is a special profession, in which the in the right way, or to let him go astray. Godeschalculus, in the divine filial right, and even in the spiritual ministers ordained by God and his church baptize the little the duke of the Wends, spoke bravely to all his subjects, priesthood connected with it. James says: He begat us children, instruct the youth together with the adults in the wherever he saw opportunity; and with his witty words he according to his will by the word of truth, that we should fundamentals of the faith, and administer Holy had so much effect on them that they preferred to keep be the firstfruits of his creatures. Jerome writes: We who Communion. If one would presume to do this without a the Christian faith. What that preacher in Schackau, have been baptized are all in Christ a priestly and royal profession, he would not be tolerated. No one takes the Prussia, recited from God's Word in High German, the race.*) Luther states that this priesthood cannot be made honor from him, but he who is called by God. Only those mayor interpreted to the peasants in Old Prussian, so or ordained. Here is no made priest; he must be born a who have been duly called and gifted with the necessary that the souls might be brought to Christ. A true Christian, priest and hereditarily bring to himself from birth. But I gifts from God are able to preach in public. Such a a spiritual priest, follows these praiseworthy examples. mean the new birth out of water and the Spirit. Then all ministry is not given to all, but only to some. It is the duty Paul's teaching strengthens him more and more in this, Christians become such priests, the children and joint of every Christian, according to the measure of grace Col. 3, 16: "Let the word of Christ dwell among you richly heirs of Christ's highest priest. An anointed priest are you given him, to teach, to punish, to comfort, and to in all wisdom. Teach and admonish yourselves with also. If Aaron and his sons were to become priests, strengthen his fellow Christians. The former does not psalms and hymns". About which Luther writes in the Moses had to anoint them with a holy anointing oil. They abolish the latter, and the latter does not take the latter Church Postil: Here Paul makes the teaching ministry were to have this anointing for an everlasting priesthood. out of the chief estate. Both have their certain function. common to all Christians, saying, "Teach and admonish The Son of God himself did not enter upon his high By virtue of the spiritual priesthood, a Christian should yourselves, that is, among yourselves, one to another, priestly office without an anointing. David speaks of him: instruct his fellow Christian with wholesome instruction. and also one to himself, apart from the common ministry "Your God has anointed you, O God, with the oil of Christ's words are written: If your brother sins, punish him of preaching, so that the word of God may go forth gladness more than your companions. He is God, and between you and him alone. From Christ the apostles publicly and secretly, commonly and specially, yet anointed of God with God, with the most holy oil of received what they reproached their fellows. Paul says, everywhere. In order that each one may know how he gladness, the Holy Spirit. As he was anointed, so by "Dear brothers, admonish the unruly, comfort the must watch, we define the proper supervision of a grace he has also made you partakers of this anointing. fainthearted. Jacobus agrees: Brethren, if any of you spiritual priest as follows: first, a Christian should help though in a lesser degree. From his fullness we have all should err from the truth, and any man convert him, let another, as much as he can, out of the error of doctrine received grace for grace. You are a spiritual priest then, him know that he that hath converted a sinner from the and life; then, in the case of intense sorrow over sin, he should comfort and raise him up; but when hardening is my Christian, whoever you are: here is no servant nor error of his way hath saved a soul from death, and shall should comfort and raise him up; but when hardening is free man, here is no man nor woman; for you are all one cover the multitude of sins. Jude writes only one chapter, found, after so much applied diligence and effort, he in Christ JEsu. Keep thyself only spiritually; show thyself but he says: "My beloved, build one another up on your should banish and expel him. The first is necessary: for worthy of glory. This will be your glory before God and all most holy faith, and hold fast to your sins. teaching and punishment the spiritual priests are believers: a king and a priest! Therefore a Christian dedicated. For teaching: as the priests of the Old should watch not only for himself, but also for his fellow Christians, and take care of his and their souls. One Testament had to surround themselves with the law, Christians, and take care of his and their souls. One teach, and recite the Scriptures, which God himself by Christian is another's preacher; one is another's priest. Haggäum andentct: Ask the priests about the law. And by Malachiam 2:7: Let the lips of the priest keep the doctrine, that the law may be sought out of his mouth: so every Christian, as a spiritual priest, must persevere with teaching and exhortation where it is needful. Be diligent, saith Paul, for spiritual gifts; seek to amend the church. To this end he is given the anointing. To this end he is filled with the gifts of the Holy Spirit. What is the anointing good for, if it does not give strength to those who assist by its odor? What is a Christian good for, if he does not, when he is converted, so much in him, strengthen his brethren, and lead the ignorant to God? Nature (which, as Basil says, is a school of science and knowledge) In this, the penal ministry is also commanded to him in a certain measure. Take heed, saith the author of the gives us an example: in it all creatures lead us to our epistle to the brethren, lest any of you have an Creator and to their Creator. The heavens tell the glory of God and the best of God and the best

*) When Otho here calls the office of preaching "a special state," this has the same meaning as when all teachers sometimes call preachers priests. Both are then taken in a broader sense. But as it is wrong to declare preachers to be priests proper, so it is also wrong to make of the office of preaching a special state proper. For this is what those make of the office of preaching who teach that preachers alone can reproduce themselves, that is, by ordination, and that only ordained preachers can powerfully administer the means of grace. For in this way it is asserted that preachers really constitute a kind of priesthood, like the Levitical, and that they are not merely Christians like others, who are only distinguished from others by the fact that they have an office or service to perform among Christians. According to God's Word, however, preachers are not a special priestly, spiritual, holy nobility, which, by virtue of a received ordination, could accomplish something that common Christians could not, but they are only servants of Christians, hence they are also called rsinislei, i.e. servants, and their office ministerInm, i.e. service.

*) Genus sacerdotale et regale sumus imnes baptizati in Christo.

In the epistle Ebr. 12,15: Take care that no one misses We must be loosed and bound, which, if we have beenmay also exercise such a right on his neighbor in the the grace of God 2c. In the days of Moses every Israelite wronged, we either bind or loose." The first church had absence of a proper pastor. Every Christian, by virtue of was commanded to punish and to teach: Thou shalt not already done this in case of emergency. Those two the anointing he has received from God, has the power, hate thy brother in thine heart, but thou shalt punish thy Christians were in obvious danger of death on the sea. and indeed the duty, to proclaim the consolation of God's neighbor kindly, that thou bear not guilt because of him. Then one of them absolved the confessor, and the other grace in Christ by word to a troubled heart that is Lev. 19, 17. rather now. Hence Paul says, Have not baptized the one who was still a catechumen. *) They wrestling with hell. But what is this but forgiving sin? fellowship with the unfruitful works of darkness, but were well authorized to do this, and still today Christians Therefore, to teach the ignorant, to strengthen the weary rather punish them, Eph. 5, 11. Theophylacti words (to 1 in case of need, "not by virtue of an entrusted office, knees, is not to take hold of a foreign office, but rather Thess. 5.) go to this, ""Say not, I am not a teacher, I am since this always remains in the nature of a certain state, not to neglect one's own office; and thereby faithful not a schoolmaster, I am not bound to teach and edify distinguished from all other Christians, who are not both teachers are not hindered in their diligence, but are others." Teachers are not sufficient to exhort each one, instruments, but rather members of the church, but by rather promoted, and all deficiencies, caused by the but God wills that each one should teach and edify virtue of the spiritual priesthood to which they have been negligence of teachers, are replaced by this in populous others, at least by his example and good life."" Luther is raised," as Dr. Osiander writes. (**) For all Christians, by communities. Dr. Osiander gives the ruling thus: "We even more serious in this, he wants that one should by virtue of the spiritual anointing of which they were made hold that absolution may be granted by private persons, no means remain silent out of untimely love or fear of the a part in holy baptism, are members of the church. All but privately, not publicly in the ordinary assembly. For other's sin. *).. It is not yet enough for a spiritual priest, Christians are made spiritual priests by virtue of the just as a private person is permitted, incumbent, nay, just by virtue of having supervision over his neighbor, to spiritual anointing which they received in Holy Baptism. as he is guilty of privately exhorting, comforting, and leave himself alone with teaching, admonishing, and Now they are to take care of themselves among punishing his neighbor, so he is not denied to privately punishing. He should also comfort him in his heartache themselves. Ebr. 10, 24. They are to rise up with one appropriate and absolve also the comforting word of the on God's account, yes, in case of need, even absolve another over the promise of God, and to speak one to Gospel, since, as far as the general and validating ability him of sins. The priests of the Old Testament confessed another: Come, and let us go up to the mountain of the to do so is concerned, he is equal to the church and confessed their sins and the sins of the people, and LORD, to the house of Jacob the God, that he may teach minister."" Siebe Osiander's Theology of Conscience p. comforted themselves with the seed of atonement to us his ways, and that we may walk in his paths. From 1625." (The foregoing magnificent testimony is taken which so many bloody sacrifices were directed. All Zion went forth the law, from Jerusalem the word of the from a booklet bearing the following title: "Joh. Jac. believing Christians are authorized to this in a certain LORD (the powerful gospel of Christ). (Isa. 2, 3.) Oh, Otho's Königliches Priesterthum oder rechtschaffene measure. They not only can, but should also confess for accept it, one might say to another, and take comfort in Ausübung des wahren Christenthums. Nuremberg God and for man, Psalm 32, 5. Jac. 5, 16. They have it! The forgiveness of all sins is offered to you in it: only 1692." The booklet would be worthy of being reprinted power to comfort one another. Comfort ye one another believe! Your conscience will be cleansed. Traun! he who as one of the most juicy and powerful wholesome therefore with these words, saith Paul to his can teach in time of need can also absolve. Absolution is Lutheran edification books. It shows in a truly evangelical Thessalonians," 1 Thess. 4:18. And again, Comfort them nothing else than a special assignment of the teaching of way what a zealously godly life the high dignity of the that are of little faith, 1 Thess. 5:14. Yea, they have the gospel to a certain person. Luther uses such words spiritual kingship and priesthood of a Christian power to loose one another from sins. Christ's saying is in the church postilion Dom. 21 Trin.: "God gives each demands). (To be continued.) clear: If your brother sins against you, go and punish him one a mouth full, that he may speak to another: Thy sins To the ecclesiastical chronicle. between you and him alone; if he hears you, you have be forgiven thee. We are all equal in faith, and one has "The Missouri Pope." Under this heading, in the so- won your brother. If he does not hear you, take one or the treasure as full and complete as the other."" Similarly, called *Lutheran Standard* (the organ of the Ohio Synod) two more to yourself, so that the whole matter may rest Blessed Heinrich Müller writes in his evangelical of January 4, there is an article penned by Mr. Worley, on the testimony of two or three witnesses. If he does not concluding Domin. Quasimod. on the words: To whom ye already known to our readers, professor of mathematics hear them, tell the congregation. And if he will not hear remit sin, thus: ""The little word ye concerns not only the in the institution of the said Synod at Columbus. It is a the congregation, count him a heathen and a publican. apostles and their successors in office, but also all curious article. Our dear readers will perhaps think that Verily I say unto you: Whatever you bind on earth will be believing Christians. The former in all ordinary cases, the in it proposals are made to open up a place of refuge in bound in heaven, and whatever you loose on earth will latter in some extraordinary cases, and when necessity Missouri for the Pope of Rome, who is now so hard explanation to his Corinthians is evenly aimed at this: requires it."" It is not only said to those, says Luther, who pressed. But it is not so. Our guilty modesty almost forbids us to make known the actual contents of that "Whomsoever ye forgive, him will I also forgive. For I Christians. Each one may comfort and absolve the other article also through the "Lutheran." But since the also, if I forgive any man anything, forgive for your sakes in cases of distress, or where it is otherwise necessary. *Lutheran Standard* is, as is well known, a world paper, in Christ's stead, 2 Cor. 2, 10. The Doctors of the Church The keys are given to the churches and entrusted by the which is read everywhere because of the mastery with which it is edited, therefore the news contained in that have also expressed this opinion. Theophylactus writes churches to the preachers as stewards of God's secrets, article goes quickly from country to country, and thus on 18 Cap. Matthaei: ""Not only is that solved which the but in such a way that each member of the church retains also without our preachers solve, but also all things are solved. his right to the keys. *) In the ancient Church, a catechumen was a person who had turned to the Christian religion, asked to be accepted into the Church, and had been taught and prepared for it, but had not yet been baptized. **) S. Theol. Cas. Past. II, p. 1624.

If the "Lutheran" is to become known in the city, the It is not the place where it lies, but whether it is one's own He may finally consider it hypocrisy, according to his country, and the world through his own efforts, then he property or the property of another, otherwise all the heart, if we declare that we would have preferred to too must necessarily share this worldly fame. The matter money that another person counted on Mr. Worley's spare him any embarrassment; but it is really so. - is this - but the reader should take note before reading table would also have to become his property. Is that Summa, Summarum, then: We cannot accept the the following -: Mr. Worley has solemnly proclaimed us really his principle? But if Mr. Worley says that Mr. Eirich papacy granted to us by Cardinal Worley and grant him "Missouri Pope"! In a certain respect, this honor wanted to *formally present* the letter to the Synod, then indulgences in return, just as Luther - without wanting to bestowed upon us is most flattering. Nevertheless, we this is simply a gross untruth, which puts it completely compare us miserable people with this 'man of God' - cannot fail to reject the dignity thus bestowed upon us, into the light what an evil conscience the poor man must was once elected pope in Rome by drunken soldiers, as and this for two reasons in particular. First, because we have, if he tries to wash himself so white. But it is also Mr. Worley jokingly said in the same number. Worley are firmly convinced, and have therefore been fighting true that Mr. Worley is not a postal clerk, and the letter jokingly tells us in the same number in which he wants to for a long series of years, that all popery is absolutely did not presumably concern state secrets; his secret make us a pope, taking the article from the new political un-Lutheran, so that through this fight of ours we have reading and public discussion of a letter such as ours paper "World", and thus himself gives to understand already incurred the secret and public enmity of all cannot therefore be punished either as a breach of an whom he has taken as his models in his election as pope. friends of priestly rule and of all pride in antiquity. On the oath of office or as treason. In our hands, then, is the Now, for those readers who have not yet read that other hand, it is only too obvious that Mr. Worley only writing of a famous jurist, in which Luther's Letter of Luther himself was once made Pope, we will finally proposes us for the Missouri papacy because he wants Secret and Stolen Letters is printed in an appendix and, share the following from an excellent recent work of to flatter us with it, and because he hopes that we, as a among other things, the following is stated. The secret German history. When in the year 1527 an army equipped by Emperor Carl V. against the pope finally status brought about by him, would grant him indulgence people's letters is declared according to the law to be conquered Rome and the pope had taken refuge in his for his sins which have recently come to light, and that either *furtum* (theft), or a *crimen falsi* (crime of fortress, called Engelsburg, the soldiers, who admitted we would again provide him with the reputation of a falsification), or a *stellionatus* (nameless crime of the papal religion but had no particular respect for the *gentleman*. But we cannot do this at all. The story of the intrigue), or high treason, and is therefore punished, pope, wanted to have some fun. What did they do? A number of them disguised themselves as cardinals, and with one of them in their midst, adorned as the pope with the triple crown, surrounded and accompanied by many satellites, they rode through the city in a festive procession until they arrived in front of Castel Sant'Angelo. Here the procession stops. The presumed pope now gives the cardinals his papal blessing, swinging a large bass glass. Thereupon a papal consistory is held, in which all vow to keep better to the Roman Empire in the future and to refrain from all treason against the Emperor. The conclusion, however, is that they will condemn Luther.

When Mr. Worley inquires what is to be done if he is not permitted to punish in his own Synodal body the public sin of Masonic rioting in his own congregation by members of his own Synod, and to defend himself against attacks, this is not only the first time in our lives that cowardice has been accused, but it also shows the desperate situation in which Mr. Worley finds himself, in which he must resort to the most desperate means of disarming his opponent by throwing his own kothe at him. Worley is in, in which he must resort to the most desperate means of disarming his opponent, namely by throwing his own kothe at him. For there is nothing more disgusting than to throw a foreign letter, the address of which indicates the owner, to read it secretly, to take it away and copy it, and then to talk himself out of it by saying that the letter was public property because something had been read out of it in public and it had been "exposed" and had once been in the possession of a foreigner. Only a "coward assassin" does that, a cowardly *assassin*, which name Mr. Worley tries to roll off himself and onto us. How cowardly we are to tell anyone the truth, even if we can reap nothing for it but enmity, blasphemy, and all manner of disgrace, let those say against whom we have hitherto trembled our feeble voice. That we have hitherto written nothing against Mr. Worley's theology (!) is due to the fact that we do not recognize the gentleman for a theologian, but for an ignorant swain, who, even if he were publicly refuted, would only become the more puffed up by this consideration of the products of his-not theological (for there can be no question of that in his case), but-religious ignorance.

serve Mr. Worley's excuse; rather, he is not a thief. forgive Mr. Worley the matter as a rashness - for what Rather, it is the rule that the theft of things which cannot great sin does not man often commit in rashness? only be well kept from the hands of a loved one, e.g. horses, on condition that he admits his wrong. We had made his farming implements, is regarded as a greater crime, and repentance very easy for him, for we first spoke of the as such is punished all the more severely. It is also true stolen letter without even mentioning Mr. Worley's name; that the owner of our letter, Father Eirich, communicated we wanted to give him a hint that it was time to settle the it "in part" to the Ohio Synod; but if one gives a beggar matter secretly and thus to nip the scandalous story in a part of his money, it is still theft if he then takes the the bud. He has therefore only himself to blame that the other part secretly. It is also true that the publication of matter has become so widely known to his dishonour, our letter has done us no harm, but only benefit; First of and beware of trying to get out of the bad affair by ever all, Mr. Worley was forced to publish the letter only after new distortions of the true facts, for, as is well known, it he had told the public beforehand that there were terrible takes seven subsequent lies to cover up a first one. He things in the letter, and secondly, he himself then twisted talks so much about "self-respect", which forbids him to the meaning of the letter by his additions and tried to get involved with us, and is very anxious not to soil make the public believe that there was something in it himself in the process.

that was not there - which includes first of all the sin of (we don't like to pollute ourself with even touching them); slander and then that of falsification. It may be true, but we fear he has already only added too much to his self-respect and soiled himself too much in the matter, that it would be better for him, at any rate, not to further challenge the mention of the matter himself so wantonly. *)

oneself, that decides be- *) If Mr. Worley accuses us of cowardice, because we answered by letter to a letter from the

Pabstthum and solemnly proclaim him pope *) - So weChurch, a friendly log cabin, to dedicate. I preached on can comfort ourselves with dear Luther. The difference, the text: Matth. 17, 1-9. with the topic: How can this of course, is that the drunken soldiers only chose Luther church house become similar to the mountain of the as their pope as a joke, in order to mock the pope, while transfiguration of Christ? Mr. Worley did us that honor of mocking us and because, May the faithful God grant that the hill on which this he hoped to make us an abomination with his English little church stands may become a true Thabor through the pure preaching of the divine word and the proper readers, who will never see our Lutheran. We do not onlyadministration of the holy sacraments. Sacraments suppose this. Rather, his whole essay bristles with vilebecome a true Thabor. Amen. injuries against us and our whole Synod, which we do C. Theodor Grüber, pastor at Perryville, Perry Co, Mo. not refute only because we follow Luther's principle: "A public lie is worth no answer."

Pastor Brobst's Lutheran Magazine. - When we had called it unionistic that the Lutheran church journal of Columbus had taken the liberty of reporting an obviously heretical article by a member of its synod as a well-founded voice from the same, the church journal sought to justify itself in its own way against the accused unionism (see No. 8 of the "Lutheran"). How Hr. Past. Brobst thinks in such matters, he has now clearlyindicated that he not only printed the justification in his journal, but also entitled the printed matter thus: "A Word against Lutheran Pabstism," with the postscript: "We agree completely with the above and are glad that our honored colleagues in Columbus are so resolutely speaking out against the Pabstism, which here and there raises its head." - Now, if men, in spite of the Lutheran figurehead, are unirt, that is, indifferent to false doctrine, and are therefore unscrupulous enough to present truth and lies to their poor readers, then it is at least a good deed if they throw off the tiresome Lutheran mask. Then everyone knows with whom he has to do it. Especially in the present case, the revelation is all the more valuable to us, since we have come to Mr. Past. Brobst, whom we had recently taken to our defense against the attacks of a fanatic. One can see that a fashionable Lutheranism, which now shows itself in so many ways, is just like fashion - changeable; it is like a wind vane that allows its direction to be dictated each time by the wind. Such Lutherans, of course, as the Apology says, "do not lie much unslept for this reason, that the Christian doctrine and the gospel may be preached purely." (Art. 21.) Rather, they blaspheme the conscientious and earnest testimony against false doctrine as Lutheran pabstry!

Church consecration.

On the 25th p. trin. my branch congregation at Salem, Perry Co, Mo. had the pleasure of having their *) See: German History in the Age of Reformation. By Leop. Romke. Berlin, 1852. vol. 2, p. 321.

The Rev. F. W. Iohn, of St. Peter's parish, Grand Prairie III, formerly a branch of the Rev. F. W. Scholz, having received and accepted a regular call, the same was solemnly installed in his office by the Rev. Scholz, on the 24th Sunday p. (Nov. 18) 1860, by order of the District Presidency. Mr. Rev. H. F. Früchtenicht, until then assistant preacher in Chicago, received a regular call from the newly formed Lutheran Zion congregation in Ottawa, Ill, and after accepting the same, he was installed in his new office on Dec. 6, 1860, by Pastor H. Wunder. Mr. Johann List, candidate of theology, after completing his studies at the theological seminary at St. Louis, Mo. and passing the prescribed examination, received and accepted a call from the Lutheran St. John's parish at New Orleans as its assistant preacher and was ordained there on the 23rd Sunday p. ^rin. (Nov. 11) 1860 by Pastor Chr. C. Metz, assisted by Pastor A. Hoppe, with commitment to all the symbols of our Lutheran Church, and was solemnly ordained and installed in his office. After Mr. H. J. Schwensen, formerly a missionary in Surinam, had passed a colloquium and had been admitted to the Synod, and had received and accepted a regular call from the Lutheran congregation at New Bielefeld, Mo., the same was solemnly inducted into his new office there by Mr. Pastor A. Claus on the 21st Sunday p. Irin, (Oct. 28,) 1860.

Church News.

May the faithful Lord and Saviour Jesus Christ grant these dear brethren spirit and grace, that they may be worthy to gather unto Him a rich harvest into His eternal barns. St. Louis, d. Jan. 21, 1861. G. Schaller, d. z. Pres. of the Western District of the Synod of Missouri, Ohio & a. St.

To dear missionary friends for the New Year.

When, on New Year's morning, I had given myself up to worrying about what the new year would bring for me on the new mission field, and in my small faith I had not promised myself many pleasant things, the good Lord saw to it that on that very day I was to be relieved of my worries and put to shame in my small faith. Early in the morning our old Wabigomshkom, who used to be a member of our Lutheran church, arrived.

He had been a member of the Bethany congregation and had lived in Jsabella County since the fall of 1859 in order to visit us. He first sent me greetings from his own, and then told me when I intended to come to them, and when he heard that we intended to go there in the course of this month, he assured me that he, his children, and many other Indians were looking forward with great joy to my coming; they would then go more diligently to church to hear the word of God. After we had talked for some time about what was needed, and he was about to leave, he asked me to allow him to go to church. Of course I gladly granted his request and accompanied him into the church. When he saw the church standing there so empty, he was visibly moved, for it must have been heavy on his heart that he had carelessly missed so many opportunities to hear the word of eternal life in this house of God. It was the Crucifix on the altar that most attracted his attention, and when I answered in the affirmative to his question, whether I would bring it also, he said with a cheerful countenance, "That is good." Hereupon he bade me farewell to see him soon in Jsabella County. Wabigomshkom is the father of Rebecca, who last fall sent her warm greetings through me to the pastors (blackcoats) and all the other people gathered at the synod in St. Louis, but who is now already in a blessed eternity. Her happy death, as well as her faithful confession of Jesus Christ, of which she alone was comforted, made such a tremendous impression on the old father that he exclaimed, "I have never seen anyone die like that," and resolved to become a different person, to follow the word of God, and to "consider the salvation of his soul with earnestness," so that he could also pass away so happily and blessedly. May the faithful God grant that the work of faith begun in him may progress well, and that he may at last carry away the end of faith, the blessedness of souls! May this little be proof to our dear missionary friends that the faithful God has still turned his gracious face upon our work among the Indians, and that he also wants to pour out new blessings upon us in the newly begun year. Later this month, we commemorate, God willing! to move to our new field of work in Jsabella County. Help to pray that the good Lord will go with us in blessing and give that his holy word may run and be praised among the red sons of the forest, as well as in all the world. May God be with us!

Bethany, January 3, 1861, G. M.

Testimony.

The undersigned believe to be of service to those readers who are thinking of purchasing organs for their churches or also for home use, if they refer them to the solid work of Mr. Wilh. Metz, organ builder.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Vol. 17, St. Louis, Mo. Feb. 5, 1861, No. 13.

(Sent in by Prof. Dr. Sihler.)
Negotiations
the
Twentieth Assembly of the Western District of the
Evangelical - Lutheran Synod of
Ohio and other states,
held at St. Paul's Church, Dayton, Ohio, by the...
July 20-28, 1860. *)

In these hearings, complaints are made against the
Middle District of our Synod in several ways, to wit:

First, concerning the admission of the Rev. P. Eirich
into our Synodical Union, against which the above District
of the Ohio Synod protests on several grounds.

So the first of the same is

"It has the same no honorable discharge from us."

Answer: Under the present circumstances, this could
not reasonably be inquired about. The whole deal between
Pastor Eirich and his Synodal District was available in
print. And the following are the facts, not denied by the
Ohio Synod itself, which finally induced Rev. Eirich to
resign from the Ohio Synod for the sake of conscience:

*Our dear readers will not be unwilling that we present to them this
lengthy defense of our Middle Synodical District against the vituperations of
the Ohio Synod. Our good name, and the holy cause we represent, require
that the impudent charges should be thoroughly refuted, and the sad condition
of our bold opponents disclosed, from which spring the calumnies we receive
from them.
D. Red.

First, this synod itself had passed a resolution against
the secret societies, as being hostile and dangerous to
true Christianity and the ecclesiastical confession. *)

Secondly, it happened that the Rev. A. Henkel, a
father in the Ohio Synod, and a member of one or more
secret societies, at the Synodal Assembly at Lithopolis in
1857, distributed to the congregation of Mr. Rev. Eirich a
pamphlet in defense of the "secret societies" attacked by
that Synodal resolution, and thereby caused redness.

Thirdly, it happened that Rev. Eirich first complained
of it to the English District, and, as this was of no avail, to
the General Synod, then sent by delegates, justly
complaining of it, and declaring that dissemination to be
an interference with his office. What then did the Hon.
Ohio Synod do? It disapproved and reprimanded Past.
Henkel's proceedings, but rejected the charge of the Rev.
Eirich, maintaining that that distribution of the pamphlet
was not an interference with Past. Eirich's office. Now
what is clear enough from such an assertion?

*An uninformed person should have rejoiced over such a decision. But
whoever has known from experience the nature and activities of the Ohio
Synod for years, knew beforehand that it had nothing to do with it, and that
it was only, as Hamlet says: "words, words, words", which, as usual, would
lack any consequence and effective effect, especially where the expediency
(ecclesiastical policy) would be against any execution of this resolution.

First, that the Ohio Synod was and is not in earnest
with the above resolution against the secret societies,
but merely fencing with mirrors and blindly charging
them. For it is at times popular with her to put on a
confessional face and assume an ecclesiastical fencing
position, and to put herself on parade like Fallstaff. But
it is not as dangerous as it looks; and out of pure
philanthropy, she only does aerial strokes that wound no
one. All remains calmly as before.

If that resolution had really proceeded from faith, and
flowed from righteous earnestness and zeal for the
honor of God and his word, and for the good of the
church, it would have had to act with Mr. Past. Henkel,
in order to convince him - which is certainly not overly
difficult and profound - from God's Word that "the secret
societies" are fighting against it, and that, after closer
instruction, it is impossible for a person to be a true
believing Christian and preacher on top of that, and at
the same time be a member of a secret society in which
he stands in a special brotherhood with Jews,
churchless people, even open deniers of God and
despisers of Christ, be it that this society is engaged in
workmanship or pretends to secret knowledge. But this
is not what the honorable Synod has done. Pastor
Henkel - and he will hardly be the only one - remains, as
before, a venerable father in the Ohio Synod, and a
member of one or more "secret societies;" and neither is
he, through the service of the Synod, exempt from the
sinfulness of these

Fifthly, in response to this pamphlet, Professor Lehmann published a highly poisonous and spiteful essay against Mr. Past. Erich in the *Standard*, in which he really took pleasure- in reaching into the office of God and in trying to get at the bottom of the heart of Mr. Past. Erich's heart and to maliciously denigrate his character. I confidently dare to call upon every Christian man capable of judgement who is uninvolved in this affair, to read both of them.

Likewise, the Synod remained stuck in its former blindness or injustice that the dissemination of this affirmation in the congregation of Mr. Rev. Eirich by Mr. Rev. Henkel was no substantial interference with his office and no corruption of the souls of his parishioners.

But there was another fact. At the synodal meeting in *Wappakonetto* in 1859, there was also a meeting of the ministry, at which two of our pastors were present, namely the pastors Werfetman" and Neisingcr, the former as a witness, the latter as a plaintiff against Mr. Past. König, that he serves separatist and also other obviously unchristian and godless people with word and sacrament.

*) Prof. Lehmann is requested to deny these facts with straight express words, if he can. Likewise, I hereby ask him publicly: Is it a lie that he has drunkards and visitors to balls among his communicants and parishioners year after year, without personally punishing them and testifying against these sins with clear, explicit words in sermons and parish meetings?

On this occasion it was also brought up, and Rev. König Whoever, however, omits these main points of be in desiring an "honorable discharge" from such a made no secret of the fact that he also had Reformed instruction, as happens on the average in the Ohio Synod of iniquity, misanthropy, and partisanship, since people in his congregation to whom he gave Holy Synod, M. D., and was approved and confirmed by that their own dishonorable conduct was printed, and we, the Communion, precisely as Reformed people, because silence of the honorable Ministry, has certainly, Middle District of the Missouri Synod, also, by the grace they "put up with" the Lutheran Church's teaching on the according to the teaching and proceedings of the worthy of God, have eyes to see? But that nothing else sacrament, and had no conscience about it. What did the Prof. Lehmanu, acted quite *expediently*, also according complaining and dishonorable against Mr. Rev. Eirich is honorable ministry say to this? Answer: Nothing at all, butto ecclesiastical prudence, faithfully provided for belly clear from the fact that nothing of the kind was brought kept silent, thus approving this practice, contrary to and pouch and good rumor with the world. Nevertheless, against him after he repented of his individual personally Scripture and confession, as their own. And so it is. For according to the judgment of the divine Word, he has hurtful remarks against the Synod. Incidentally, it is a it is common practice in the Ohio Synod that its preachers proven himself to be either an ignorant man, who could foregone conclusion that Rev. Eirich and Bühl are content, at best, to give scanty instruction in the not or not yet be trusted with the administration of the themselves will testify that, as long as they had not Lutheran doctrine of the Lord's Supper to individual office of preaching, *) or he is an unfaithful servant of the actually resigned from the Ohio Synod, several of us, in Reformed rites who live in their congregations and take Lutheran Church and an unscrupulous steward of God's our complaints about the untrustworthy and the Lord's Supper from them. If they do not contradict and mysteries, sinning against the Ebre of God and His unconfessional practice of their Synod, always "put up with this teaching," as Rev. König says, then they Word, against faith and a good conscience, and against admonished them to remain in it, but, according to the receive the sacrament, even if afterward they cling to the love of one's neighbor. In addition, through this measure of their already gained better knowledge, to themselves as members of the Reformed Church and traditional, frivolous and unconfessional practice, he bear strong and frank witness against the evils of their call themselves such. promotes to the best of his ability, even in his own part, Synod, and to press for their abolition against the

Thus these careless preachers omit to give thorough the shameful and pernicious unionist indifference to tenderly cherished and cultivated *expediency*. instruction, both of the scriptural truth of the Lutheran doctrine and church menagerie of our day, while at the And to our knowledge, they have done so, though in doctrine and of the scriptural falsity of the Reformed same time, together with his synod, as a disdainful vain. doctrine of the Lord's Supper and other counter-hypocritical people, he hangs out the company of the But after they had, in conscience, left their synod, we doctrines, and, after having gained the conviction that the church confession and pretends an occasional respect could not possibly make them conscience to return to it, Reformed thus instructed have understood both, to for the symbolic books. It was therefore, in view of this because they had not yet been forced to sin manifestly, demand of them that they not only acknowledge and frivolous practice, and the tacit approval of it by the Hon. if they persisted in their former synodal union. Here it accept the Lutheran doctrine as alone scriptural, but that Ministry, that Hr. Past. Eirich was quite right to testify was not formal law that could decide, but love; for order they also disapprove and reject the Reformed as against it in his Lossageschrift that it promotes the Union is only for the sake of love, to ward off and discipline the scripturally falsified. Without such a procedure, however, and that "confession and practice stand in the most flesh, but not love for the sake of order. the reformed naturally remain unjudged and uncertain in cutting contrast with it."

conscience, and do not recognize that one doctrine In such matters, after Mr. Rev. Eirich, for the sake of sent back the Rev. Eirich to the Western District of his necessarily excludes the other; rather, they remain under his conscience, had once resigned from the Ohio Synod former Synod, for the following reasons: the pernicious delusion that the reformed doctrine of Holy and desired admission into ours, the same could not First, because he was in danger of damaging his Communion is also according to Scripture, right, and properly be denied him; and least of all because he had soul. For in any case, the Synod of Injustice would have demanded that he repent of his resignation. But he could good; or they remain in suspense and doubt as to which "no honorable discharge"; for according to the printed not do this, since the synod, in its unrighteousness doctrine is actually the right one, and then, also through facts, especially his dealings with Mr. Rev. A. Henkel and against him, had become more and more hardened and the fault of the preacher, enjoy the Sacrament in doubt, the synod, he could not and did not want such a had driven him to resign, as he knew the state of the matter to the best of his knowledge and conscience. to their and his judgment. dismissal. If the synod had repented of its factual Assuming, however, that the Synod had also once

But it is obvious how the souls of the poor reformed in justice against Rev. Eirich, and had seriously accused obtained *expediency* in his favor and had fixed the matter are wronged by such shameful neglect. Rev. A. Henkel seriously into the teaching and discipline tolerably, he was in danger of keeping his mouth shut out

Then these same careless pastors omit to finally of the divine word, then Past. Eirich would naturally have of guilty gratitude and not insisting that the Synod should now "defend the secret societies" by Hr. Past. A. make it clear to such reformed persons who, after having remained in it. Henkel, against the earlier decision of the Synod, against received instruction, really admit and confess that the But since she persisted in her factual the secret societies with God's word and either convert the Reformed doctrine is contrary to the Scriptures, and to obtain their consent that they, by now partaking of the unrighteousness and impenitence, even though he on this honorable father of the Synod or expel him. In the Lord's Supper, actually leave the Reformed church and his part repented and made atonement, and thus, in case of such silence, however, he would again have had enter the Lutheran church. And this is undeniably the conscience, departed from her, how could he an evil conscience. Likewise, after such an act of mercy against Pastor Eirich, the synod would have further case. For with whichever church fellowship a man

attends the Lord's Supper, he professes its doctrine as by a deed. And only then, when a reformed person a Rev. F., who was formerly examined by the Ohio Synod, officiated within acknowledges this and thus also declares himself a it for ^years, had also an honorable discharge from it, and therefore desired member of a Lutheran congregation by the actual to join us, because he now served a congregation in Illinois. At the profession of the Lord's Supper and renounces the *Colloquium* (conversation for the exploration of orthodoxy) held by the doctrine and the name of his former church fellowship -Synod, however, although Past. F. was nothing less than prejudiced, the unfortunate mishap occurred, that the Rev. F., who had been examined by only then in this case has a servant of the Lutheran the Ohio Synod, was already at the first article of the Augsb. Confession, church who is faithful to his confession acted "of God," and on the second, "of original sin," in spite of all patience and conscientiously and finally done his part and is not to of God," and on the second, "of original sin," in spite of all patience and forbearance on the part of the sub-speaker, he displayed partly such blame if the one taught nevertheless pretended. ignorance, and partly such great obscurity, that he was privately advised to withdraw his petition to join our Synod.

either expressly demanded of him, or tacitly but includes him, without punishment or warning, in his Thirdly, the Synod does not punish, but rather presupposed of him, that in the case of other puffed-up paper, the so-called "Lutheran Church approves, as already demonstrated above, the loose contradictions between her practice and her confession Newspaper," and even encourages Dr. Hunger to and frivolous practice of its pastors against Reformed or (of which she is full) he again keep quiet, make no fuss, continue. *) He helps to fill the Ohio synodal paper with Uniate persons with regard to their admission to Holy and let the ecclesiastical politician, Prof. Lehmann, have his scribbles, and is, moreover, a Dr. Phil. who Communion, thus strengthening the abomination of his way.

understands Latin and Greek, and is therefore *expedient*. union behind the figurehead of the Lutheran confession. But if he had really complied with such a request or How little seriousness and zeal, however, the Fourthly, as a synod, it does nothing to ensure that with this condition of the Synod, he would naturally have members of the Ohio Synod have for thorough learning parochial schools are established and that the lambs of strengthened the evil conscience in himself by such a and witnessing of the Lutheran confession and doctrine, Christ are carefully instructed in the Word of God and in new cowardly silence. And finally, he would have had to was proved by their scanty attendance at the "general pure Lutheran doctrine from their youth, either by the face the fact that either in the case of continued silence conferences," and the finally completely dying pastors or by their own parochial school teachers. They he would have lost his courage as a witness and his salt participation in the same. do not care that the children attend only the district

would have become stupid, or that in the case of Also the average indifference of the members of the schools year after year and are then content with a little continued witnessing he would have done nothing Ohio Synod present, Prof. Lehman" above, proved confirmation instruction, as if this could establish the against those contradictions and would only have put sufficiently how the Lutheran confession and doctrine youth in God's Word. himself in a hostile and bitter mood. was more an external thing to them than that they lived Fifth, the synod does not work hard to ensure that

On the other hand, it would have been unkind and in it wholeheartedly. That they were more interested in genuine evangelical pastoral care, confession, and unwise of us to send the Rev. Eirich to his former synod, clarifying the individual articles of the Augsburg church discipline are practiced in its congregations. For because the synod would then have drawn the Confession and in moving the doctrine otherwise. Their if this were the case, their synodal reports would bear conclusion that we had rejected their unjust enmity fact that they contributed nothing else to the clarification witness to it. But these are nothing but reports of against Mr. Past. Eirich and their equally unjust of the individual articles of the Augsburg Confession and ecclesiastical business and hollow skeletons, without friendship for the venerable father and Masonic brother, to the movement of the doctrine cannot, of course, be substance and form, not without some corpse odor. And Mr. Past. A. Henkel, as just and the resignation of Mr. held against them; for what one does not have, one especially in the treatment and decision of disputes, it Past. Eirich as a sin. By doing so, however, we would cannot give. But there was no questioning, no research, becomes sufficiently evident to every knowledgeable have acted very uncharitably against the Ohio Synod almost no sign of theological life on the part of this reader how they lack the foundation of the church itself, by declaring the resignation of Mr. Rev. Eirich from professor and his faithful, with the exception of a few, confession and the recognition of the connection the Synod as a greater injustice against them than their among them also Past. Eirich. One could clearly hear and between confession and practice, and how their judging previous conduct against him and for the Honorable sense from most of them that the actual study of Lutheran and adjudicating is, in the prevailing manner, principless Synodal Father and Masonic Brother, Mr. Rev. A. doctrine was a completely foreign, unfamiliar thing, for talk. Their very synodal reports are a continual testimony Henkel. And thereby, of course, we would have which they had neither time, nor desire, nor skill, because to their powerlessness and inadequacy to form a truly contributed to blunt the conscience of the Ohio - Synod, of all their *speculative activity* on the off chance. But they Lutheran synod. They do not know what they should and and to strengthen their par their *expediency* were too arrogant and indolent to be stimulated by us and what they want, and they practise their business without

Thirdly and lastly, it would also have been contrary to to learn; and this is the most important reason why the guiding confessional principles, on the off chance, as it love against Mr. Rev. Eirich, and even here directly "general conferences" have gradually fallen asleep and is possible and *expediency* demands. against the Ohio Synod, if we had not granted his are now buried.

request for admission and had rejected him into his On the other hand, the Synod does not care whether and management of its seminary at Columbus. For it is Synod, which he had already left. For whoever has and how the pure Lutheran doctrine is practiced by its a certain fact that there neither the symbolic books of the known the nature and doings of the Ohio Synod for pastors in the congregations in sermons and catechisms; Lutheran church are specifically dealt with, nor are years, partly from its synodal reports, partly from its and none of its district presidents is officially entrusted by exercises in catechism or catechism sermons held and journals, partly from his own personal experiences with the Synod to visit the congregations and to inform then thoroughly evaluated. But that all this is absolutely this honorable ecclesiastical body, it cannot possibly be themselves of the doctrine and life of the preachers, as necessary, essential, and indispensable, is so obvious concealed from him that, viewed in the light of the divine well as of the Christian and ecclesiastical condition of the to every understanding Lutheran, who need not even be word, it is a mere hypocritical synod. For though its congregations, and to report on this to the Synod at its a professor, that no further proof is needed. Only the displays the Lutheran confession as its firm, it is far from annual meetings. Venerable Ohio Synod does not seem to understand

establishing its ecclesiastical practice according to it, or Every pastor does as he pleases, reels off his speech this; for it is quite satisfied with it, and considers the even from making an honest and thorough beginning**) and lets everything go as it goes. matter admirably fixed, that Professor Lehmann asks individual questions from his theological manuals in a

In the first place, in the controversies now pending about *) It is true that later "Hr. Prof. Lehman" followed up with a kind of refutation of Hunger's submission, but what kind? Luther says: To well-mechanized manner. If a seminarian wishes to church and ministry, it by no means takes the side of the refute something coldly is to strengthen it twice. That was the case deliver a written sermon, he is not prevented from doing here. D. Red. so; but, as we are told, it is only judged according to

ecclesiastical confession, in which these questions have long since been decided. On the contrary, Professor in Cleveland, must be shocked at the conclusion he draws from the preaching style prevailing in the Ohio Synod. The professor threw the language and expression, not according to the Biblical Worley writes decisively against it in the *Lutheran* law and the gospel, justification and sanctification, like tolls and and

Standard, and no one punishes him and reveals his middlings, so miserably and confusedly through one another that he Sharpen the ears of such speechmakers, who are themselves theological ignorance and error to the ignorant. Likewise, clearly demonstrated his complete powerlessness to act on the salvific doctrine, and none of his listeners could come to repentance toward and their Preaching churches into hell, having to listen year out year in! - Professor Lehmann does not reject Hunger's papering God or to faith in "our Lord" Jesus Christ by such loose and ludicrous babbling. nonsense,

The same applies to Prof. Lehmann, who, as can be an ornament to the seminary at Columbus and a out. But how wrong this procedure was with a man who reasonably concluded from the biblical and *speechmaker* beyond compare. was so often invented as a liar by the pastors over ecclesiastical lack of content in his *speeches in* Mr. Bartholomew, pastor of the English Lutheran there, was soon proven. For he was scarcely in Pittsburgh, hardly has what it takes. Similarly, there is a congregation in Fort Wayne, had readily believed Columbus when he applied for admission to the lack of fatherly evangelical pastoral guidance and several lying complaints by "separatist-minded theological seminary; and though, of course, he had no education of the young people for the establishment of congregation members" of Pastor Husmann, and credentials, he was admitted; for the students were their Christian mind and for the formation of churchly without first asking him whether it was true as stated, expensive in the country, and a proselyte of such a characters. What wonder, then, if from such mechanical had turned to Professor Lehmann for the care of these common tongue was, of course, a fat morsel and a rare and external support no Lutheran shepherds and people. And although the latter had previously been game. teachers emerge, but only speechmakers and conscientiously informed of the state of affairs and had After receiving this warning against Ehren-Strauß, ecclesiastical businessmen, after the pattern and urgently requested that the at the same time with the urgent request to do example of Professor Lehmann, *) who make their living was asked not to take on these people without unparthei everything possible so that the man would not remain in church-business? prior investigation, he did not. Honorable Strauss in the service of the church, I sent a corrected copy to

For the seventh time, the Ohio Synod, Western appeared. At the instigation of Mr. Past. Husmann, a Prof. Lehmann and through him, of course, also to the District, for thirteen years, regardless of the lack of meeting of the separatist plaintiffs and the community Synod, which was taking place at that very time. And preachers for its own district, has applied all faithful now took place before this honorable man. And so what was the success? Of course, the defendant could diligence and a truly self-denying love to supply the convincing was the groundlessness of the complaints not deny the facts of the case and his lapel; but since enemies of the punishing Word of God and of all and the dishonest attitude of the plaintiffs that His on this occasion he deeply lamented the depravity of wholesome, Christian and ecclesiastical discipline and Honor, Mr. Strauss, in feigned confessional zeal, called human nature and, moreover, shed a few tears in great institution, who went out from us as courageous out to his people: "You have a cursed separatist spirit." emotion over his remorseful confession of sin, which, separatists, after they had been lukewarm with "all But that this was an empty phrase and a mere air-strike, as a sly hypocrite, he always has at hand, according to patience and doctrine", as good, pious Christians with the man of honor proved by the fact that he nevertheless circumstances, the hearts of the fathers and brothers of their own preachers and to serve them with Word and accepted a profession from these people with "the the Ohio Synod, M. D., melted. Summa, Hon. Ostrich Sacrament. She did this in the congregations of Pastors accursed separatist spirit" and served them as pious still remained a Lutheran pastor and a dear brother of Ernst (later Seidel and Nütze!), Heid (later Werfelmann Christians with Word and Sacrament. the Ohio Synod; for in the face of his feigned and Reisinger), Husmann, Sihler, Daib, and most And Prof. Lehmann? - He had nothing to say against repentance - tears, the honor of God and his word did recently in Pomeroy. Her consistent procedure in this it and found it perfectly in order and quite *expedient*. In not come into consideration, which 1 Tim. 3, 7. thus labor of love, however, was that she readily believed the my congregation, too, Ehren Strauß began to preach to says: "But he (namely, the minister of the word) must speeches of the apostates, without at the same time a few miscreants and enemies of the confessional, and also have a good testimony of those who are outside. hearing the pastors concerned and their congregations, did not keep the promise he had made to me to come to (How much worse therefore, if he have an evil testimony and making clear to herself in a just and impartial me first with every complainant about me before he of them that are within) lest he fall into the blasphemer's manner the state of things. agreed with him. Yet he directed no great things. -In the shame and snare."

Especially excellent, and Christian and meantime he became more and more evident as a gross I have deliberately lingered a little longer on this ecclesiastically most honorable was their conduct in and mean liar, who was so eaten up by the spirit of lies seventh reason for proving that the Ohio Synod, caring for the separatist mobs and small groups in the that he really believed what he lied, e.g. that he had been especially in the Western District, is a hypocritical synod, congregations of Pastors Husmann and Sihler, and in in Jerusalem.) And since rumors also circulated that he in order to give it and, above all, its foreman, Prof. Fort Wayne by the notorious proselyte D. Strauss, who had been in the service of the Evangelical Society, with Lehmann, some nettle to strengthen their memory, and was later expelled from the synod itself for embezzling Rev. Society, with Past. Gräber in the Wupperthal, so I also to provide some ointment for the common sense or hymn book funds. addressed an inquiry to him with regard to this unclean common sense of man, which otherwise plays an

Some time ago he was so petty and low-minded as to dwell on the fellow. The answer was very detailed and at the same important role even in matters of faith among the language mistakes of one of our pastors in a letter to him in his paper. If he time signed and official by the neighbouring Lutheran Americans of all kinds of synods, ours had a little more sense and a little less petty and mean-mindedness, he superintendent. excepted. The good people are now getting very angry, would know that many young people who enter the seminary in the sealed. In it, it was thoroughly testified, and saying what wicked fellows we are for having taken in the twenties, in spite of excellent spiritual talent, have to struggle all their lives corroborated with facts, that this Strauss had shown Pastor Eirich. They are also highly indignant and accuse himself to be a thoroughly lying and dishonest person us, albeit covertly, "of the lust of conquest," that we, in with old ingrained writing and speaking errors of the native dialect. And so and had, however, also used college funds for his spite of all the representations of the personally present upkeep. For this reason he had to be dismissed and was district president, Mr. Pastor Schulze,) have properly it is with the German-Americans from the Ohio Synod; and if we did not think it too low and mean, we could serve Prof. Lehmann with a similar himself to be a thoroughly lying and dishonest person us, albeit covertly, "of the lust of conquest," that we, in letter from an Ohio pastor. If, by the way, Mr. Lehmann had a somewhat would write out a letter of allegiance in which he would vacant congregation in Zanesville, which had grown tired undertake and solemnly declare that he would not take and weary of the impotent *speechmaking of the Ohio* keener conscience of the sins against the rule of faith, which, at any rate, are much more harmful and dangerous in a Lutheran preacher than the errors against the rule of speech, he would, mindful of the gross violations against the rule of faith, of which his pupil, Mr. Rev. Mariens, was guilty of any steps here to enter the service of the church. He preachers and had other just complaints. in his speech at Cleveland, he would have kept his mouth shut, and would really made this promise

probable that this sagacious and learned professor either did not notice these gross violations of his former pupil and student, or, according to the present, he assured us that he had preached the Gospel in ancient Oriental Mr. P. to the established custom of brotherly love among Ohio preachers, did not make languages. *At my first and last meeting with him, at which Prof. Crämer was also congregation at Zanesville in order to tear it away from the Ohio Synod. For them known to him. For had Past. M. had thereby become unfavorable to him, it would certainly not have been expedient.

*) The same thought it good, with quite ignorance of the eighth commandment, to impute to me in a letter as if I had acted on the congregation at Zanesville in order to tear it away from the Ohio Synod. For

Synod had separated, a suitable officiating brother for her from our midst swallowed up, whom she then also appointed. But what can we do about it, if these people have no understanding

Mills, then a Zanesville minister, had earlier written to him, "that a strong influence on the part of the Missouri Synod had been exerted in his Zanesville congregation for a score of years, and that several members of the same were working to change their Synodical connection." Now, if this means that the Missouri Synod, or certain members of it, have exerted a deliberate, planned, secret "strong influence" on the congregation at Z., in order to turn it away from the Ohio Synod: I hereby publicly challenge Mr. P. zur Mühlen to state the facts on which he bases his assertion. But if these words are to say that, for example, the journals, publications and synodal reports of our synod have exerted such influence on that congregation, as Mr. President Schulze also points out in his letter to me, then this influence has been exerted by chance. Nevertheless, the Missouri Synod must of course be heartily pleased when its papers, wherever they may be, have a salutary effect and, for example, expose the difference between our confessional earnestness and consistency and the unionistic lax practice of the Ohio Synod. However, since the Synodal Report of the Western District of 1860 attacks the integrity of my attitude with regard to my conduct toward the congregation in Z., I am compelled to briefly state the facts of the matter. Some years ago, a member of the congregation there sent his son to our institution, without any action on our part, because he had no confidence in the one in Columbus. As far as I remember, he sometimes included in his letters to me, which he wrote concerning his son, the wish how much he and those like him would like to have a pastor from our synod, since things were not going well with their congregation. However, I did not let myself be drawn further into these insinuations. In the meantime, Pastor zur Mühlen was called to Dayton and the congregation in Z. became vacant. Then I was asked anew whether a pastor could not be obtained from our synodal association. I answered that if the congregation belonged to the Ohio Synod, then before it separated from it, it would first be its duty to punish it for its unconfessional and negligent practice and first wait to see what fruit such punishment would have. Furthermore, it should be "considered" whether a separation would not occur in the end if they turned to us for care; and in this case I would be against it, since one could not accuse the Ohio Synod of false doctrine. As far as I can remember, however, this letter had not yet reached Z., when the President of the Western District had already dealt verbally with the congregation, but could not induce them to remain with the Ohio Synod. Later, the congregation's actual letter of disaffiliation from the synod was issued, along with the reasons for its disaffiliation, including: "the indecision and indifference of the synod in many matters, namely, that it does not care whether the individual preachers administer their office faithfully and whether preachers and congregation are soundly and firmly grounded in Lutheran doctrine. Furthermore, that it does not take care of the congregational school system; likewise, that due to the fault of the Ohio Synod, several congregations in and around Z. have been lost to the Lutheran Church and have fallen prey to the sects and unionists.

Since, however, the formal disaffiliation had taken place earlier than I expected and, as I was told, only about 5 or 6 members of the congregation had voted against joining our synod, I could not make the congregation, because it was right in the matter, to return to such a synod, in which it no longer had any confidence and from which it had already resigned, for the sake of its rash action in not first waiting for the fruit of the punishment of the synod that I had advised. Nor could I, in view of the existing situation, "decide" to help her find a suitable pastor and teacher. I therefore suggested to her Mr. Past. Kühn, who, as far as I remember, first traveled to Z. before definitely accepting the job, in order to clarify verbally and personally the state of affairs, especially whether a separation would be necessary in the case of his acceptance of the job. When he had preached there, however, and the Ohioans raised no objection and declared themselves satisfied, he now formally accepted the calling.

Did they have more confidence in the Ohio *speechmaking* and did not want to further perish in the traditional slovenliness of the whole synodal and congregational system? And I, moreover, could the less blame them, after I had heard the master of the same and one of his disciples with my own ears.

But now I ask the favorable or unfavorable gentlemen of the Ohio Synod and every discerning reader: Are these similar circumstances and conditions: The resignation of Rev. Eirich and the defection of the Zanesville congregation from the Ohio Synod, on the one hand, and the separatist position of the enemies of the punishing word of God in this and that of our congregations, on the other? And is the acceptance and service of them by Ohio preachers, without a previous thorough and unpartisan investigation of the existing facts, as justifiable as our reception of Mr. Rev. Eirich and our provision for the congregation at Zanesville, although we do not thereby claim their immediate entrance into our Synodal Union?

I am sure that every man to whom carnal partisan zeal has not blinded the eye of common sense and the natural light of reason, will soon recognize that the two conditions and the subsequent courses of action are very different, and that our practice seems justified, while that of the Ohio Synod does not. We can also call God to witness with a clear conscience and a confident heart that we have never acted with a "desire of conquest" *) against the Ohio Synod. Rather, it has always been the heartfelt and earnest wish of all of us that the Ohio Synod should one day thoroughly reform itself from within, which is why we also, as already mentioned, constantly exhorted those two brothers Eirich and Bühl to remain in the Synod and to testify incessantly against the prevailing, unconfessional evils, whether God would grant grace that things would gradually become thoroughly different and better with it.

After the more recent and newest experiences, however, I no longer have this hope, which is why all of the above is written as a testimony about and against them. But may the Lord, as he has already said, also continue to sift and judge between us according to his wonderful and wise counsel and rule. Suppose, however, that from each of our congregations a heap or group of separatist hypocrites should fall to them, and that they should continue to greedily devour this our waste and evil, without, according to the nature of their ostrich stomachs, ever feeling pangs and stomach aches from it: then, according to God's righteous judgment, we should have been able to escape from this condemnation.

*) What could be conquered but congregations which, through the neglect of the Ohio preachers, have become so degenerate and decayed that, with God's grace and blessing, their gradual Christian and ecclesiastical transformation would cost much more effort and work than the building up and continuing of a still quite new and raw congregation of German immigrants from all kinds of regions of the old fatherland.

The synodal body, however spiritual and Christian it may appear at first, would inevitably become more and more muddled and rotten.

This is my valet blessing on the Ohio Synod; for it would have to be strange if I should still consider it worth my while to take up the pen against it. In sincere friendship we met her through the "general conferences," hoping that despite her ignorance and lack of clarity in Lutheran doctrine, there was still an honest reverence for the church confession and a desire to learn in her; but success has shown that our expectations and hopes were vain. God has set us against her as a salutary mirror of repentance *) in our faithful witnessing, preaching, teaching, punishing, comforting, leading, fighting, and working, but she has not repented, 'and no improvement has taken place. She has remained stuck in the filthy mud of her unconfessed slovenliness and her dead business; indeed, the blindness and malice of her leaders toward us has visibly increased, of course only to her detriment.

Therefore, if no righteous individual and synodal repentance takes place, and first and last the members of this body do not begin to become somewhat more thoroughly poor sinners in Adam and righteous in Christ, and consequently also to study differently, to teach and weep, to pasture and to lead faithfully to the confession, when their ecclesiastical pretense and all kinds of human work and legwork, such as, for example, the publication of their impotent and confusing synodal newspaper, cannot and should not help them at all. For example, the publication of her impotent and confusing synodal journal, the so-called "Lutheran Church Newspaper," will not help her at all. For through all these efforts of business to enforce an artificial sham life and to work under the firm of the Lutheran Church for the Ohio Synod and to make its clamors and writers great and glorious, no true spiritual and ecclesiastical life enters into it from above and within. It is and therefore remains only a somewhat more made-up corpse and a kind of ecclesiastical puppet theatre, since the exiting figures talk and move as the machinists behind the scenes lend them their voices and pull them back and forth on wires and strings.

Editor's Note. Although we received a few days earlier than the foregoing essay another, in which the shameful proceedings of the Ohio Synod at Pomeroy, O., and a third, in which an equally wicked piece of the Buffalo pastor Schwankovsky in Wisconsin is reported and appreciated; we have, however, preferred to communicate first the foregoing and only in the next number the two other matters, as well as the postponed continuation of our essay on municipal suffrage.

*) Whoever in these and the above words wants to accuse us of glorification, let him do so. We at least hate all false humility and want to praise and glorify God's grace and gifts, which he has given us out of undeserved grace, and not put our light under a bushel but on a lampstand.

To the ecclesiastical chronicle.

The Proseminar in Germany. About this the dear Pastor Brunnthalers, which should at least be within my grasp, in writes to us on Dec. 11. In regard to my local preparatory school for order to be able to set to work: for the necessary facilities your seminaries, I must first of all thank you for the trust which yourfor accommodating the pupils, for which especially some Synod has shown me in the promise of your support for this work of thebeds would have to be purchased, then (perhaps at Lord. Through God's help, the matter also seems to be progressingleast) support for individuals of the pupils for their happily and prosperously. The Mecklenburg Association for thejourney here and finally, since I would have to feed the Lutheran Church has promised support; from Greiz, 20 Thlr. havepupils in my Hanse, the purchase of the first necessary already been sent to me through the hands of the widowed Princesshousehold needs and daily household expenses. Now I there; from Hanover, Rev. Hoyer wrote from Hanover that he does nothope that by spring (and it could not be started sooner, doubt to see the activity for North America reviving again in the circlesafter all) contributions will also come in from Germany, there, since it used to be, but has now admittedly grown very cold. Butbut the question is: what would still be lacking in the the Stader Sonntagsblatt also had my appeal for help printed. In sum,latter, may I expect that from you?" - Now, as the it seems that we may not doubt the participation and support; The onlyrepresentatives of our synodal congregations, on the thing to do is to make our cause known more and more throughoccasion of the meeting of our general synod in October announcements in newspapers, which I will make a special effort to do,before. Since, on the occasion of the meeting of our and especially to defend you and your synod against the attacks yougeneral synod in October of this year, the are experiencing over there, to show that it is the holy cause of therepresentatives of our synodal congregations, in good church and of truth that you are representing in this dispute, for whichfaith in the love of our congregations, have already you deserve not disfavor, but preferably our sympathy and esteem.expressed the hope that they will also open their lenient There are now two ways open to me: I must either wait with thehands to the proseminary in Germany, we dare, in spite beginning of my work here in Steeden, until the necessary sum ofof the present difficult times and in spite of so many other support money will have reached me here from Germany, which couldldemands that are being made on them at this time, to still drag on for an uncertain time; Or, in the other case, the far moreexpress the request that those whom the Lord has desirable way for me, which would certainly be far more suitable for theblessed in the temporal world will also send us a mite for cause itself and especially for awakening participation here inthis purpose. We remind you of the extraordinary Germany, would be if I could make a start immediately next spring withblessing that Father Löhe once bestowed on America the pupils who have registered so far, have them come here and beginthrough his preliminary institution in Neuendettelsau. their lessons, even if at first there might only be 3 or 4 of them. In orderThe source of this blessing is now blocked up, should to gain public participation, it seems to me that it would be of greatwe not gladly seize the opportunity that is now offered to advantage if we could publicly announce the real existence of a localus to have such a source opened up for us elsewhere? educational institution as the solid foundation of the entire work. YourLet us remember that this is not only a matter of Synod's offer of means of support, which I myself had not even thoughtpreparing and sending young, hard-working workers for of, since I can well imagine how much you need your means over there,the ever-new stretches of the West that are opening up has met my wishes zero in that it awakened the thought in me as toto our activity for the Kingdom of God; it is at the same whether it would not be possible for you to help me at least to begin mytime a matter of our position with regard to the old, dear work until the cause here in Germany has broken the necessary groundGerman Fatherland. There our opponents, namely Rev. and the contributions of gifts have begun to flow. Later, I confidentlyGrabau and Rev. Löhe, are doing everything they can to hope that we will no longer need your help; I will at least do everythinggive us an evil name and to cast suspicion on our I can in this regard. However, even now

I do not in any way anticipate the will of God and His guidance. It is a matter of a sum of two to three hundred the institution, confidence in the work will also arise in Germany and then, after the experiences already made, there will be no lack of support there for the continuation of the work. But remember, here it is true: He who gives soon, gives twice!

"The Men of Darkness." This pamphlet, previously indicated as being directed against the secret societies, has already gone out of print. The so tirelessly working Young Men's Society in Baltimore, which also publishes the "Jüngling 6 bann er", has therefore procured a new edition of that pamphlet and enriched it with several very valuable additions. We therefore call your attention to this little book, which has already done much good. It now has 168 pages. The copy costs 25 cents and in addition 2 cents postage. A dozen can be had for H2.50. 50 copies for H8.50. and 100 copies for H16.0V. To obtain a copy of the booklet write to: Ur. Lehlitr, Lottor Lox 1471. Ullwrs, Nä. and put nine three-cent postmarks in it, indicating your own post office, so you will get it quickly.

Question and Answer. In his Lutheran Herald of Jan. 15, Mr. Ludwig asks us the question: "Can a poor sinner no longer walk quietly on his pilgrimage to the heavenly Jerusalem and help to strengthen other pilgrims on the same journey without having to do military service all the time? - Answer, "No, dear friend. That has never been possible, and never will be until we get to heaven. Here is not the church at rest, but at work; not the church triumphant, but at war. With Christians it is, "Outward strife, inward fear." 2 Cor. 7:5. He who would deny this would go farther than even the chiliasts, who, after all, place the cessation of strife only in a future millennial kingdom. But he that would for this reason leave the banner of our Duke, and do no more "military service" under him, would not find what he seeks here, for even "the wicked, saith the Lord, have no peace." Isa. 48, 22: But the Christians have the advantage already here, that they have peace in the midst of strife. Just look at: Joh. 16, 33. Phil. 4, 7.

Taking up church members" on probation. A Mr. Orwig, Bishop of the Evangelicals, writes in the Christian Messenger (organ of the Evangelicals or Albrechtsleute) of January 19: "For years attempts have been made to introduce the probationary system, after the manner of the Methodists, generally among us; but as yet it has not succeeded, and I hope and pray that it may never happen. The apostolic church furnishes no proof of this, She received her members all as full members - bore the weak and defective with patience, and exhorted them to amend, as long as there was hope for their salvation, and excluded the gross criminals or incorrigible wicked. Since the General Conference is not much that is needed; if many offer a very small gift, the cause will be helped soon and perhaps forever. For, as Mr.

Past. Brunn also noted, exists only once the institution, confidence in the work will also arise in Germany and then, after the experiences already made, there will be no lack of support there for the continuation of the work. But remember, here it is true: He who gives soon, gives twice!

"The Men of Darkness." This pamphlet, previously indicated as being directed against the secret societies, has already gone out of print. The so tirelessly working Young Men's Society in Baltimore, which also publishes the "Jüngling 6 bann er", has therefore procured a new edition of that pamphlet and enriched it with several very valuable additions. We therefore call your attention to this little book, which has already done much good. It now has 168 pages. The copy costs 25 cents and in addition 2 cents postage. A dozen can be had for H2.50. 50 copies for H8.50. and 100 copies for H16.0V. To obtain a copy of the booklet write to: Ur. Lehlitr, Lottor Lox 1471. Ullwrs, Nä. and put nine three-cent postmarks in it, indicating your own post office, so you will get it quickly.

Question and Answer. In his Lutheran Herald of Jan. 15, Mr. Ludwig asks us the question: "Can a poor sinner no longer walk quietly on his pilgrimage to the heavenly Jerusalem and help to strengthen other pilgrims on the same journey without having to do military service all the time? - Answer, "No, dear friend. That has never been possible, and never will be until we get to heaven. Here is not the church at rest, but at work; not the church triumphant, but at war. With Christians it is, "Outward strife, inward fear." 2 Cor. 7:5. He who would deny this would go farther than even the chiliasts, who, after all, place the cessation of strife only in a future millennial kingdom. But he that would for this reason leave the banner of our Duke, and do no more "military service" under him, would not find what he seeks here, for even "the wicked, saith the Lord, have no peace." Isa. 48, 22: But the Christians have the advantage already here, that they have peace in the midst of strife. Just look at: Joh. 16, 33. Phil. 4, 7.

Taking up church members" on probation. A Mr. Orwig, Bishop of the Evangelicals, writes in the Christian Messenger (organ of the Evangelicals or Albrechtsleute) of January 19: "For years attempts have been made to introduce the probationary system, after the manner of the Methodists, generally among us; but as yet it has not succeeded, and I hope and pray that it may never happen. The apostolic church furnishes no proof of this, She received her members all as full members - bore the weak and defective with patience, and exhorted them to amend, as long as there was hope for their salvation, and excluded the gross criminals or incorrigible wicked. Since the General Conference

In 1855 the rule of probation is omitted from church discipline, with the exception of the one case in which a person marries an unconverted person who has to pass a six-month probation. It is strange that the latter case alone is still excluded, as it is understandable that among the "Protestants" the taking on probation is otherwise not in use. Incidentally, the editor of the "Christian Messenger" is not entirely in agreement with his bishop on this matter.

The present Pope, Pius IX, as the Catholic Truth Friend of Cincinnati of January 24 writes, has recently made a speech in which he says: "They (the authors of certain writings) have no other intention than to undermine the foundations of our religion. We see with pain how the wicked seek to spread this doctrine in the provinces taken from our dominion and in the other countries of Italy. This is the purpose of the translations of the Holy Scriptures which have been spread everywhere. Scriptures, which have been distributed everywhere." The most infernal father, as Luther is accustomed to call him, thus admits himself that through the Holy Scriptures, when they are made available to the people under his control, they are to be spread everywhere. The most infernal father, as Luther is wont to call him, thus admits himself that the foundations of his religion are undermined by the Holy Scriptures, when they are given into the hands of the poor people, who are kept under foot by him, in their national language. In the same discourse, he calls himself, nevertheless, a governor of Christ, but by this he probably means that, having driven Christ out of the church, he has now set himself in his place, as is foretold by the Antichrist. He knows well that the true Christian church is built on the foundation of the apostles and prophets (Ephesians 2:20). Therefore, the Holy Scriptures of the New and Old Testaments are the "foundation" of the true Christian church. Therefore he shuns the translations of the Bible as the devil shuns the cross. - It is strange that Mr. Pius assures us in all his speeches that his fatherly heart is very grieved over the distress of the Church, and yet it is written to the Truth Friend of January 17: "Pius IX still enjoys a good appearance, he is full in the face, his cheeks are white reddish (aha!) and without traces of sorrow."

Church consecration.

On the 17th Sunday after Trin. last, the Lutheran congregation in the Town of Hubbard, Dodge Co., Wisc. now "Lutheran St. Paul's Parish," had the pleasure of dedicating with the undersigned, their former pastor, their beautiful new "St. Paul's Church," built in stone.

May the merciful God grant that the gospel of St. Paul may always resound in this church for the salvation of all who hear it.

Milwaukee, Wisc. jan. 1861.

A. Brose.

Church News.

After Rev. Georg Speckhardt (former teacher of the deaf and dumb in Hesse) accepted a call from the Lutheran congregations in Hills- dale and Coldwater, Mich.

On the Feast of the Epiphany he was publicly ordained by the undersigned with the assistance of Rev. Trautmann, by order of the venerable Presidium, he was publicly ordained and inducted into his new office. May the faithful God and Lord bless the dear brother abundantly in his office and rule the hearts of the congregations, that they may willingly give ear to his word, that he may be praised to them and through them his glorious name. W. Hattstädt.

The address of the dear brother is:
Rev. Oeorge Lpoekdarät,
HillsärUo, Nioli.

The Tenth Synodal Report

the
General Ev. Lutheran Synod of Missouri, Ohn et al. St. Has appeared and is to be had at the undersigned Gene. ral Agent of the Synod. Price per erpl. 15 cents and 2 cents poststamps; in Parthia per erpl. 12H cents and postage.
M. C. Barthel, St. Louis, Mo.

Where are Friedrich, Sophie and Friederike Schröder, natives of Grünsdorf, Mecklenburg? They migrated from Germany to this country in the summer of 1851 and moved to Wisconsin to settle there. Their sister Maria, presently wife of Friedrich Nerge, asks friends and acquaintances to bring the contents of these lines to the attention of their relatives named above.

Message is requested at the address:

LcliLuwdurA, 6oo^ 6o., IIIs.

Received for the household and pupils of ConcordiaCollegium and Seminary:

For the Hanshalt:
Ans der Gem. Hrn. Past. Mvll'S in Staunten, Ill, by Mr. W- Betmann7Bushel Corn; E. Hartmann4 do.; Ch. Brase 10 do.; Schröder 2 do.; H. Giesenberg 1 Fuder do.
From the parish of Mr. Rev. Gräbner's in St. Charles, Mo . 18 sacks of potatoes; 1 do. gctr. Apples; 1 do. Beans; 1 do. Flour; 12 pc. ham; 4 do. Shoulders; 1 do. Page; 20 do. Sausages; 28 do. Smoked meat.
From Mr. S. Tirmenstein in St.^LouiS
Remission on an invoice\$ 10,00
From the commons of Mr. Past. Ottensen's inKoSkvnong u.LibertyPrairy,Wiö. 10,00 From the parishes of Mr. Past. H. A. Prussian 10,00
VvnHrn.LarsLarsenFossum,Big Canoe, 1,00 -\$ 31,00 n. General support nngScasse:
Transfer from No. 9.SI38.78
By Mr. G. Steindruck, St.ClaireCo., Ill. 2.50
By Mr. Past. Bilz, collected on
Christmas Eve 1800 4.00- \$145 .
..... 28
d. For individual sophomores:
For Joh. Drescher from his father\$2000
" H. and L. Crämer of Mrs. Luise Knotke at Fort Wayne \$7.00; ans of their children's piggy bank.

as Christmas present \$3,00-10,00
" G. Schumm, by whose father 20.00
" Herzer and Crull v. Fr.-B. of ZionSgem. NewOrleans 13.50
"H. Allwardt von der ImmanuelSgem. des Hrn.
Past. Johannes \$10.00; from the piggy bank of the Children H. A. G. \$1.00; by L. K. 50; by Chr. H. 50Cts. 12.00
"H. Kießling by Mr. teacher Bartling20,00

For G. Hild from the bell-bag of the parish of Mr.
Past. Franke, Addison, Ill.18.00
" J. Nützel, of 2nd F. -V. in the Gem. of Hrn.
Past. Miracle, Chicago, Ill7.50
" Markworth and Burfeind, v. d. Gem. zu Alten- burgh, Mo.22.00
" E. Citizen by his father5,00
G. Alex. Saxer.

Received

g.. To the College - Maintenance- Casse:
From the Zions - Gem. of Mr. Past. Hoppe, New Orleans, La. \$7 ,15

Don Mr. Noack and wife, New-Orleans, La. 9.60 By Mr. Past. Gräbner, St. Charles, Mo. by Messrs. Rahmöller, D> Möhlenkamp, Hagemann, Bode O\$1.00; Lürding 75 Cts.; Waldeck 25 Cts.;
Scheips40Cts..... 5,40
From the Holy Cross Parish of the Rev.
Birkmann at Waterloo, Ill.6.20

From the comm. of the Rev. Lehmann, CentralTownship, St. Louis Co., Mo. 3.15
d. To the Synodal - Mlssions - Casse.
From the comm. of Mr. Past. Gräbner, St. Charles, Mo. 7.00
Missionscollecte des Zions-Distr. in St. Louis, Mo. 11.00 From the congreg. of Mr. Past. Metz, N.-Orleans, La. 16.15 From the school children of the undersigned2.65
From the Gem. of Mr. Past. Müller, Chicago, Ill. 3.00
Ed. Noschke.

For the proseminar at Steeden received \$4.00 from Mr. Dietr. Mätten at Grand Prairie, Ill, and \$1.00 from N. N. ES was left to us to use the former sum. We take the liberty of appropriating the same for the above-named institution in Germany, and hereby open a benevolent fund for this purpose".
C. F. W. Walther.

Received for the California Mission: from C. H. in Z. \$2.00, further from members of the congreg. of Mr., Past. Metz, N. Orleans, La: Mad. Nahders \$10.00, Mr. Rahders 55.00, Therese and Catharine Hahn 89.1>0, and from Messrs. Talbert 50 CtS., Schiirmann \$2.50, Walter St,50, Noack \$8.50, Köhnke \$2.00, Mohr 8l.00, Wilh. Brüllheibe Sl 00., by Mr. Bvhlau from the Gem. of Mr. Past. Fürbringer \$12.
C. F. W. Walther.

For the Lutheran have paid:

The 14 year old:
Messrs: Georg Müller, Past. H. Bauer 5 Er., L- Zimmerinann.
The 15th year:
Messrs: Georg Müller, Past. A. Ernst 9 Er., Past. I. G. Bvhm, Fr. Brodhagen, L. Zimmermann.
The 16th year:
Messrs: Paul Bürger I I Er., Past. W. Korcw, M. Keck, G. Müller, Cl. Eggers, C. Krause 50 Cts, C. Feig, P. Popp, Past. H. Eisfeller Z Er., W. sticke, Past. F. G. Böhm, Robert Scholz, C. Succow, W. Holls, M. Stroh- hecker, Prof. Fleischmann, Brodhagen, Past. H. Lcmke, H. Kumming, I. G. Kling, M. Bernhard, I. Nase, Past. H. Wetzal, Past. E. Pankow, I. Stern, Past. L. Daib, Past. L. Knapp, Past. Uebelacker 2 Er.
The 17th year:
Messrs: F. Stutz, P. Dickmann, Brackmann, G. Müller, Aug. Sievers, C. G. Schneider, Rev. H. Sieger, H. Richter, Carl Bieth, F. and H. Dankmeycr, I. Gerding, Johann Gottlob Deubner, Past. I. G. Bvhm, W. Heils, Past. V. Korew, Sam. Bauer, F. Bach, W. Bahls, G. Hederle, F. Neule, M. Schlang, I. Jocky, I. Gaß, G. Lichtenberger, Past. A. Hoppe 2 Er., H. F. Nullmanu, G. Kiessling, L. Schüller, Past. C. Strafen, Past. E. Pankow, H. Büscher, Past. L- Daib 2 Er., G. Nciger, G. Scheil- haaS, S. Dorn, C. Kohne, Past. E. A. Brauer, W. Riepe, Past. I. R" Moser.
M. C. Barthel.

Changed address.
Rev. IP. Ilbill, I^orin, III.

St. Louis, Mo. synodal printing office of A u g. Wiebusch n. Son.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 17, St. Louis, Mo. 19th Feb. 1861, No. 14.

Municipal Election Law.

(Continued.)

(6) Now if all believing Christians, as we have seen, are spiritual priests according to the word of God, what follows from this? - Are they therefore all public preachers, church ministers, pastors, bishops, pastors? May they therefore, because of their spiritual priesthood, take it upon themselves to interfere with the public preachers in their office, to teach publicly alongside them, to pray publicly, to absolve publicly and to retain sins, to baptize, to hold Holy Communion, and to serve the Lord's Supper? Holy Communion, etc.? - Let that be far off! - It is true that the opponents of the Lutheran doctrine not only say that this necessarily follows from the doctrine of the spiritual priesthood, but they themselves sometimes go so far as to assert that we really make this conclusion! But this is a gross falsehood. Neither does it follow from this doctrine that the spiritual priesthood and the public ministry are the same, nor do we draw this conclusion. For it is clearly written, "Are they all apostles? Are they all prophets? Are they all teachers?" 1 Cor. 12, 29 That the apostle thus asks is evidently intended to indicate his denial of the matter; the apostle, in effect, means to say, "Will you well affirm that all Christians are apostles, prophets, teachers? Certainly not!" Further, the same apostle writes, "But how shall they preach, if they be not sent?" Rom. 10:15. The apostle, therefore, hereby declares, to this end, a public

To be a preacher, he says, requires not only that one be a baptized, believing Christian, but also that one be sent, that is, that one be duly chosen and called. And at last James also gives the earnest warning, "Dear brethren, forbear not to be teachers unto any man, and know that we shall receive the more judgment." Jac. 3, 1. To make oneself a public teacher, for example because one is a spiritual priest, is therefore declared by Jacob to be a sacrilege, an insolence, which does not have to expect a reward, but a severe judgment. It is therefore clearly stated in the confessional writings of our church, namely, in the Augsburg Confession: "It is taught by the church government that no one shall teach or preach publicly in the church or administer the sacraments without a proper profession." (Art. 14.)

This, too, does not follow from the doctrine of the spiritual priesthood of all true Christians, that the special public preaching office is only a human, ecclesiastical institution, which, in order to maintain order in the church and to avoid confusion, was made by men, that the public preaching office is a creature and, in this sense, a natural outflow of the spiritual priesthood of Christians. To be sure, those who hold and confess Luther's doctrine of the spiritual priesthood of all Christians, in order to make this doctrine quite odious, will also have this said by the

But this is a lie, for we know very well, and have always testified and taught, that this doctrine is false. God's Word clearly says: "God hath set in the church first the apostles, then the prophets, then the teachers. 1 Cor. 12:28. Further, "He (Christ) hath made some apostles, and some prophets, and some evangelists, and some pastors and teachers." Ephes. 4:11. Not men, then, not Christians, as spiritual priests, but their eternal High Priest Himself, Christ the Son of God, and, because it is an outward work, the holy Triune God Himself has made the order of the public ministry of preaching. It is the creature and order of the great all-wise God Himself in His Church on earth, as the temporal authority in the State. Hence it bites then in our symbolical books, "We have a certain doctrine that the office of preaching is derived from the common profession of the apostles." (Schmalk, Art. Anbang von der Gewalt und Obrigkeit des Pabstes.) Hereby a directly divine origin is ascribed to the public office of preaching, for the profession of the apostles, whose successors in the office of preaching are the ministers of the church, derives directly from Christ, the Son of God. Hence also in the Apology of the Augsburg Confession it is said, "The church hath the apostles. Confession, "The church hath God's commandment, that she should appoint preachers and deacons." (Art. 13.) He, therefore, who disturbs the public ministry of preaching, interferes with it, abolishes it, resists it, disturbs God.

<p>If he does not comply with God's order, he interferes with His ministry, revokes God's foundation and contradicts God's order, and will therefore have to give God a severe account in which he cannot stand but will be disgraced before all angels and the elect. It will not help him that he had a "good intention," that is, the intention of saving souls; for whether a work is good or evil is not only determined by what <u>intention</u> one had in doing it, but above all by whether it was in <u>accordance with the word and commandment of God</u>. A warning example is Saul. When he had offered a sacrifice without and against the commandment of God, with the good intention of serving God, the prophet Samuel said to him in the name of the Lord: "Do you think that the Lord delights in sacrifice and burnt offering, (more) than in obedience to the voice of the Lord? Behold, <u>obedience</u> is better than <u>sacrifice</u>, and attention than the fat of rams; for disobedience is a sin of sorcery, and to resist is idolatry and idolatry. <u>Because therefore thou hast rejected the word of the LORD, he hath rejected thee also</u>, that thou shouldst not be king." 1 Sam. 15:22, 23.</p> <p>Now as the offering of sacrifices was instituted by God for himself, and was a work of worship, but Saul, because he had no <u>profession of it</u>, did not <u>serve God</u>, but <u>rejected God</u>, and incurred his wrath: so, indeed, the public ministry of preaching, as being instituted by God, is certainly "a delicious work" (1 Tim. 3:1.); but he who, without being duly <u>called to it</u>, performs it, does not thereby <u>serve God</u>, but <u>rejects God</u>, and incurs His wrath. He is a rebel against <u>God's order</u>. He does not act according to the right of his spiritual priesthood, but <u>abuses</u> it. He may always say, "The Spirit impels him." The Spirit drives him, but not the Holy Spirit, but his own spirit, for the Holy Spirit is a spirit of discipline (2 Tim. 1:7) and of truth, which does not contradict itself, that is, it establishes the public ministry of preaching, and then should drive it to disturb and not to abolish it.</p> <p>That our doctrine of the spiritual priesthood of all true Christians, in order to make it quite detestable, should be misinterpreted as if it approved of the contempt and disturbance of the public ministry of preaching and expressed its seal, should not surprise us, for <u>Luther</u> whose doctrine we lead as no man can deny, except an ignorant or a wilful interlocutor, fared the same way. <u>Luther</u> learned this, for example, from the papist Emser, to whom <u>Luther</u> replied, among other things, thus: "You also <u>deny in this way that</u> I have made all laymen bishops, priests, and clergymen in such a way that they may do the office as soon as they are <u>called</u>; keep silent, as pious as you are, that I write beside it: Let no man himself be subjected to the uncalled, except it <u>be of the utmost necessity</u>." (Answer to</p>	<p>the super-Christian 2c. Book of Emser from the year 1521. XVIII, 1597.)</p> <p>But, some will perhaps say here, "Is this really so, then, what does the spiritual priesthood of Christians give them apart from the authority and duty to come before God, to offer their hearts and lives to God, to pray for themselves and others, and to practice God's Word as domestic fathers with their own, and to talk about God's Word with their fellow Christians? If Christians, as you yourselves admit, are not <u>pastors as</u> spiritual priests according to biblical Lutheran doctrine, then why make so much fuss about their <u>priesthood</u>? If a <u>Christian is so</u> much as a spiritual <u>priest</u>, and a spiritual <u>priest</u> so much as a <u>Christian</u>, who on earth will then want to deny the rights of the spiritual priesthood? Only hold that the Christian priesthood has nothing to do with the office of preaching, and no man will speak against it."</p> <p>We answer, It is true that to be a Christian is as much as to be a priest, and to be a priest is as much as to be a Christian; but precisely because this is so, <u>to be a Christian must have an honor and power which it would not have if it were not so much as to be a priest, and vice versa</u>. Although a spiritual priest is by no means a pastor or public preacher, it can by no means be said that the spiritual priesthood has nothing to do with the public office of preaching; on the contrary, it has a very close and important connection with it. Just consider: what a <u>preacher has</u> to do are all <u>priestly works</u>; he may teach, pray, bless, absolve, administer the sacraments, exhort, punish, comfort, watch over his flock, and so on. Even when he <u>teaches</u>, he <u>offers</u> according to the Scriptures, as the apostle Paul says: "I am to be a minister of Christ among the Gentiles, to offer the gospel of God, that the Gentiles may be an offering, acceptable to God, sanctified by the Holy Ghost." Rom. 15:16: Now since <u>all Christians</u> are spiritual priests according to God's word, <u>preachers can be nothing else than ministers of priests, or ministers among priests</u>. Wherefore in the New Testament the office of bishops, presbyters, elders, pastors, and teachers, i.e. pastors, pastors, and preachers, is called a <u>ministry</u>. For as often as the word <u>Amt</u> occurs in our German Bible, so often in the original Greek text is the word Diakonia, which in Latin means <u>ministerium</u>, in German <u>Dienst</u>. A <u>Senior Ministerii</u> is therefore nothing more than the eldest or most orderly in service, not in ruling and dominating. All this was already prefigured in the Old Testament; for even in the Old Testament, as is well known, not all the priests and Levites always served, but even among them an order was established, according to which at a certain time some served and others did not. Therefore we read</p>	<p>z. For example, of John the Baptist's father, Zechariah: "And it came to pass, when he had used the priest's office before God in the <u>time of his ordinance</u>, according to the manner of the priesthood, and it <u>was his duty to burn incense</u>, that he went into the temple. And it came to pass, <u>when the time of his office was expired</u>, that he went home to his house." (Luc. 1, 8. 9. 23.)</p> <p>From this difference between ministering and nonministering priests in the Old Testament it does not follow that believing Christians, as spiritual priests, are also to administer the public ministry, only that they are to <u>alternate in</u> this ministry with the appointed preachers, as the nonministering priests and Levites in the Old Testament did with the ministering ones. Let that be far off! It is an old rule of interpretation that a New Testament counter-image has only so much of its Old Testament model as the Holy Spirit himself indicates in the New Testament. Now the Holy Spirit does not only say in the New Testament that <u>not all are</u> teachers (1 Cor. 12:29) and that a special ability and a special <u>calling</u> and <u>mission</u> belong to it (2 Tim. 2:2. Rom. 10:15), but also that whoever has an office should faithfully wait for it until he receives the unfading crown of honor (Rom. 12:7. 1 Pet. 5:2-4), that therefore the bearers of public office should administer it <u>throughout their lives</u>, that it should be their life's calling.</p> <p>That <u>all</u> believing Christians, teachers and hearers, are <u>priests</u>, the teachers the <u>ministering</u>, the hearers the <u>nonministering</u>, it rather follows, 1. That there is <u>no distinction of estate</u> between teachers and hearers, that public preachers do not constitute a <u>special estate</u>; that <u>there is only</u> a distinction of <u>service</u> or <u>office</u> between them; that the public preaching office is only an <u>order</u>, though a <u>divine</u> order.</p> <p>But if it be certain that the public office of preaching is only an <u>ordinance of God</u>, and not a special <u>estate</u>, since <u>all</u> believing Christians are of priestly estate, it follows, 2ndly, that in this there is a great difference between the New Testament and the Old. In the Old Testament a sacrifice or other act committed to the priests was invalid unless it was performed by a descendant of Aaron or Levi, because only these were of the priestly <u>estate</u>; but in the New Testament all priestly acts are valid, whether they be performed by a public preacher or by a so-called layman, because the latter are also of the priestly estate with the believing preachers. From this it is clear that all those who maintain that an official act performed by a layman or a non-ordained preacher, whether it be preaching, or baptism, or absolution, or Holy Communion, is <u>invalid</u> - that all of these deny the priesthood of all Christians with this doctrine, make the <u>public preachers the only priests</u> of the Church.</p>
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The Lutherans, however, do not make a few priests of the New Testament, and declare the public office of preaching, instead of being a divine order, to be a special state, like that of the priests and Levites in the Old Testament. But that the latter is taught, we have cited in No. 8 of the "Lutheran" as an example a preacher of the Ohio Synod, who expressly asserts: if a non-ordained preacher preaches the truth, the Holy Spirit does not work through such preaching; if he baptizes, blesses, absolves, and keeps the Lord's Supper as prescribed in God's Word, then everything is "without power and blessing," an "empty sound and form without substance"! *) One can see from this how important the doctrine of the spiritual priesthood of all Christians is; if one denies this, then one finally comes (if one is only bold enough to make logical conclusions) to the most obvious and horrible blasphemies. Pastor Grabau and the entire Buffalo Synod do not say everything as straightforwardly as that member of the Ohio Synod; but because they too are opponents of the biblical-Lutheran doctrine of the spiritual priesthood of all Christians, they too really arrive at the same appalling teachings. Pastor Grabau, for instance, writes in his pastoral letter, "Hence we are convinced that a man arbitrarily raised up by the congregation can neither give absolution, nor distribute the body and blood of Christ, but that he gives vain bread and wine." Pastor Grabau goes so far as to deny the power of the word of God even when it is spoken by a man who is called by a congregation, if he is not called in good order, that is, if he is not ordained by a preacher, but is "a man arbitrarily raised up by the congregation"! How he believes of the matter, he makes clear by asserting just beforehand, that "the words of appointment are yet strong because of the office which the Lord still professes." So the word is not powerful because it is the word of God, but because it is spoken by an ordained official; if the word is spoken by a non-ordained person, then, according to Grabau, God does not confess his word, but if it is spoken by an ordained person, why, because God confesses his office! And to this doctrine of Pastor Grabau the whole Buffalo Synod has publicly confessed and solemnly confirmed it, by adding in its evaluation of that passage of the pastoral letter: "Therefore we hold

*) That one makes the power and validity of the divine means of grace themselves dependent on correct ordination is doubly abominable, since ordination is only a human, namely ecclesiastical, but not a divine order. By making God's things dependent on human institutions, one cancels God's command by man's command, thus setting the latter above the former. There- is the old godlessness of the Pharisees and the new abomination of the Antichrist. Cf. Match. 15:1-4, 2 Thess. 2:4. That the ordination, which the Buffalo Synod declares to be a divine order and institution, is a human one, we will prove in detail later, God willing.

also justly that our dear Lord Christ only distributes his body and blood in the Lord's Supper through the holy right office of preaching, as in his own divine order." (See the 2nd Synodical Letter of the Buffalo Synod p. 11.) What an appalling doctrine this is, it is not even necessary to say. We must not think that the frightful thing lies only in the fact that those who knowingly administer the means of grace against the order, or have them administered, are robbed of the comfort that the means of grace are nevertheless valid and powerful. That would still be a small pity. But the matter has a much wider significance. If it is taught that absolution, Holy Communion, etc., are valid and powerful only when administered by a properly ordained preacher, a Christian can never know whether he receives a valid and powerful absolution and really the body and blood of Christ in the Lord's Supper. For those who teach this also teach at the same time, and must logically teach, that no one who is not himself ordained or a layman can ordain, but only a preacher who is himself properly ordained. But from this it follows that one can only know whether a preacher is properly ordained if one knows at the same time whether the one who ordained him has also been properly ordained; therefore one must necessarily also know whether all previous ordinators have been properly and really ordained themselves, whether therefore our present preacher's ordination goes back to the apostles in an uninterrupted series! For if at any time there had been a gap, if at any time a non-ordained person had ordained one who stood in the series, that is, in the series which closes with our preacher, then, according to that doctrine, our preacher also would not be right, that is, not truly ordained, and everything he did would then be invalid and void according to Grabauian doctrine. This is the abyss to which this doctrine leads! The devil has to nothing less in view than to make all means of grace, and with them all comfort, all grace, and all forgiveness of sins, uncertain and uncertain to Christians. And this is also the reason why we so earnestly oppose this false doctrine and fight for the spiritual priesthood of all Christians. Our opponents try to make people believe that we fought so vehemently for it because we held the public preaching office in low esteem, indeed because we were out to overthrow it, to cause an abominable confusion in the church, to make all lay Christians (whom they call the rabble) pastors, pastors, and public preachers, and to make the preachers miserable servants of men, who, because they were only servants of the spiritual priests, must now also preach and do everything that the so-called spiritual priests wanted. But the gentlemen are lying about this. It is a question of

Here it is a matter of something quite different. We hold, as we have said, above all, that preachers do not constitute a special state, into which they enter by ordination, as by a divine institution, like a kind of sacrament, but rather that all Christians are of priestly state: so that Christians may not be made uncertain and uncertain of the power and validity of the divine means of grace. He who knows that all Christians are of the priestly state, and that public preachers are only ministers among the priests of the New Testament, need not be anxious, when his preacher absolves him and administers to him the Holy Communion, whether he will receive a true and valid absolution, and really the body and blood of Jesus Christ, if only his preacher will use the always powerful words of the divine institution, and perform everything according to the divine institution. But he who does not know that all Christians are priests, and that public preachers are only ministers among the priests of the New Testament; who rather believes that preachers alone, for the sake of their special office, for the sake of their proper ordination, for the sake of their lawful and in all respects proper profession, can validly and powerfully absolve, and alone bring and distribute the body and blood of Christ to the elements; who therefore thus makes preachers such priests as the Levitical of the Old Testament were: He can never know whether he will be validly and powerfully absolved by them, and really receive the body and blood of Christ, because he can never know whether his preachers are properly ordained, since, according to that doctrine, a layman cannot ordain, but he does not know whether his preacher's ordination does not perhaps go back to a lay ordination, for if once a layman has ordained one to be a preacher, then, according to that doctrine, all who, so to speak, descend from this ordination, are not truly ordained either. *) In the Old Testament, however, the works assigned to the priests were only valid if they were performed by priests; but at that time the validity of the sacrifices and the like was not uncertain, because it was certain from the bodily descent of Levi and Aaron which ones were priests; they kept exact, publicly certified genealogical registers, as can be seen in Ezr. 2, 62, Neh. 7, 64.

But if it follows from the doctrine of the spiritual priesthood of all Christians, first, that the publicly employed and appointed preachers are only the ministers among the New Testament priests, and secondly, that therefore the validity of the means of grace which they administer

*) From this one can see, among other things, in what a soul-dangerous false doctrine of the office of preaching not only the Papists, but also the Episcopalians are stuck, who recognize no preacher as one who is ordained by a legitimate bishop.

The third conclusion is that, while Christians are not allowed to abrogate or disturb the divine order of the public ministry, or to presume upon it without a vocation, yet, if Christians, in case of need, perform any work which only public ministers are ordinarily called to perform, it is still valid and powerful; as, for instance, even in the Old Testament certain orders were made among the priests, according to which sometimes these, sometimes those, had the "ministry," that is, the service, yet no one doubts the validity of a sacrifice. For instance, although in the Old Testament certain orders were made among the priests, according to which sometimes these, sometimes those, had the "office," that is, the service, yet no one had to doubt the validity of a sacrifice, if the same was performed in an emergency by a priest who did not actually have the week. Hence it bites in our symbolical books; "How then in case of need even a bad (mere) layman can absolve another and become his pastor; as St. Augustine writes a history that two Christians were together in one ship, one of whom baptized the other, and thereafter was absolved by him." (S. Schmalk. Article. Appendix 2.) The same is true, of course, of all other priestly works, Though almost all orthodox Lutheran "theologians" declare that no layman should administer Holy Communion, and we heartily agree with them in this; yet it must not be thought, for instance, that a common Christian should not administer Holy Communion because he could not bring himself to do so; for this an ordained preacher necessarily belonged! Let that be far off! But because in the matter of Holy Communion there can be no real emergency. For Holy Communion is the sacrament of confirmation or strengthening, while baptism is the sacrament of initiation or consecration, and the preaching of the gospel, together with absolution, is the means of first producing faith. This alone is the reason why our orthodox church teachers declare themselves against a layman ever administering Holy Communion. They follow the principle that where the blessedness of men is in danger, if the order is not broken, it should be broken, for our souls are not there for the sake of the order, but the order is there for the sake of our souls, that is, for the sake of our salvation and our blessedness; but where the salvation of our souls is not endangered by the strict observance of the order, the order should not and must not be broken. But he who maintains that a layman has the ability to administer baptism and absolution, but not Holy Communion, does not know that he is a layman. First, he must believe and teach that not all Christians are priests, and second, that the word and institution of God do not have their power in themselves, but only receive it from the man who administers them. It is

It is a manifest contradiction to maintain that Christians are capable of performing the priestly works of baptism and absolution, but not others. Those who commit this contradiction in the Lutheran Church show that they admit it only because it is clearly stated in our symbolical books, in order not to be revealed as anti-Lutherans; but in the depths of their hearts they do not believe either, or they are angry that they must believe it, although it does not fit into their hierarchical system of doctrine. *)

*Luther in particular, who is very strongly opposed to the idea that there is an emergency in which a layman should be allowed to administer Holy Communion, nevertheless counts this very decidedly among the works of the spiritual priesthood. He writes: "The third office is to bless or administer the holy bread and wine. Here they (the papists) boast of a special triumph, the scorers; here they gloriously defy and say: no one else has this power, neither the angel, nor even the Virgin and Mother of God. But let us leave off their nonsense, and say that this office also is common to all Christians, like the priesthood." (Epistle to the Council and Congregation of the City of Prague. X, 1811. 2.) But lest it should be thought that Luther intended that the laity should use this right of theirs also against the order of God, he adds: "But all this we have said only of the common rights and power of all Christians. For since all things are common to all Christians, which we have hitherto related, and which we have also proved and demonstrated, it is not fitting for one who would set himself apart, and appropriate to himself alone, that which is ours alone. Refrain from this right, and put it to use, if there be no other who hath also received such a right. But this requireth the right of the church, that one, or as many as please the church, be chosen and received, who instead of and in the name of all those that have the same right, do these offices publicly; lest there be an abominable disorder among the people of God, and the church become a Babylon, wherein all things ought to be done honourably and orderly, as the apostle hath taught 1 Cor. 11:111." (Ibid. 1857. 8.) Thus Luther wrote in 1521, and this doctrine he adhered to until his death. For example, ten years later, in 1533, he wrote: "I will not say, as the Papists do, that no angel nor Mary can walk (the Lord's Supper cnvsccircn) 2c., but I say, if the devil himself (if he were so pious that he would or could do it), but I presume that I shall afterwards learn that the devil had so crept into the office, or had let himself be called in man's likeness to the pastorate, and had publicly preached the gospel in the church, baptized, said mass (the Lord's Supper), absolved, and exercised and administered such office and sacrament as a pastor, according to the command and order of Christ: we must nevertheless confess that the sacraments were right, that we received right baptism, heard right gospel, received right absolution, took right sacrament of the body and blood of Christ. For our faith and sacrament must not rest on the person, whether pious or wicked, consecrated or unconsecrated, called or insinuated, the devil or his mother, but on Christ, on his fine word, on his office, on his command and order," (Of the Anglican Mass and Consecration of Priests, XIX, 1551.) According to this, the Lord's Supper is a true one even of those who have been initiated, unconsecrated, and uncalled, if they thereby use Christ's word and keep his instituted order, for thereby they administer the office, though unlawfully for their persons, and in a manner not pleasing to God, for there is a great difference between invalid and unlawful; something may be valid without being lawful. Besides, there are even pure unsuspecting teachers who maintain that there is a case of necessity in which laymen should also administer Holy Communion. Among these teachers are Heshusius (who himself published a little book by Pastor Grabau) in his book: "Von Amt und Gewalt der Pfarrherren. Edited by Dr. Schütz. Leipzig 1854," p. 30- - further, the famous Danish theologian Brochmand in his Glaubenslehre. (S.

The fourth consequence of the doctrine of the spiritual priesthood of all Christians is that they must have the right to choose their preachers themselves. To prove this last consequence, however, we must again, for lack of space, postpone it to a next number.

(To be continued.)

(Submitted.)

Disgraceful conduct of Messrs. Prof. Lehmann, Pres. Rev. Schulze, and Pastors Reichert and Groth, members of the Ohio Synod, Western District *)

It was at the end of July of this year, when I officially visited the congregation of Pomeroy, Meigs Co., Ohio, on my visitation tour, during the vacation at our seminary in Fort Wayne. There I was presented by a part of the congregation with three charges against their pastor, which were tried in two long congregational meetings. The result was that none of the plaintiffs, in spite of my request, was able to present anything factually founded, that is, just, against the justification of the accused, according to each individual point of complaint. So, in the end, I had nothing else to do than to punish the plaintiffs seriously with God's word and to admonish them to repentance. On the request expressed by one of the leaders that Rev. Heid and that the congregation be provided with another preacher and pastor, I could not of course, for the sake of my conscience, grant; for this would only have strengthened the malicious flesh of the adversaries, who were increasingly proving to be enemies of the punishing Word of God, promoted an unworthy partisan rule in the congregation, and grieved and offended the righteous members of the congregation. For these stood by the probity and justice of the matter, and even the plaintiffs could not bring anything against the entire conduct of their pastor's office, with the exception of their complaints, which, however, proved to be unfounded upon closer examination.

Since I could not and would not consent to the carnal desire of the people to assist in the transfer of their pastor, and the unrighteous would not repent, the storm broke out soon after my departure.

Syst. th. II, 371. 2) The Rostock theologian Zach. Grapius speaks against it, but declares: "Laymen are priests, but only by virtue of an inward ability to all church offices, and so also to the administration of Holy Communion, so that we do not think that this would be a less true sacrament, which a layman would give, perhaps moved to it by necessity or error. See the blessed Schomerus, where also those words of Luther are cited: Our faith need not look at the person, whether he be pious or wicked, consecrated or unconsecrated, called or insinuated." (Syst. nov. contrö. IV, 89.)

*) After years of fruitless waste of hopeful brotherly love on the Ohio Synod of our own, which has brought us nothing but blasphemy, we must now allow this Synod to be made manifest in its true form by those who know it better than we do, and who once had to proceed from it for the sake of truth.

D. Red.

Since the enemies were somewhat more than the Halste, they insolently demanded from Mr. Past. Heid the church key and the church books and locked the church door, so that Rev. Herd was forced to hold services elsewhere with the remaining part of the congregation. A little later, the growing hatred urged the adversaries to drive the pastor with his wife and six children out of the parsonage, although at that time they had not yet found a preacher to their liking and could not make any use of the parsonage; indeed, at the end of the last congregational meeting, after I had left the church, they forcibly snatched from the pastor the copy of the complaint, the original of which had been sent to me in Fort Wayne, but which I had not yet received before my departure.

From the. Congregation of the Past. Daib in Fairfield Co. I sent another earnest and heartfelt letter to this separatist group, in which I presented to them the terrible danger to their souls if they continued to give room to the devil and their flesh to set themselves against God and his word, and exhorted them, as urgently and agitatedly as I was able, to repent, for I still hoped that they were only temporarily deluded and would come to their senses again after better reflection. But success proved that this hope was vain; for they showed themselves more and more vicious and hostile to Mr. Past. Heid.

Since in the meantime I had learned that the Separatists were planning to approach the Ohio Synod for the supply of a preacher, I wrote to the president of the middle district, Rev. Schulze, informing him of the state of affairs and warning him not to get involved with the Separatists before an unbiased and fair investigation had taken place, as is self-evident, as to whether these people, or the other part of the congregation with their pastor and myself, were in the right. At the same time I asked him to communicate this letter to Prof. Lehmann.

What's happening? In a few weeks Mr. Past. Reichert a member of the Ohio - Synod m. D., at Pomeroy, to look into the matter. And in what did this consist? In this, that he only listened to the complainants, and put their grievances on paper. Past. Heid, however, he did not visit, although the latter, who had heard of his arrival, had urgently requested him in writing. Nor had the latter himself written before to the President of the Ohio Synod m. D., but had received no answer.

What was the further success of this so-called investigation? This, that at the end of November, Mr. Rev. Groth of Hamilton, a member of the Ohio Synod, Western District, appearing at Pomeroy, preaching a trial sermon to the apostates, later accepting a calling from them, and now already officiating among them. He also, on his first visit, refused to meet with Mr. Rev. Heid, in order first to learn from him the state of affairs.

and to hear the defendant, although he was also urgently requested to do so by the latter.

This is now the historical fact, and thus the conduct of the President, Rev. Schulze, Prof. Lehmann and the two pastors Reichert and Groth. Are these not fine Christians and Lutheran teachers to boot, who held an impartial church court entirely in accordance with the confession of the church, heard both the accusers and the accused, and then passed judgment in accordance with God's Word? Portius Festus, the heathen governor, says that it is not the way of the Romans to condemn a defendant, because he has his plaintiffs present and has room to answer the accusation, Acts 25:16, but these excellent Christians and confessing Lutheran teachers would rather have Portius Festus appear against them on the day of judgment and condemn them, than that they had acted even according to heathen morality and justice. -

By such ungodly and base conduct, however, they are revealed as such men as have cast off all fear of God and his word, are filled with blind partisan hatred, envy, malice, and revengefulness against the Missouri Synod, and with equally blind partisan zeal for their Synod, and whom God, according to his righteous judgment, has given up to do in a perverse sense that which is not fit. For this is to seek the glory of God and his word, to guard one's own conscience, to edify the church of Christ, and to promote it, when, against all natural, heathen love of justice, a calling to take up the sacred office of preaching is accepted by men who are not fit for it. Is a call to the sacred ministry accepted from men who have been duly warned, and have been called to a common examination of the whole afflicted business?

Does this mean to help the wretched, twisted people, who are full of hatred and malice against their faithful pastor, to be held up as good Christians by their partisan new preacher, and to be served with the sacrament of the Body and Blood of Christ? Is it not, then, that by such shameful and blasphemous abuse of the Gospel and Sacrament in giving and receiving, they bring God's wrath and judgment ever more heavily upon each other's necks? For the more often these wretched people thus receive absolution and the Lord's Supper, the greater will be the judgment of hardening in them, according to God's just order of punishment, and the deeper will their present preacher, as a helper of Satan, push them down into the abyss of hell. And since he himself must at least be in doubt whether his followers are really Christians, since he has not heard the accused part, all his official actions among them are, according to God's word, sinful and condemnable.

Incidentally, Prof. Lehmann, President Schulze and their comrades may finally hear and learn here once and for all that, in a human way, they have by no means caused us the slightest annoyance.

We do not want to do anything when they send this and that *speechmaker and ecclesiastical businessman* out of their means to wanton separatist mobs who go out from us out of enmity against the punishing Word of God, church discipline, confessionals, and so on. For as a householder is glad when someone builds him a cloak, at no cost to himself, in which all uncleanness can flow out of his house, so we are quite content if such a drain of a rotten heap under an Ohio preacher is near us. For of this our churches have a twofold benefit. First, they are freed from all kinds of unclean spirits who despise the teaching and discipline of the divine Word and do not want to become and be Christians.

On the other hand, such spiritual cloaks keep the "unclean" spirits, who still wear the mask of hypocrisy, away from us; for out of natural elective affinity and right instinct they prefer to go into such a congregation as has its speechmaker, baptizer, sacrament-grantor, copulirer, and funeral director, who in return, according to the existing rental contract, gets so or so much "loyalty" annually, but lets everything go its usual course; for to the dogs he gives the sanctuary, and the pearls he casts before the swine, that is, for instance, to the rich misers and usurers. For example, he gives the Holy Communion to rich miserly men and usurers, or to drunkards. He may be a good provider of flour, but he is a bad pastor. For such a hireling and belly servant has neither desire nor love, nor understanding nor skill, to take care of individual souls according to their spiritual need, to instruct the ignorant, to correct the erring, to search for the lost, to heal the wounded, and to help the poor, heal the wounded, punish the impenitent, comfort the sorrowful, strengthen the weak, steady the wavering, restrain the rash, cheer the slow of heart, and tend them all as it is right. Nor does it cause him any special discomfort and uneasiness in his conscience if this or that member of his congregation year after year is at the same time also a member of a secret society and thus also stands in league against Christ with Jews, churchless people, despisers of the sermon, even open deniers of the Bible God. If he only pays his dues, he is and remains a good church member.

Summa, we can assure Prof. Lehmann, Präses Past. Schulze and similar-minded fathers of the middle or any district of the honorable Ohio Synod, that they are not doing us any heartache, but are only doing us good, if they continue to build such cloaks and treads on our churches, in which the devil performs his need and thus does not carry his excrement into our churches. For the more our congregations get rid of such filth and uncleanness, or do not receive it under the mask of hypocrisy, the purer and healthier they become, and the more fruit and prosperity is to be felt, as then

the devil and his instruments must always work into thebecause we had never been legally affiliated with them ...and I'll fix it. Well, I can see you driving here together. hands of the Lord Christ. But that they do not see this isand could no longer trust this synod, to turn to Pastor C. But you poor man are looking through tinted glasses. For God's righteous judgment, which thus blinds them andSchwankovsky for advice and instruction. On the basis you do not see that in the process of deposition which drives them forward on the way of destruction accordingof his instruction we feel induced to declare: that we have you have instituted against me, and under which you to its almighty effect.

W. Sihler.

(Submitted.)

A letter.

Although the "Lutheran" stands too high to be misused as a canal of deduction for all dirt that occurs in the church, the following seems to me worthy of inclusion in this journal, if only because of its rarity. - A few weeks ago, the writer of this received a letter from a part of his apostate branch congregation, which was written under the chairmanship and from the pen of a Lutheran pastor who calls himself a Lutheran. The letter reads:

"Dear Pastor

According to the Missourian Parochial - Order of the year 1839 and 1840 § 17. the congregation is entitled to remove its preacher, but not arbitrarily, but only if it can prove that the preacher is no longer to be tolerated by ibi according to God's word, thus we act at least in accordance with the existing order in the Missouri Synod, when we hereby declare to you that the congregation has decided to fulfill the sad duty of removing you as your former pastor and minister; if you do not want to be led to the conviction that the Synod of Missouri and other states has deviated from the pure confession and practice of the Lutheran Church. and other states have departed from the pure confession and practice of the Lutheran faith.Lutheran practice, and such apostasy also applies to all pastors who are affiliated with said synod. As proof of our conviction, we refer you to the long standing testimony of the Lutheran Buffalo Synod in their Synodal Reports and Informatory, in that we have no reason to doubt or disbelieve these strong grounds of proof, led by this honorable Synod.

For a long time we have been challenged in our conscience with the question whether the Missouri Synod is a true believing church, since your teaching and practice was offensive to us in many respects. Our trust in you was also shaken by the indifference with which you treated us, and by the perception that you lack the necessary ministerial gifts according to 2 Tim. 2, 15. 14. Finally, after all, you caused great trouble when you refused to come to us, namely to a congregational meeting, in order to hear and investigate our complaints and, if necessary, to instruct and punish us; but you did not do so, with the evil explanation that you did not want to argue with us. We were therefore compelled, as we were not a proper member of the Missouri Synod,

acted wrongly in withdrawing from your pastoral care, have set your parochial seal, you do not stand on a with regard to a complaint against your conduct in office, certain word of God, but your highest wisdom is the which related solely to your personal conduct, since we Buffalo Synodal Reports and the Informatorium. Under are now convinced that the bond created by God, which the sayings of this idol, like you, must bow, without binds the shepherd to the flock, is the pure Word of God, examination and without contradiction, the souls bought which can only be torn asunder by persistent false dearly by Christ's blood, and condemn me. Is this not teachings, either a word or a change. We therefore ask what the Grabau Decretals preach instead of the gospel? your pardon where we have erred. Furthermore, we But the most astonishing thing is this, that you make the common request to you, for our sake and for yourself have no respect for your Buffalo Gospel, and the sake of the truth, to leave the Missouri Synod with us, likewise for the people to whom you present yourself as and with a resolute testimony against the false doctrine their pastor. You would not otherwise have required them of Missouri, to join the confessional Lutheran Buffalo to sign things of faith which they first heard from your Synod, and to communicate your decision to us as soon mouth. The apostle of the Lord exhorted his Ephesians as possible, if we are not to shun you forever as a false- with tears day and night for three years (Acts 20:31), and believing teacher. We are determined to join the yet they did not want to make any progress. But with you Lutheran Synod of Buffalo and other states, and if you the people are well converted. You are able, with the cannot find pleasure in doing the same, we will join the stroke of a pen, to pass off things as having long since same without you, and are obliged to appoint such a been investigated and understood, which divide the pastor as has our entire confidence. We have paid our whole Lutheran Church of this time, although you know due parson's salary, and though we have already quite well that these people have never read the learned by the testimony of a churchwarden in Informatorium and the reports of your Synod, much less Sheboygan Falls the disposition of your heart to dismiss examined the state of the controversy between your us without all complaint, yet we look forward to an Synod and ours. Yet you tempt people to shout at the top of their lungs: We are good Buffalonians and those who answer to this letter.

To faithful love the undersigned. Joh.Seiter. Jean Gross. Adam Allmann. Adam Stroub."

What do you say to this dear reader? Will you laugh or cry? I was at least as chagrined when I received this letter for inspection as if someone had given me a crude cheek poke in jest. For in the space of five minutes I was changed, and yet again cut loose from the rope, and justly spoken of; whereupon they put the rope on me again, let me dangle a little, and then asked me if I would put up with all this? At last they gave me a good scrape and left me standing there like Hans Toffel blindfolded in the spinning room. - But there is a very serious side to this, my dear compatriot Schwankovsky. For you let yourself be celebrated as a servant of the Word of Christ and have your mouth full of Lutheran orthodoxy, but by your fruits one can see that least of all. The apostles of the Lord approach their congregations with the sermon: Repent and believe in the Gospel, - but you step among a congregation, and your first sermon is: Remain in the works of the flesh and believe the Grabauian Decretals, namely the Informatorium and the Buffalo Synodal Observations.

But the most astonishing thing is this, that you yourself have no respect for your Buffalo Gospel, and likewise for the people to whom you present yourself as their pastor. You would not otherwise have required them to sign things of faith which they first heard from your mouth. The apostle of the Lord exhorted his Ephesians with tears day and night for three years (Acts 20:31), and yet they did not want to make any progress. But with you the people are well converted. You are able, with the stroke of a pen, to pass off things as having long since been investigated and understood, which divide the whole Lutheran Church of this time, although you know quite well that these people have never read the Informatorium and the reports of your Synod, much less examined the state of the controversy between your Synod and ours. Yet you tempt people to shout at the top of their lungs: We are good Buffalonians and those who do not follow are doomed! - Ah yes, they are probably in the Buffalo skin up to their ears and put on horns, but where is the soul? - But how, if the Informatorium and the Synodal Reports lie to you, would not one blind man lead another into the pits? - I speak the truth, therefore, when I say that you treat the souls of those people lightly and play your game with divine things.

If your Buffalo Gospel were truly dear to your heart, you would not so unholily tear the "sacred bond that binds the preacher to his congregation," and allow it to be trampled underfoot by my "parishioners. And if you are truly concerned with the conversion of the latter through your beatific gospel, why am I so contemptuously excluded from this conversion? For I am the shepherd of the congregation, whom she has appointed for herself. Am I not one with her? Have I not done more to her than you? Am I not, then, justly included among the number of those to be converted? Now cast me away. - You may be afraid that I will not be converted, but that will not help. As you found the way to my parishioners, so you could have found it to me. - Wouldn't it have been much more blessed if you had converted the shepherd and the sheep, instead of going behind his back so unscrupulously?

act? Or you do not seem to have the right Lutheran confidence in the saving power of your gospel. That's the trouble. Yea, yea, you deserve a rough lesson here from the senior ministers.

The pagan Festus says: (Acts 25) It is not the way of the Romans that a man should be put to death, unless he is given room to answer the charge. But they introduce the opposite into Christianity, and have it praised as a righteous practice of the righteous venerable. Lutheran Synod of Buffalo. It is a gross lie that I have been invited to a congregational meeting; but the truth is that I have followed all the people, the individuals, with difficulty and effort, into the house and have instructed and pleaded with them, but as it now appears, fruitlessly. The lie is, that the people had no confidence in our Synod; the truth is, that they showed their confidence by appointing me, their third preacher from the bosom of the Missouri Synod, about a quarter of a year ago, before the breach, to be their pastor. And more than outrageous it is to have three preachers for years in succession from one Synod, who with groans have directed their ministry to the people, and at the stroke of a pen publicly declare, "No confidence was ever felt in that Synod." This is what every simple-minded Christian calls not repentance, but preaching works of the flesh (Gal. 5:20).

Therefore, do not be angry with me for bringing up the matter publicly. Look again at the two letters I wrote to you in this matter, asking you with modesty and delicacy not to interfere with my office. Remember, however, that you gave me a rough puffing for it, because in my guilelessness I dared to call you a brother minister, and your whole weapon consisted continually in calling upon me to repent for the abominations of the Missouri Synod, without, however, with a single word describing those abominations in more detail and illuminating them from God's Word. But to my request I received this nonsensical answer. Because the Missourians do redness, therefore you may do the same in my congregation. Truly, I do not seek to be knighted in you, the less so because I think you more a seducer than a deceiver. But to be silent in this matter I do not think it advisable, if only for the sake of my parish. God grant you and your comrades seeing eyes and hearing ears, that is my heartfelt wish; but if not, then it is likewise my heartfelt desire that everyone recognize that Grabau and his comrades are the pope's crockery in the Lutheran choir robe. But, you will ask here, dear reader, whence all this trade? - Lumpiness. - There is nothing in the background but the celebrated great idol Mammon. The folks, pretty well-to-do farmers, complained that the annual parson's salary (\$50.)

...had been too great for them, even under mylf any man will have them, let him go; even as we ask predecessors. Then I said to them, if that is so, theynothing of him that will not have our catechism and should give me as much as they themselves want, anddoctrines. For we (praise God!) are abundantly taught that if they were really poor, they should give me nothing.Christ our Lord will not suffer a proud, obstinate head to Now the word "nothing" seemed to them to be too littleenter his kingdom. Why then should we force such proud and the word "something" too much. But they thoughtspirits into his kingdom by force? Let them go, as the that they were just hitting the midpoint between nothingwind blows away the chaff; their fire will find them. Our and something when they turned to the neighboringdoctrine concerns those who are serious about their Pastor Schwankovsky. At the same time I showed little"salvation." In what follows, Luther shows that Christians reverence during my ministry among them for the greatare free from the priest's compulsion to confess all their God Mammon, but more for the living God; so I maypersonal sins in confession. But then he continues: "In have stepped on the toe of this and that in a rude way.addition to this freedom, we retain the practice of having That is the whole story. But Mr. Schwankovsky does nota confessor count some of the sins that most afflict him. pay attention to the wise man's saying: "You make yourAnd we do not do this for the sake of the intelligent; for bed, you sleep in it.

Sheboygan Falls, Wisc. in January, 1861.
Ed. Multanowski.

To the ecclesiastical chronicle.

The Ohio Synod. In order to justify the dissoluteexample, in the 25th Article of the Unconfessed practice of this Synod in the administration of HolyConfession, it is said that the confession should be made Communion, and to incite our parishioners, amongin the name of God. For example, in the 25th article of whom discipline and order are observed, against thethe unaltered Augsburg Confession it says: "Confession same, a member of that Synod, in the Columbus Churchis not done by the preachers of this part (the Lutheran), Gazette of February 1, quotes a passage from Lutherfor this custom is kept with us, not to administer the concerning confessions. A member of that synod, in theSacrament to those who are not first Columbus Church Journal of February 1, cites a **interrogated** passage from Luther on confession, which reads: "But I think that it is enough that he who confesses thepreachers themselves cannot persuade their people to sacrament should be asked and examined in this waydo this, they should at least keep silent and mourn, and once a year; indeed, he should be so sensible that hework faithfully to lead their people by God's Word should be asked only once in his life, or not at all/" Withgradually into right evangelical discipline. But that they this, the clean gentleman thinks he has found a coverprofess with full cheeks the unchanged Augsburg for the disgraceful nature that prevails in his Ohio synodConfession, and then even suspect and blaspheme it, in regard to the administration of the sacrament, with fewand seek to stir up the people to resistance against a exceptions. But he is greatly mistaken. These words'holy and blessed order confirmed by the Confession-that presuppose, first of all, the existence of privateis unworthy! Such may hear what Luther judges of them. confession, in the existence of which, of course, theHe writes to the Frankfurters: "It is true that where interrogation at the time of confession is not sopreachers offer vain bread and wine for the sacrament, absolutely necessary. But does private confession existit does not much matter to whom they offer it, or what in his synod? On the other hand, in that passage Lutherthey can and believe who receive it. There one sow eats dispenses no one from the order of confession, withoutwith another, and they are cheaply exalted to such which the most abominable abuse of the holy sacramenttrouble: for they want to have desolate, mad saints, and cannot be avoided at all. But do the Ohio preachers wantthink not to educate Christians; but want to make it so, to publicly defend this? Thirdly, they mean people like that for three years everything is destroyed, neither God, the preachers of the time of the Reformation, a Luther,nor Christ, nor sacrament, nor Christians remain any a Melanchthon, a Bugenhagen, a Chancellor Brück, andmore.

such other men who gave proofs over and over again that they knew quite well what belongs to a right Christian and to the right reception of Holy Communion. But do the Ohio preachers have many such people, indeed, are they themselves all such people? But that Luther really means only such people who understand the doctrine and are true Christians, he himself clearly states, for example, when he writes to the Frankfurters: "We do not force anyone to confess, as all our writings testify; whoever does not do so, is not obliged to confess.

But because we intend to educate Christians and leave them behind us, and in the sacrament to offer Christ's body and blood, we do not want to and cannot give such a sacrament to anyone, unless he is first interrogated as to what he has learned from catechism, and whether he wants to let go of the sins he has committed against it. For we do not want to make Christ's church a pigsty and let everyone run to the sacrament unheard, like a sow to the trough. Such a church we leave to the enthusiasts." (S. Luther's People's Library, Vol. 4. pp. 57 and 58. where you may read further.) We would gladly have kept silent, for we have already settled with the Ohio Synod, and do not intend to deal with it for the amusement of our enemies, but now leave it to its fate. But that she wants to make our dear Luther the patron saint of her lack of discipline, against which we, as his lowly disciples, consider ourselves sacredly obliged to testify.

Notice.

It is hereby brought to the attention of the general public that two of our synodal congregations have exercised their ^right to add one candidate each to the candidates for the newly established second professorship in the School Teachers Seminary at Fort Wayne, Ind. listed in No. 6 of the present volume of the "Lutheran". The Lutheran Zion congregation in De Calb Co., Ind. together with its sister congregation, the Lutheran Immanuel congregation in Noble Co., Ind. have nominated Pastor F. W. Föhlinger of New York as the fourth candidate for the said professorship, and the Lutheran Immanuel congregation of Rock Island, Ill. has nominated Pastor F. Lochner of Milwaukee, Wisc. as the fifth candidate. Therefore, all members of the venerable electoral college are hereby requested to make their choice now and to select from the five candidates who have been nominated, namely:

- G. A. Th. Selle, Past to Rock-Island, Ill.,
- E. Roschke, teacher at St. Louis, Mo., W. Stubnatzy pastor at Thornton Station, Ill.,
- F. W. Föhlinger, pastor at New-York, N. N-,
- F. Lochner, Past. at Milwaukee, Wisc. to designate by letter to the undersigned the one to whom they finally give their vote.

Frankenlust, February 4, 1861.
FerdinandS ievers, Secretary of the Electoral College x. t.

Conserence display.

The Baltimore Pastoral Conference, comprising, New York and vicinity, Philadelphia, Kings- ville, Baltimore, Washington Richmond and Cumberland, will, the Lord willing, hold its annual sessions at Baltimore, Md., No. 20 Barnet St., from Tuesday after Quasim. 9th April, 9 a.m., to Monday after Miscd. Cathedral April 15, 1861. - It is hereby at the same time reminded of the entries, as well as of the existing institution, the travel arrangements

it goes without saying that all members of the Conference will attend, but the neighbouring dear brethren - Pittsburg - are also invited.

The secretary.

Concerning the preachers' and teachers' widows' and wives' funds.

By resolution of the Society, which met at the last General Synod in St. Louis, the Minutes have been sent for printing by the Secretary, and have also been printed, free of charge, through the kindness of Mr. Wiebusch. However, since it would be too much trouble and expense to send the minutes to each individual member by mail, care will be taken to distribute them at this year's meetings of the District Synods. Only the resolutions that are to be acted upon shortly are to be listed here. These are namely:

In order to simplify and better regulate the business of the Synod, a special Pastor was elected for each Synodal District, namely Pastor Sommer for the Eastern District, Pastor Fricke for the Middle District, Pastor Hügli for the Northern District, and Pastor Bünger for the Western District. The latter was elected at the same time as General-Cassirer, and Mr. Schoolteacher Große as his deputy."

2. "All and any contributions shall be sent only to the District Treasurers, who are to keep a record of them, consult with the General Treasurer, and also admonish any defaulting members."

Because of the considerable surplus of the previous year, and because it is also to be expected that the remaining remains will be received and other generous donors will support the treasury, the regular tax of a member for this year will not be more than one dollar, which should be sent to the Cassirer concerned by St. John's Day of this year.

The summary account of receipts and disbursements of the year 1860 is as follows:

Intake:	
1. Cash balance of 1859	130..... .97
2. contributions from members248.27
3. arrears received	72.75
4. gifts	118.21
H 570.20 A s s e s s m e n t :	
1. to six widows including the additional payment to a parish widow also excluded.....)	H 377.95
2. in cash	192.25
	570.20
Received since 27 Novbr. 1800:	
1. contributions from the pastors and teachers: Besel, N. Bcver (1.50), Dicke, Emrich, Fürbringer, Günther (5), Hahn, Heinemann, Jo, (4), Nagel, Wagner, Weyel, Walther.	
For 1861: Kolb (2), Ruhland (1), Schwensen (1).	
2. gifts: Christmas collecte in the parish of Hrn. Past. Moll zu Neugch- lenbecktz8.....	.80
From Mr. L. Schmidt in Washington	1.00
From the comm. of Mr. Past. Heinemann.....	5.50
At the baptism of the child of Mr. Hcidorn by Mr. Past. Küchle collected	2.10
Weihnachtscollecte in den drei Gem. des Hrn. Past. Weyel	9.10
For Mr. Past. Röbbelen sent by Mr Böhlau to Mr Bergmann: ByMrPresident WvnekenH1	00
FromMr. Past. Frederking	1.00
Collecte on the 1st Whitsun day in the Gem. to New Wells	3.15
From an unnamed person	35
By Mr. H. Volkes through Mr. Past. Fick ..	2.50
I. F. Bünger.	

Receipt and thanks.

In December of last year, I received 875.00 from the Cassirer of the Middle Synodal District, Mr. M. Meyer in Fort Wayne (861.30 of which came from the mission fund of St. Paul's Parish in Fort Wayne) for the purchase of a riding horse that has become necessary for the service of my very remote, salvation-loving branch parish, which is still poor in temporal goods. In expressing my heartfelt thanks to all those involved in this Libres tax, I wish them many spiritual blessings in heavenly goods through Christ.
Oshkosh, WiSc. on January 15, 1861.

Fr. C. Th. Ruhland.

Receipt	
about the following monies, which have been given to the undersigned since March of last year for the support of poor pupils of our institution, and have partly been given by him, partly advanced, and partly are still in cash as a small residue:	
From N. N. here.....	8 1,00
" W. Schneider here	1.00
" of the congregation deö Mr. Past. Keyl	4,87
Bon women of the congregation of Mr. Rev. Schumann..	4,05 "
of the St. Pctrigem. of the VM. Rev. Friedrich--	5,10 "
of the community of Mr. Past. Reichardt by Mr. Piepenbrink	1.38
By Mr. Dr. Sihler, gesam. at the wedding of Mr. Conr. Schmidt	10,00
By Mr. Past. Lochner by Mr. Joh. Pritzlaff --	5,00
By Mr. Past. Stürcken, gesam. on Breckmeiers Child baptism	2,00
From Cincinnati Woman's Club	10.00
By Mr. Piepenbrink, gesam. at the wedding of the Mr. Heim. Horstmeier	4.25
By Mr. Past. Reichardt, s. at a wedding --	4,50
By Mr. Past. König gesam. at the baptism of his Child	5.25
By Mr. Caspar Kern	10,00
From Dr. Sihler	2,00
From. the same, surplus! of contributions of the congregations of the pastors Daib and Engelbert for travel expenses-	4,00
By Mr. Past. Bühl: Collecten von seiner Gem. in Akron 87,12; Collects from his Gem. in Canal Fulton 81.50; of individual limbs, the. 8.3.00; by himself 38 CIs.	12.00
"Mr. Brackbage, from Mr. Past.HusmannsGem.	10,00
" Mr. L. Schnell of Liverpool	10.00
"Dr. Sihler, s. at the wedding of Hrn. W slush	9.47
" the same from Mr. Past. Engelbert	1,00
Bon Mr. Past. Cobbler	1,00
By Mr. Past. King by Mr. F. Zahn.....	50
" Mr. W. Meier of Mr. Past. Engelbert....	2,00
Collected at the wedding of Mr. Jac. Tent	6.81
	8127,18

Fort Wayne, Ind. in Jan. 1861.
A. Crämer.

For the proseminar in Germany received from Hm. H. Bünger in St. Louis 83.00; by Mr. Past. Stürcken in Logansport, Ind. totaling to Mr. Klink- sickS Kindtaufe 84.50; by verw. Rauch there 50 Cts.; by Past. Brewer at Pittsburg 82.00.
C. F. W. Walther.

Accounts - Filing of the Evangelical Lutheran Young Men's Association at St. Louis, Mo. for the year 1860.

Intake:	
Balance according to last report of 1859 - - -	8164.20.
Total income from monthly contributions	296.80.
By means of a Collecte raised on the 7th of May as celebrated on the Founding Day of the Association at Immanuels Church --.	46.00.-
8507.00 issues:	
For feeding the students of the association-8168.....	50.
For clothing of the same	121.75.
For books, writing materials, etc. -	79.60.
For errand of the association	- 13.50.-8383.35
Cassenbestand	8123.65
Martin C. Barthel, Cassirer.	

The receipt list of Mr. M. C. Barthel will appear in the next issue.
Changed address.
I^elirsr 8.
oars ok kov. 8. oioles
VoäZe Oo., ^Vi8v.

St. Louis, Mo.,
Synodaldruckerei von Aug. Wiebusch u. Sohn.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Vol. 17, St. Louis, Mo. March 5, 1861, No. 15.

Municipal Election Law.

(Continued.)

There can be no doubt whether our church teaches that Christians have the right to choose their own preachers for the sake of their spiritual priesthood. We find this not only clearly stated in the public confessions of our church, but also repeated in all the writings of our orthodox teachers, in which the right to choose preachers is discussed.

First of all, as far as our symbolic books are concerned, the Schmalkaldic Articles give three main reasons why "the churches must retain the power to elect ministers. As a third reason, however, the following is given: "Lastly, this is also confirmed by the saying of Peter, when he says: You are the royal priesthood. These words actually concern the right church, which, because it alone has the priesthood, must also have the power to elect and ordain church servants." (Second Appendix: Bon of the Bishops' Power.)

As far as Luther is concerned, he wrote a whole book on the subject that Christians, as spiritual priests, have all the power of the church; this is the "Epistle on how to elect and appoint church ministers to the council and congregation of the city of Prague," written in 1523.

Having enumerated therein all the priestly rights of Christians, he finally concludes thus: "We have here, more light than day, and more certain than certain, whence to take the priests, or ministers of the word. Namely, they are to be chosen from the flock of Christ and nowhere else. Forasmuch as it is sufficiently signified that every man hath a right to minister in the word; yea, that every man also is commanded to minister in the word, when he seeth that either there is none else, or that they which are present teach unrighteously, as Paul hath commanded in 1 Cor. 14:27 ff. (1 Cor. 14:27. ff.) that the virtue of God may be declared by us all, 1 Pet. 2:9: how shall not the whole church have the right and this commandment also, that by common election they may command such an office to one or more in their stead?" (X, 1861.)

As far as Luther's faithful followers are concerned, Martin Chemnitz, the main author of the Formula of Concord, who died in 1586, wrote: "What means does God want to use to call and send preachers in an orderly manner? Not by angels will he do this, but by his church and congregation, which is the royal priesthood 1 Pet. 2." (Thesaur. Dedekenni II, 418.)

Andreas Quenstedt, the great Wittenberg theologian, nephew of the famous Johann Gerhard, who died in 1688, gives five reasons in his Doctrine of the Faith why the

The fifth reason he gives is: "The high titles of honor of the church; it is called the royal priesthood 1 Pet. 2, 9. to which the Savior, as his bride and mistress, has entrusted the treasure of his word Rom. 3, 2. and the sacraments, and has also given her the keys of the kingdom of heaven, Matth. 16, 19. 18, 18." (Theol. did. II, 1510.)

But it is not necessary to give proofs and testimonies that Christians have a right to elect preachers for the sake of their spiritual priesthood, for even Pastor Grabau admits this for the sake of the symbolic books; rather, this is the question: why is the priestly dignity, which all true Christians have, a reason that they also have the right to elect their preachers?

The reason is quite simple: the office of pastor or public preaching is the divine order and calling to perform the priestly works publicly, for all that a pastor does are vain priestly acts. Now, since all Christians are priests or priestly by faith from their baptism, since the Christian community originally and immediately has the priesthood, since originally all Christians are equal and have the same priestly rights: so naturally they also, and they alone, have the right and power to choose those who shall publicly exercise this common right. In the Old Testament, for example, all the male descendants of Aaron were priests.

They were of priestly dignity and had priestly rights, for God had placed the priesthood in their entirety according to the special Old Testament household; therefore, no one other than these members of the Aaronic family had to elect and ordain those who were to administer the priesthood, to perform the priestly works, or to "serve." If a number of men are of royal dignity, for instance, because they are all children of kings, and therefore have an equal right to the royal office, they too, of course, have the right and the power to choose him who shall exercise their common right, unless some other order has already been made by treaty, for instance, that the first-born shall always ascend the throne. If a state is not a free state, but a hereditary monarchy (a kingdom), then the sovereignty (the supreme and general power or sovereignty of the country) lies in the royal family through transfer or seizure; if, on the other hand, a state is an independent free state, then the sovereignty lies in the people; the people then have the right and the power to select those who shall administer and exercise their sovereign rights. If a number of men have equal rights to a property, they naturally have also together the right to determine and select him who shall administer the common property. If a number of men join together in a corps of volunteers with equal rights, it is naturally their business to choose their leaders and captains. Therefore, as surely as all believing Christians are priests and have priestly rights, so surely and undeniably do they have the power to choose the one who shall publicly exercise these common rights in the name of all and in the place of all.

Thus Luther wrote in his booklet On the Babylonian Prison of the Church as early as 1520: "Therefore let every one who wants to be a Christian be sure and consider that we are all priests at the same time, that is, that we all have equal authority over the word of God and each sacrament. But it behooves each one not to make use of them, except by the consent of the congregation or the call of the superiors. For what is common to all, no one can take to himself in particular, until he is called to it." (S. Luther's Works, Walch's Edition XIX, 139.) This saying of Luther's annoyed the Papists not a little. The theologians in Paris made an excerpt from Luther's book, in which they wrote: "Martinus (Luther writes): All Christians have equal authority in preaching and in every sacrament. The keys of the church are common to all. All Christians are priests. Any one of these three articles is abortive to the spiritual estates and heretical." (Luther's Werke, Erlanger Ausgabe. XXVII, 387. 388.) If, therefore, for the sake of this doctrine, we are now declared false teachers and heretics even by so-called Lutherans

we can console ourselves with our dear Luther, who began his Reformation with this very doctrine and through it unhinged the papacy, into which our opponents would like to lift it again, only under a different title.

Furthermore, Luther writes against Emser in the following year: "Priesthood and power must first exist, brought along from baptism, common to all Christians through faith, which builds them on Christ, the right supreme priest, as St. Paul says here. But to exercise such authority and to carry it into effect does not belong to everyone, but whoever is called by the multitude, or by him who has the command and will of the multitude.") does such work instead of and as a person of the multitude and common authority." (Luther's Works, Erlanger Ausgabe XXVII, 316.)

Furthermore, Luther writes in the above-mentioned writing on the Babylonian prison of the churches: "The sacrament of ordination" (which bites that the papists have made ordination a consecration by which a man alone receives power and ability to administer the means of grace powerfully and validly) "has been and still is a fine trick to confirm all the cruel miracles that have happened in the church up to now and will continue to happen. Here the Christian brotherhood has entirely come to an end" (that is, by ordination Christians have ceased to be regarded as brothers of equal rights and authority, Matt. 23:8); "here the shepherds have become wolves, the servants tyrants, and the clergy more than worldly. How? if they were forced to admit that we all, as much as we are baptized, are priests likewise? (as we are in truth) and commanded them to preach alone, but with our consent? Then they also would know

At the same time, that they have no right or authority over us, for as much as we ourselves of our own good will allow them. But it is written, 1 Pet. 2:9, Ye are the chosen generation, the royal priesthood, and the priestly kingdom. Therefore we are all priests, as many as are Christians. But whom we call priests are ministers, chosen of us, who also ought to do all things in our name." (In the place referred to. p. 134.)

Further Luther writes in his reformation writing to the Christian nobility of German

"With this addition it is at the same time explained what Luther wants to say in the preceding testimony when he writes: "By the consent of the congregation, or by the profession of the superiors." If, then, "superiors" have "the command and will" of the congregation to execute the profession, their profession is also a profession of the congregation, in whose stead they execute it; as is always the case in churches which have a representative constitution, i.e. which are governed by representatives of the congregations, e.g. in Germany by the consistories.

Nation likewise already in 1520, where he had to lay the right foundation: "One has invented that pope, bishops, priests, monastery people are called the spiritual state, princes, lords, craftsmen - and peasants the secular state. Which is a fine comment (fiction) and glitter. But let no one be shy about it. And this for this reason: for all Christians are truly of the spiritual estate, and there is no distinction among them but of office (that is, of service) only, as Paul says in 1 Corinthians 12:12, that we are all of one body, but every member has his own work, that he may serve others. This makes all that we have one baptism, one gospel, one faith, and are Christians alike (Ephesians 4:5), for baptism, gospel, and faith alone make us spiritual and Christian people. But that the pope or bishop anoints, makes plates, ordains, consecrates, and clothes other than laymen, may make a glorifier and an idol of the oil, but it never makes a Christian or a spiritual man. Accordingly we are all ordained priests by baptism, as St. Peter 1 Pet. 2:9 says, Ye are a royal priesthood, and a priestly kingdom. And Revelation 5:10: Thou hast made us priests and kings by thy blood. For if there be not a higher consecration in us than that which the pope or bishop giveth, a priest shall never be made by the consecration of the pope or bishop, neither shall he minister, preach, or absolve. Therefore the bishop's ordination is nothing else than if he took one of the whole congregation, who have all the same authority, instead of the whole congregation and person, and commanded him to exercise the same authority for the others. As if ten brothers, children of kings, heirs of the same estate, chose one to govern the estate for them; they would all be kings and have the same authority, and yet one would be commanded to govern. And that I may say it still more clearly: if a company of pious Christian laymen were caught and set in a wilderness, and had not with them an ordained priest of a bishop, and were there one of the things, and chose one of them, whether he were legitimate or not, and commanded him to baptize, to say mass, to absolve, and to preach: he would truly be a priest, as if all the bishops and popes had ordained him. Hence it comes to pass, that in time of need any one may baptize and absolve, which would not be possible if we were not all priests. Such great grace and power of baptism and of the Christian state they have almost put down and made unknown to us by spiritual (church) law." (Walch. XIX, 202.)

Thus Luther wrote in his interpretation of the letters of Peter in 1523: "In the New Testament no priests should wear plates,

Not that it was evil on his part, for one might even let himself be taken; but because no distinction was made between them and the common Christian man, which faith cannot suffer; so that those who are now called priests were all laymen like the others, and only some ministers were chosen by the congregation to preach. So there is only a difference outwardly of the office, to which one is called by the congregation, but before God there is no difference, and only for this reason some are drawn out of the multitude, that they lead and do the office instead of the congregation, which they all have, not that one has more authority than the other. Wherefore also none of himself shall go forth and preach in the church, but must draw one out of the multitude, and set him up." (Walch. IX, 702. 3.)

Thus Luther further writes in his writing on the corner mass and the ordination of priests in 1533: "None of us is born an apostle, preacher, teacher, pastor in baptism but rather we are all born priests and priests" (which is the same thing). Then one takes from such born priests and appoints or elects them to such offices, which for the sake of all of us" (that is, from the community) "are to carry out such office. This is the reason in this matter, which no one "can" overturn. And where the papal ordination would do right, it should do nothing else than appoint such born ministers to the ministry, and not make new more holy and better ministers, neither (than) the baptized Christians are. Behold, this is the other part, that they have defiled, darkened, and weakened our baptism, and have so shamefully and blasphemously printed and hid from us our glorious eternal hereditary priestly honor, and have so highly and gloriously presented to us their dead nasty Chresem, that we have not so highly feared and honored God himself, as these their trifling varnishes and carnival plays. But that the fathers called their consecrated ones sacerdotes (priests), and thus came into use, is, I say, to their credit, as many other things more. And if it had remained with their consecration and ordination, the name would have done no harm, for they have pastored priests. But the abomination kept the name (because it was so glorious), and left the fathers' ordinations, and set up his angle ordination instead, and thus horribly laid waste and destroyed our right priesthood and baptism." *(Walch. XIX, 1536.)

*Our opponents must not say that Luther's struggle against Papist ordination is none of their business and does not affect them. Insofar as they declare ordination to be something that, for example, makes Holy Communion valid and powerful, their ordination is nothing other than papist ordination, by which the papists also believe that they make their priests into priests who alone can make the sacrament valid and powerful.

Finally, Luther wrote in his interpretation of the 110th Psalm in 1539: "Behold, thus every Christian has and right of keys, and so you build the Babel itself and introduce a complete confusion." *) I answer: Who will deny that in a case of emergency every believer can baptize another believer, teach him, absolve him from sins, and so open for him the entrance to the heavenly city, as it were, by means of the keys? And the church has always excepted this case of necessity, as Jerome (died 422) wrote against the Luciferians, and Augustine (died 430) to Fortunatus, and testified. But except in cases of emergency, no one is permitted to do such things unless he is a lawfully called and appointed minister of the Church. For this would be contrary to the divine rule: How can they preach if they are not sent? Rom. 10:15; likewise, They ran, and I sent them not. Nevertheless, every single believer, even the least, retains his right, which he has from Christ's bestowal" (as a spiritual priest) "to the keys. For just as all the citizens of a free imperial city, as many of them as inhabit the city, have a common right and equal liberty as regards the republic, and just as, for the sake of order, they elect senators and set before them a mayor, to whom they hand over the keys and statutes of the city, that he may administer them in the common name of all, and govern the republic according to the same, so also do the citizens of the city of God. They have indeed one community of all saints, and all things are theirs, whether Paul or Peter, whether life or death, whether things present or things to come 1 Cor. 3:21. They have all things under one Head, Christ, who hath purchased all things necessary unto salvation for his Church, and in the same especially for every member, even the least of them, by his bloody merit: and yet, for the sake of order, they choose certain persons, to whom they commit the administration of the keys of the kingdom of heaven, as with us, deacons, pastors, doctors, bishops, or superintendents, and the like; that so with us all things may be done orderly and honestly, according to the doctrine of Paul. 1 Cor. 14." (Harm. ev. Cap. 85. f. 1627.) Very similarly the old Lutheran theologian Baier, in his Doctrine of the Faith, writes: "When we remember that the church is a kind of republic, and that the ministers of the word are, as it were, the authorities or public chargés d'affaires, to whom the care of the whole republic is committed and incumbent, it is easy to see that the power of setting the same is in itself and its nature

*) It is as if one were hearing our opponents speak here. For this is precisely how the current Romanizing Lutherans speak of us, because we also follow Luther's teaching. This is indeed a great comfort; but for our opponents it is a clear sign that in this respect they are enemies of Luther's teaching.

and that it does not belong to a single part, unless it has been transferred to a part by agreement of all. (Ill, 14, 3.)

Accordingly, when it is declared in our symbols that Christians also have the right of election because they have the priesthood, it means nothing else than this: Since they themselves are all of the priestly state, and originally possess the priestly rights, dignities, and offices, they naturally have also the right to choose and ordain those who shall publicly administer these rights, dignities, and offices in their name and in their stead, according to God's order; as in the Old Testament the tribe, to whom the priesthood was specially given, and who therefore was a model of the believing Christians, had also to choose and ordain those who should be the ministers among the priests, and as often as they should be so.

(To be continued.)

(Submitted.)

Recent practice of the Wiskonsin Synod in missionary work among the Germans.

Rom. 15:20. we read, "I took special care to preach the gospel where Christ's name was not known, lest I should build on a strange foundation."

With these words the apostle undoubtedly shows all Christians, especially preachers, the limit to how far their zeal for the spread of the kingdom of God may and should extend, and confirms with his own example the limits within which they must keep themselves in regard to it.

The Wiskonsin Synod seems to be unconcerned about this divine pronouncement, and, as in some other pieces, so also here, to place itself above God's Word. From the many examples that could be cited to justify the pronounced truth, only the following serves as proof.

As is well known, this body draws the partial salary of some of its preachers from the contributions of the Christian charity of the Pennsylvanian Synod, which are intended for missions. *) In the "Verhandlungen der 113. jährlichen Versammlung des deutschen Evangelisch-Lutherischen Ministeriums von Pennsylvanien und den benachbarten Staaten" (Proceedings of the 113th Annual Meeting of the German Evangelical Lutheran Ministry of Pennsylvania and the Neighboring States), it is stated in last year's "Report of the Honorable President of the Evangelical Lutheran Synod of Wiskonsin, Br. Mühlhäusers" page 34, among others, as follows:

"Your Hon.(Pennsylvauijche) Synod, through the dear brethren of the Missionary Committe, has rendered us substantial services during the past year. I do not know what would have become of some of the brethren in this money-poor time, without their support. From the reports of the brethren you will learn more about

I would like to get to know their work, field and effectiveness. May God bless the honorable Synod and its dear congregations abundantly.

I would like to ask the Venerable Synod, even if shyly, but with confidence, to continue to remember us with helping love. Without their help we must leave many a mission field fallow. In the southern part of Milwaukee, a number of members of my congregation, as well as of Pastor Streißguth's congregation, have formed a new congregation of about 40 families, which we serve in alternating afternoons; if this congregation is to grow stronger, a preacher of our own should be found in the course of the summer. As the people are poor, the brother who takes over this hopeful field should be supported." *So far as the report is concerned, to what extent it is in accordance with or contrary to morality, the undersigned would like to illuminate only briefly.

For about seven years, there has been a Lutheran congregation of St. Stephen's in the aforementioned part of Milwaukee, which belongs to the Missouri Synod. It has about 118 members who are able to vote, has had a not quite inconspicuous brick church with a small tower for 4 years; in addition, it has its own double school with 2 parish teachers. Almost as long as the congregation has existed, it has had its own pastor.

The undersigned, who has officiated in the same for nearly 3 years, and resides in the southern part of Milwaukee, is well known to friend and foe, so that all who care a little about church can and do find him.

Now it is sadly true, and painfully to be lamented, that the preachers of the Wiskonsin Synod are fond of gathering about them a multitude of all sorts of people; but what is the worst of it, that they are also very little scrupulous in choosing the means of making their numbers large.

Thus, for example, the pastors Mühlhäuser and Streißguth have formed their own parish and purchased a church in this southern part of Milwaukee, where they had a not significant number of members of their congregations residing.

How then do they increase this congregation there? By accepting, in spite of all protest, members of my congregation who have escaped from church discipline or who have separated themselves from us maliciously and stubbornly.

This is the real hope of the Wiskonsin Synod for the spread of the Kingdom of God in the southern part of Milwaukee. For this, of course, one needs above all a preacher of one's own who lives there, in order to be able to carry out this loose practice on a larger scale. To the

*) How many a preacher of our synod has a community of less than 40 poor families, but he is ashamed to beg money for himself. A servant of Christ must be able to do both, to be full and to hunger, to have both and to person says. How shall lack. Phil. 4, 12. But these gentlemen want to secure their good livelihood in order to "missionize" where the gospel is already resounding. D. R.

But in the end again gifts of love from the east are necessary; because such members do not like to spend something proper for God's kingdom.

Oh, that the Wiskonsin Synod would shrink from such utterances of the Word of God as Proverbs 17:15, Ezekiel 3:17, 18! Oh, that it would consider that it will also have to give account before the judge of all flesh for having thrown sand in the eyes of the people, for having deceived Christian friends against the second commandment under God's name, and for having misused the gifts of love for the ever greater division of the church.

But also to the benefactors in the Pennsylvanian Synod I would thereby give to consider, whether their gifts in this manner become a blessing, whereby God's name is sanctified, and his kingdom comes; or whether thereby God's kingdom is not rather destroyed, and an entirely different kingdom built, according to the word of the Lord, "He that gathereth not with me scattereth." Luc. 11. 22.

So much for necessity and in true love.

F. Steinbach.

Mr. Pastor Brobst

complaints in his "Lutheran Magazine" of Feb. 9 about what we have noted against him in the "Lutheran" No. 12, page 95, and demands of us, as an act of "justice," that we communicate to our readers his "article against Lutheran Pabstism verbatim and unadulterated. What Mr. Past. Brobst is served by this, we do not see; but in order not to take upon ourselves the appearance of injustice cast upon us, we hereby indulge the aforementioned. He has himself to blame, of course, if we feel compelled to shed new light on his proceedings as a result, whereas we would otherwise have been happy to remain silent forever.

The complete article of Hrn. Brobst's was nehmlich the following:

"A Word against Lutheran Pabstism. - The last number of the Lutheran Church Magazine, the organ of the General Synod of Ohio, says: "We have not employed any one among us to prescribe to our Synod how this or that article of our confession is to be interpreted. Because a thing is thought to be settled and concluded, it is not in fact so: it may be so to ourselves, but it is not so to others. We by no means consider ourselves infallible, and therefore, within certain limits, give every one who sincerely professes our symbols an opportunity to speak in order about these matters. We consider this to be the best means of attaining to doctrinal purification where it does not yet exist; hence it is also necessary that we hear one another. - Whether this is done in the synodal assembly or in the synodal body is quite the same. God preserve us from a orthodoxy that does not even want to hear what an erring to person says. How shall

he then be reproved?" We fully agree with the above, Word of God all the more effectively as Lutheran therefore their names are not included in the list of members of the Association. and rejoice that our honored colleagues in Columbus are pabstacy. *) The distribution of our writings by booksellers has not yet reached the extent that would be desirable; but it deserves to be mentioned that connections have been established with booksellers in Germany, which promise a respectable sale.

so decidedly opposed to the pabstry which here and We conclude with the thought-provoking phrase from

there rears its head." -

Claus Harms:

It is not evil to cry, "Take thy measure, and walk the highway! But be not beckoned to any course. Since you limp on either side.

This is the article of Hr. Past. Brobst's literally and literally, which it concerns. Now it is true, however, that Hr. Past. Brobst does not say here that this article was written "against Lutheran pabstry" against us, namely, against the fact that we had rebuked the willing inclusion of a blasphemous article in the Lutheran church newspaper of Columbus as a proof of unrighteousness. But Hr. Past. Brobst knew, and many of his readers know, that we were meant when the article complained of Lutheran pabstry. So what was the praise of the article without our name? - A secret stab in the back-at sweet assurances of brotherly love; a public slander-with a back-door that one did not want to slander, since one had not mentioned the name; a suspicion of zeal for purity and unity of doctrine as Lutheran pabstism-under the pretense that one is only fighting against presumed personal infallibility.

Finally, Mr. Pastor Brobst appeals to the fact that he "always maintains a firm and decisive, though not coarse and bitter, Lutheran standpoint." The latter, then, is evidently supposed to be our standpoint, although Hr. Past. Brobst again does not say this honestly, but leaves himself a loophole (about as big as a barn door). But to this we will let our dear Luther answer, who thus writes of himself:

"I also know well that my writings have almost all been of the kind that at first they were regarded as if they were from the devil, and one was afraid that the heavens would soon fall in, but afterwards it soon became different. It is now another time that the great heads of old should be touched unaccustomedly; and what God has in mind will be seen in his own time. Not that I excuse myself with it, as if there were nothing human in me; but that I may boast of it with St. Paul, though I am too hard, that yet I have ever spoken truth, and no one can blame me that I have been hypocritical. If I ever have a fault, it is better for me that I speak too harshly and put forth truth too sensibly, than that I should ever be hypocritical and hold the truth."

But so that Mr. Past. Brobst does not think that we are trying to hide behind the mountain ourselves, we declare to him that we believe he is one of those to whom Luther does not want to belong, and that we would rather see him treat us openly as our enemy than to have him make friendly remarks about us at times, so that he can then support our honest struggle against the falsification of the Bible.

*) We confess here once again that because of the friendly relationship between us and Mr. Past. Brobst, we had thought it impossible that he, if we were blamed for Lutheran Pabbacy, would publicly put his seal under it. How would he have liked it if, some time ago, when he was severely attacked by the "Buffaloers," we had taken what was written against him, with the omission of his name, for instance, and written: "We fully agree with the above and are glad that our honored colleagues in Buffalo are so decidedly speaking out against the unrighteousness in the Lutheran Church, which here and there raises its head"? O how dangerous it is to want to please everyone!

Luther's People's Library.

The dispatch of the 4th volume has now been completed for two weeks and, as we hope, every member of the Luther-Association will be in possession of the book. But if someone should not have received his part, we ask him to look for it in the next office of the Erpress, or, respectively, in the next post office, and if he does not find it there, to inform us immediately. Unfortunately, the dispatch has been delayed by a month beyond the due time. The printing was ready early in November, but the bookbinding alone could not be delivered sooner for reasons not our fault. We hope for the kind indulgence of our honored members. We shall leave no stone unturned in our efforts to expedite and speed up the dispatch of the business.

Should anyone have received too few or too many copies due to an oversight on the part of the managing director, even though he is not aware of it, we would also ask to be notified by letter.

We regret to have to say that a number of members of the Association who have had their books sent to them by post have failed to return the postage paid by the Managing Director. This is an obvious injustice and we sincerely request that the omission be remedied as soon as possible. The postage for 1 copy is 10 cents.

With the exception of a single letter that was demonstrably stolen at the post office, no letters containing money have been lost to our knowledge. However, if several such cases have occurred, the sender must of course bear the damage caused.

It gives us great pleasure to be able to report that in the second year of its existence the Association has increased by several hundred members and that interest in this good cause is therefore on the increase. Their total number amounts to 4074. Several hundred persons sent in their declarations of membership only after the printing had been completed, and were able to

therefore their names are not included in the list of members of the Association.

The distribution of our writings by booksellers has not yet reached the extent that would be desirable; but it deserves to be mentioned that connections have been established with booksellers in Germany, which promise a respectable sale.

The 5th volume or the 1st volume of the 3rd year is already under press and should in any case be ready for dispatch before the end of June. It will contain two of Luther's writings, 1. the writing of the corner mass and consecration of the priests, one of the strongest testimonies of the reformer against the papacy. We have chosen this writing with the intention of giving the reader a deeper insight into the abominations of the Pabst. In addition, Luther expounds on various important topics of faith, such as the sacrament of the altar, the church, the spiritual priesthood, the ministry of preaching and the call to the same, ordination, etc., so that it is not only a sharp pamphlet, but also a rich doctrinal writing. The second scripture is the one that answers the question whether men of war can also be in a blessed state. In this writing Luther speaks casually, but quite extensively, about revolution, whether it is lawful, and whether a Christian is permitted to participate in it. We think nothing could be of greater interest to an American Lutheran than to hear Luther speak on this question, since revolution is the most highly praised work among the American people.

We are looking forward to quite numerous declarations of membership in the Luther-Verein for the 3rd volume and it would be most desirable for us to learn the names of this year's members quite soon, in order to be able to determine the size of the first edition.

The accounts of income and expenditure during the past year will follow in the next number.

But the Lord our God be kind unto us this year also, and promote the work of our hands with us, yea, promote the work of our hands.

The Publications Committee.

Note: All business letters must be addressed:

A. Heinicke, eare ok üoiuioko kastei, 26 Urün
8tr. 8t. Hui8, No.

To the ecclesiastical chronicle.

Our dear Röbbelen, who, as most readers are well aware, is currently staying with his family in Germany due to a lung ailment, namely in Badenweiler, not far from Müllheim in the Grand Duchy of Baden, has recently written to Mr. J. H. Bergmann, who is providing him with the necessary support. In this letter of December 16, which he graciously communicated to us, it says, among other things: "On the 11th of this month I was surprised by your valuable lines of Nov. 23, in which

with you to accompany the sending of 583 francs had the kindness. May God reward in mercy the love and great faithfulness of the kind givers. Although my state of health is only too good, as the most experienced physicians have confessed to me long ago, and as the experience confirms to me daily that it does not change very much, it has not worsened with me in these last months. I have overcome the shocks of the journey again. Only when I am not careful or the weather is unfavourable do I notice traces of blood in my saliva. On the other hand, the gravelly well water helps me to get rid of the ripened swarms that keep forming in my lungs. I get good milk here; I can also have donkey's milk, which I was late in getting, but which now strengthens me perceptibly. Taken as a whole, I can see God's gracious guidance and faithful care in the fact that my steps have been directed here. If only I could enjoy all this without having to weigh down the love of my friends so much! The mild winter we are having here is of great benefit to me. There has only been a very short time of heavy frost and snow. My friends are well... For my part, I join with the best wishes for blessings for the new year, which, as you unfortunately note, is approaching with disastrous consequences for the United States as well as for Europe, likewise the warmest greetings to you, esteemed friend, and to my other dear benefactors and benefactors.

Judgment on our Synod. Now that our Synod is being inundated with all kinds of vituperation from many sides because of its testimony against ungodliness, it might be time to share with our Synod, for comfort and encouragement, one of the approving testimonies that have been publicly given about it here and there by nonpartisans. Thus, the "Reformirte Kirchenzeitung" from Chambersburg in Pennsylvania writes on February 15 of this year: "The Lutheran Missouri Synod. This Synod, whose members consist mostly, if not exclusively, of European-German preachers, and has no communication at all with the General Synod, consists of 253 standing members, namely 174 preachers and professors and 78 school teachers. Of the former, 118 are voting members and 56 are advisory members. - Although we have sometimes disapproved of the exclusive direction of these brethren, we cannot fail to acknowledge the many good things that are to be found among them. Especially the sincere earnestness and the willingness to sacrifice for the promotion of their teaching and missionary institutions. We doubt if any other Christian denomination can be found in America, which, according to the circumstances of its fortune, is so voluntary in its gifts to Christian causes, as the preachers and congregations of the Missouri Synod, whose congregations are mostly to be found in the new settlements of the Western States." - Our opponents, to be sure, will construe it as self-glory to IMS that we are

hereby present this benevolent commendatory testimony to our congregations as well. But let them. The holy apostles often praise their churches. Read 2 Cor. 8, 1 - 3. 9, 1-2. 11-15. Rom. 1, 8. 1 Thess. 1, 2-10. Just as the holy apostles did not speak this praise to flatter the churches and make them vain, but that God might be praised for His work of grace in the hearts of righteous Christians through His powerful word and for the comfort and encouragement of Christians who are active in love, so do we. May our dear congregations therefore give glory to the Lord and thank Him that He has given them grace to become not only hearers but also doers of the Word. May they be stirred up by the life of God, which is thereby also kindled in others, to become more and more zealous in active love, "lest our glory be brought to nothing by them in this matter," 2 Cor. 9:3, so that it may be seen everywhere that true love does not rejoice in unrighteousness but in truth (1 Cor. 13:6). 13:6.), but that it is not manifested in words only, but in deeds of love (1 John 3:18.) For it is written, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matth. 5, 16.

Kansas. On Feb. 19, Mr. Past. Fritze passed through here to a Lutheran congregation at Council Grove, Kansas.

In the church paper of Colnmbus of March 1, there is the following submission from Mr. Past. Fr. Schiebt, a member of the Ohio Synod: "In the preface to the first volume of the Lutheran Church Magazine, the editors told us: That the question, in relation to 'church', was an 'open question'. That it is, at least within our Synodal Union, we have seen from the proceedings of the General Synod in Galion. In No. 2 of this year's church magazine, we read from an ""observer"" a conversation between a father and son that makes us wonder. We have nothing against it if the observer has a different power of vision than we do, and therefore sees the church. We, we openly confess to him, do not want to see the Church with seeing eyes, but believe it. The observer knows this. But if he should not know it, let our *creed* be communicated to him herewith. Because of his ""so-called Lutheran"" ""blind and unbelieving"" we do not let ourselves grow gray hairs. We do not bow to any tyranny of conscience, but as long as we are tolerated in the Ohio Synod with our faith, do not speak of ""so-called Lutherans"" nor of ""blind and unbelieving,"" for this is a sad testimony of poverty, which is issued to the Synod itself, which tolerates such children of men in its association. Fr. Schiedt."

In the same number of this magazine we also read another protest by Pastor Cronenwett, likewise a member of the

Ohio Synod, which states, among other things, thus, "This manner of treating a member of our Synod by the Lutheran Church paper is

1. not only an unseemly offence against the person of Pastor Hahn, and a great hindrance to his blessed ministry, but also an insult to our ministry, which has lifted the suspension of Pastor Hahn and granted him absolution;

2. not only a dishonor to the church paper itself, but also a disgrace to our synod, which tolerates such a pastor, blackened by three times suspension, in its association;

3. not only a contempt of holy absolution, but also a sin against the fifth petition, according to which admitted and forgiven sins must not be reproached again and again to the "guilty."

In order not to participate in this injustice by remaining silent, the undersigned, as a member of the Ohio Synod, finds himself obliged to protest against it.
G. Cronenwett."

concerning Pastor Bading.

A few days ago we read in the "Kirchenbote" and in the "Kirchenzeitung" a most passionate reply by the above-mentioned to an article by Mr. Past, Ruhland, which appeared six months ago in the "Lutheraner", to whom we then immediately sent the reply. No sooner had this been done than we received a letter from the above-mentioned with the impertinent request that the reply now also be included in the "Lutheraner"!

Church News.

Rev. Bro. Boeling, since pastor at Peoria, Ills. having received a regular call from the Lutheran Trinity congregation at Freistatt, Wisc. and having accepted it with the consent of his congregation, was ordained on Cat. Estomihi, Feb. 10, by order of the Most Reverend Vice-President of the Northern District of our Synod, he was installed in his new field of labor by the undersigned, assisted by the Rev. Bro. Ruff.

May the Lord bless the shepherd and the flock for His name's sake.

Dear brother's address is: kev. UL. LWDIM,
ThreeZtrttt, D. 0. Oo., IVise.
I. H. Jor.

(Submitted.)
A notabene.

Two sermons have recently been printed by Aug. Wiebusch and Son, one of which presents to the Christians in a short, clear and concise form: "The high task which those have who know and believe that Christ died and rose again for them. But the other, delivered before the last general synod at the annual Bible festival, treats the subject, "Of the Bible, as the word of God's revelation to men for our blessedness.

a treasure above all shooters." Whoever is interested in reading something true and clear, understandable and concise about these points in a short summary, should get hold of these two sermons. Admittedly, they are not to be paid for with money and yet the piece can be obtained from the above for 5 cents postage free. Should the reader ask for the names of the authors, let him know that it is not a question of who is presenting him with golden apples in silver bowls; they are nothing more and nothing less than Christ's servants, and what they bring us here is not their own. By the way, he can read the names on the cover and title when he buys the little books. Only this much let him be told, they are delicious (and yet well-honed) recipes, which everyone in this time of ours, sick to death with security and sluggishness, can very well use and thereby be healed, if he does not merely read them, but rightly considers them and takes them into his heart.

J. H. W.

(Submitted.)

St. Louis Lutheran Hospital.

By God's blessing, our hospital has existed for another year and has been expanded somewhat. Because of such persons who are afflicted with contagious diseases, it was deemed necessary to rent and furnish another sickroom. Consequently, we now have four rooms; and since the house in which the institution is located consists of only four rooms, the entire house has been taken over and can now rightfully be called the infirmary. There are at present seven complete beds in the three actual sick-rooms, for the fourth is occupied by the keeper's family. Three of them were donated to us by a party from whom the hospital receives many benefits. We would like to express our heartfelt thanks to these generous donors, as well as to all other benefactors of our institution, and sincerely wish for God's rich blessings in body and spirit. It should also be noted that, in addition to the hospital, we also have a bathhouse, a kitchen and a safe place for the dead.

The sick people whom God had brought to us this year were all Germans and, with the exception of one Methodist, all Lutherans. For the most part, however, they did not belong to our Lutheran congregation in St. Louis, but had partly been brought here from other congregations, and partly had not yet joined the congregation. They were also mostly quite needy, poor people, as can be seen from the intake of healed persons. We can hope that the serving and caring love in times of need and the spiritual encouragement did not remain without impression on the hearts of those who were fed. They left the hospital with heartfelt thanks and wishes of divine retribution. The person who died unfortunately suffered from nervous fever and had only a few light moments in the last period of her life, but in them she gladly listened to God's Word and the prayers that were recited to her.

At the annual meeting of all the members of our Sick Society, held on February 24 of this year, which has joined together to make monthly gifts of love, the purchase of a well-situated and sufficiently large building site for a hospital to be built was discussed and the Board of Directors was instructed to convene a special meeting as soon as it had found such a site, which could also be purchased advantageously. May the Lord Jesus Christ, to whom all authority has been given in heaven and on earth, kindly grant us such a place, and may the work of unselfish love be preserved and promoted in the new financial year.

I. F. Bunger.

Medical Report on the Patients Treated in the Lutheran Hospital from 1? January 1860 to February 23, 1861.

27 persons were admitted to the hospital, namely 22 males and 5 females. Of these, 25 were cured, 1 died, and 1 had to be discharged due to special circumstances and continued treatment at home.

The diseases warm following r

Bites 1; cholera 1; uber, gastric 1, rheumatic 1; gout 4; sore throat 1; pericarditis 1; scabies 1; hepatitis 1; pneumonia 1; peptic ulcer 1; splenitis 1; rheumatoid fever L; dysentery 1; spinal meningitis, chronic. rheumat. t; Wechfelfieder 8; burn 1;

Warm by age:

Don	10-20	years	2	"	sick
"	20-30	"	10	"	"
"	30-40	"	8	"	"
"	41)-50"	6	"	"	"
"	50-60	"	1	"	"

The average boarding time of a sick person was 14-15 days.

St. Louis, February 23, 1861.

F r. Schade, kck. v.

Second annual account of the Lutheran hospital from 16 Jan. 1860 to 1 Feb. 1861.

Revenue. 1. ImmanuelS District, Monthly Contributions---- 5117.30

2nd Trinity- "" "" 172,45

3. concordia "" 4,30

4. youth yerei", 82,00

5. virgins " 39,55

6. extra gifts 2,75

7. collected at weddings 5,35

8th Bon Hm School Teacher Bodemer,Milwaukee,WiS. 1,00

9. by Hm. Schuricht, by widow. wagmer, Richmond, Da..... 1,00

10th DeSgleichm by Madame Gtuder, St. Louis 1.00

11. by Hm. Sour, by Mrs. Schmidt, St. Louis 2. 50

12. by Hm. Past. Brohm, "" A. Rotbe, Boston 2.00

13. bon healed persons who b^paid the board in the hospital" 47,00

Stock on 16 Jan. 1860 216 10

Total revenue 5694.30

Expenditure.

1. for Ntmfilm in the hospital549,25

2. food, wood and the like66,95

3. annual rent67,30

4. catering to the HoSpitalwLrterin70,50

5. doctor costs00,00

6. pharmacist costs00,00

Summa of the expenditure 5254,00 a surplus remains in Casse dm 1. Febr. 1861 5440,30

St. Louis, 1 Feb. 1861.

L. E. Ed. Bertram.

Cassirer of the Lutheran Hospital.

For the proseminar in Germany, the undersigned also received from the Women's Association of the ImmanurldistrictS of the Lutheran congregation in St. Louis 550.00. - from Hm. Wiebufch und Sohn allhier dm Erlb^8 des Verkaufs einer gedruckt" Predigt im Betrag von 57.00. - von der luth. Gemeinde zu St. Louis 5142,79 am Sonntag Reminiscerer als Kirchencollecte erhoben (nehmlich 1. from the Concordia - District 522.45. - 2. from the DreieinigkritSDistrict 567.69.-3. from the ImmanuelS-Distrirt 544.25 and 4. from the ZionS-District 58.40.) - from Hm. Ferdinand B. here 52.00.-from Hm. A. D. here 52.00.-from Past. A. W. Bergt collected at the baptism of his child 52.00.- from H. K. in St. Louis 25 CtS. - from R. R. there 52.00.-from Hm. Past. Wustemann in Roseville, Macomb Co, Mich, 51.00. - from Hm. Teacher W. Richter in Town of Hermann, WiSc. 52.00. - from N. N. in Perry Lo., Mo. 55.00. C. F. W. Walther....

For a second preacher in California received from Hm K. Roth" in Boston 51.50. and Young Fr. E. Fischer there. C. F. W- Walther.

General Survey of Receipts and Expenditures of the ConcordiaCollege - Building Fund from February 20, 1860 to February 20, 1861.

Gimrahmer

Total taken up to Feb. 20, 1860 513838.48 From the Eastern District.

From the Ge", of the Hm. Past. Hanser, Wkll- cottSville, N.-Zj--2.67

By Hm. Past. Dulitz, Buffalo, N.-8 -5.00 Construction Individuals5......0015. 67

From the Middle District.

From the Gem. de- Hm. Past. King, Cincin- natl, O1600

From the comm. of Hm. Past. Shepherd near Indianapolis, In800

From individual persons4......5028 .50

From the Western District.

Don of the comm. of the Hm. Past. Polack, Crcte, III783

From the comm. of Hm. Past. Biltz, Lafayette Co, Mo6......50

Bon der Gem. des Hrn. Past. Heinemann, Trete, III608

Bon individual27......55

Surplus from "Luther Book " 10.7858 .74

Bom Northern District.

Bon der Gem. des Hr. Past. Hattstadt, Monroe, Mich. 12.32

Boa of the comm. of the Hm. Past. Sievers, Amelith, Mich. 2.50

Bon single" personsL2517 .07

Total receipts up to 20 Feb 1861-513955.46 **NuSgaber**

All expenditure up to 20 Feb 1860515180......17

Interests for the last year--100...00

Remains a debt of- 1334.71

Of this, 51000.00 is to bear interest at 10 percent. (Accordingly only 516.98 of the "whole" debt has been paid off this year). E d. Roschke, Cassirer.

Annual Report.

It was given away to "poor students" of the "local" Concordia College from July 18M to January 1, 1861: 30 pieces of "Busmhemd", 10 pcs. quiltS, 11 pcs. handkerchiefs, 7 pcs. towels, 5 pcs. Neckerchiefs, 2 pcs. undershirts, 13 pairs of stockings, 2 pcs. undershirts.

In the namm of the local sewing club in the ImmanuelS district.

Agnes Bertram.

Received

for the Seminary at Fort Wayne, Ind. from January 1, 1860, to January 1, 1861, partly in money, partly in groceries charged at money, partly erroneous andem things:

Au- of the community to Fort Wapue5148 ...10

" " deSHm. Past. Stephan 50^6

""""""Frickrich 52,B

"" "" "" " " „ Uitz"- " 51,04

"" "" "" "" ""Jabker 95,31

""""""Werfelmann 73.63

""""""Hu-man 57^7

„ "" "" " Bode " - "- """"-- 34,74

"" "" "" "" "" Zag^" 40,91

"" "" "" "" Detzer-6.....,00

"" "" "" ""Trautmann 17,00

"" "" "" ""WambSganS 47.13

""""""Schumann 53.28

Bon,, " to Baltimore43.54

" " " Washington City 12.61

" " norwegian jGemriade of the lord pastor Ottessen 10M

NnS of the congregation de- Hm. Past. Shepherd 6,0y

Dou Hm. L. D. Strvbe! au- the Detroit community9H0

" Hm. Joh.... ow- hm. Past. RriivgerS Meant-1.7V

from the women's club at Defianc" 7,50

Don Hm. Past. Young! 2,00

" "" "" Cobbler--- 1,00

Summa831.67

Of this amount, 664.12
euros have been paid into the treasury.
From the Women's Association of the community of Fort Wayne for
the procurement of new clothes, shirts, etc. for poorer pupils
which was also made by members of the association in the
weekly Mhverein about \$ 50; from the Women's Association at
the P. R. § 5.25.
„ Women's Association to Zaneville: 3 quilts, 1 shirt;
„ "" Huntington: K O derhemden, 12 Paar
Stockings, 2 pillows, 8 pillowibcrzüge, 4 buscnhem- den, 3
sackcloths;
"Women's Association of New York Parish: 2 quilts, 1 skirt, 5 shirts, 3
pairs of stockings, 6 sheets, 9 pillowcases;
"Women's club of the congregation of Mr. Rev. Lochner at Milwaukee
12 shirts, 6 undershirts, 9 undershorts, 9 pairs of stockings;
" Women's club from the parish dcS Hrn. Past. Tramm: 7 shirts;
"Women's club to Drfiance: 2 Comforts, 2 pillows with covers, 5 pair
of stockings;
"Women's Association at Cincinnati: 6 sheets, 6 bust shirts, 2 vests, 2
pairs of socks, 5 underpants, 2 undershirts; from Mrs. Jinkhaus,
daselbst: 1 bust shirt, 2 sackcloths; from Mrs. Marx: 1 shirt, from
Mrs. Fischer: 1 hcrren hat.
" Sewing Club to Richmond: 13 handkerchiefs, 8 shirts, 4 neck ties,
pairs of stockings;
From the Plymouth congregation; from Mrs. Borges: 1 shirt; from Mrs.
Bade: 1 shirt; from Mrs. Emilie Adam: 6 neckerchiefs.
From the parish of Mr. Past. Schuster, from Mr. Jaky: 1 pair of black
zeughosen, 2 pairs of socks, 1 neckerchief, 2 Kisscnüberzüge,
Unterhose,, from Mrs. Klein: 1 pair of stockings; from Mrs. Nöder
1 pair of socks; from Mrs. Fore: 1 pair of woolen stockings;
" Hrn. Past. RcichhardtS parish, ofJnngr. Marg. Tent: 6 buscn shirts;
"Mr. Past. Besel's parish: 12 shirts, 1 sheet, 1 pair of stockings;
Dom Frauen Verein in Hrn. Past. Wambsgan's parish: 16 pairs of
stockings, 6 pillowcases, 2 sheets 2 towels;
"Women's club from Mr. Past. HüsemannS parish: 6 shirts, 7
handkerchiefs, 4 pairs of underpants, 3 pairs of stockings,
cushion cover;
" Women's Association to Baltimore: 4 quilts, 6 sheets, 12 towels;
Since § 66-1 of the above sum flowed into the Wirthschafts Casse
the annual maintenance of a pupil amounts to only about § 16 this year,
in view of the increased number of pupils. Also this year, Professor
Crämer has devoted her faithful care of the institution to the care of
her housemother. Likewise, the laundry, which was provided weekly
by Christian-minded women of the local community, did not cost our
inmates anything this year either. Dr. Meindermann, a member of the
local community, also gave his tireless medical treatment to not a few
poor children free of charge.
But to the benefactors, near and far, be heartfelt thanks also this
year. May the Lord Himself be the great reward of all who, for the sake
of Christ, have fed, clothed, or otherwise cared for the Scines this year.
Fort Wayne in February 186 t.

W. Sihler.

From the St. Martini parish, in Neuoberhofen, \$2.50; from Mr.
Past. Hcitmüller \$1.00 \$8.10 For the Concordia-College building by
Hrn. Past. H.
Hanser by W. Bergholz\$1000
"the college debt redemption fund through Mr.
Past. G. Willnrr of Fr. Stutz in Washington 4.00 „, the college
maintenanceScasse of the parish.
in Washington10.00
" the doctrinal contents of the Washington parish \$10.89; of the
Johannisberg parish
\$5.00; of WolcottSVille Gem. \$2.3518.24
" the teacher at the Anstaltcn Unterhaltungscasse von
of the community in Washington 400
" the general pres. of terWashington
2,Oil
Wittwe Prof. Biewend vonder "" 1,00
the california mission "" „ 2.00
" the Synodal Missionary Fund "" „,2,Oil
„, the mission among the Indians from the JobanniSbergrer Gem.
\$5.65 less discount 12 CtS. - - 5.53
" the heathen mission of E. A. EggerS, Philadel
phia \$3.00, discount 6 Cts. \$2.94; from St.
PctcrS Gem, in Eden \$2.755.69
„, the two pupils: Ernst Bürger and Drescher on infant baptisms by T.
Stutz collectirt in Washington \$6.50; on the pelvises at infant
baptisms in Washington \$4.75-H-25
" Ernst Bürger on the infant baptism of L. Schmidt 2.36 Collecte of the
New-ork Gem. in Tcc. \$5.81; in the
Jan. \$5.58..... N.39
\$97.56

I. H. Berg m ann.

To the undersigned, the following gifts have been received for the
support of Wisconsin sophomores:
From the congregation of Mr. Pastor Strafen in
Watertown (\$20.25 and 29 Cts)\$10.54
Vou the congregation of the Hrn. pastor punishments in
Concord\$1.8!
By Mr. Pastor Rolf of the Young Men's Association in Sheboggan-Falls
.....\$2.85
By Mr. Past. Rolf, Collectebcl of the Confirmation in Plymouth \$4.39
Through Mr. Pastor Ahner of the congregation in
Mequon\$1.00
Surplus of the travel expenses of the Past. Penalties and
F. St. according to Town 13\$2.22
By Pastor Jox: Müller, G. Eichhorst and F.
Höhne G \$1.00; W. Schroeder 75 Cts; W.
Benz 50 Cts; Klüngel, Wcgner and P. I. (A 25 Cts; Collecte at the
wedding of F. Heckcn- dork \$4.18; Collecte at the wedding of Karl
Nadle \$1.82\$11.00
By Pastor Ruhland\$1.00
By Rev. Dicke: F. FrilwocK, F. Jagow, F.
Sasse and G. Stein G \$1.92; Collecte at the wedding of M. F.
FellwocK \$1.88; Pastor Dicke himself 3.00\$12.56

Summa \$47.37 F. Steinbach,
Cassirer.

To have received 583 francs from the circle of dear friends through
the kindness of Mr I. H. Bergmann certifies with sincere thanks
Vadenweiler not far from Müllhcim in the Grand Duchy of Baden, on 17-
December 1860. K. A. W. Nöbbclen.

Receipt and thanks.

With heartfelt thanks received from the congregation of Mr. Rev. L.
Dulitz in Buffalo \$10.00 for the church building of his congregation in
Iowa City Joh. Fr. Döscher, Pastor.
With heartfelt thanks, I hereby certify to have received, as agent for
the co. Lutheran congregation in Iowa City, for their church building,
the following gifts in Rock Islam, Ill: A. Volkert"A 1.00, John Lona
\$1.00, H. Kroger \$1.00, Alb. Gerstmayr \$1.00, I. Zcrs \$1.00, G. Nies 50
CtS., L. Schällmann 25 Cts, F. D. Kracke 50 Els, P. Hai 20 Cts, I. Gläß
25 CtS., C. F. Hengstcler 50 CtS., H. Sck'röder 25 Cts.. Ph. Pfaff 25 Cts,
G. Hütter 25 CtS., L. Hänögen 50 CtS., F. Huber \$1.<"0, Job. Baierlein
\$1.00, A. S. 2.00. Joh. Ruppert.

For the **Lutheran** have paid: the 13th year:
The gentlemen: D. Hann, C. Gerling, F. Rasche.
The 14th year:
The men: C. Geßner, D. Hann, F. Rasche, Zenke.
The 13th year:
Messrs: C. Geßner, W. Rinne, F. Eickhoff, D. Hann, W- Kohlmann,
Hoffmann 40 Cts, F. Jlsemann, Zenke, H. Bote, V. Wesemann, H.
Grese, C. Wahrenburg 75 Cts. C. Schunke, F. Dehring, F. Lange 50
EtS., H. BrLning, C. W. Vogelmann.
The 16th year:
Messrs: C. Gerling, D. Zorstmann, H. Meier, Past. W. Hattstädt 3 Ex.,
W. Rinne, Past. F. Bolina, Past. I. G. Streckfuß, L. Bleke 50 Cts, W.
Drechsler, L. Notermund, F. Eickhoff, D. Hann, C. Jltcn, Hoffmann,
Kalbfleisch, Arndt, JungbauS, Blenn, C. Ganrcrke, Past. G. Link, F.
Dehring, C. Wahrenburg, Zenke, H. Bote, D.

Wcsermann, F. Frese, G. Sämeider, F. Lange, I. Herr, Past. P.
Raßmm'en, M. Hcmnch,Past. I. Dünsing2Er., H. Bröning, C. W.
Bogclmann, H. Walther, H. Web-- king, D. E. Nadecke, F.Aichele, D.
Doblcr, H. Watjen, W. Bctmate.

The 17th year:
Messrs: C. Gerling, Past. A. Wagner, H. Mner, F. ^cnke, C. Nagel,
Past. I. I. F. Also 5 Ex", Past. F. BöÜng3 Er., Past. L. Geyer, Ph.
Straußchiid, L. Blecke, W. Drecksler, H. Stiinkei, D. Kruse, Zinke, F.
Lcsberg, W. Plagge, H. Pöbler, F. E. Kießjing, F. Tonne, W. Nabe, G.
Scitz, F. Lolbcdring, L. Rotermund, F. Meier, F. and W- Firne, H. Weber,
F. Stiinkei, F. Eickhoff, F. Abrens 50 cts., H. Ehrncnpfort, C. Fiten, F.
Graue, Kalbfleisch, I. Eberhardt, Wittmann, Nev. J. Eppling, Past. C.
Popp, H. Rehboldt, A. Aischwitz, Bobuhardt, Reppert, Wittcnborn, H.
Maschausen, W. Dornfeld, A. Einwächter, G. Arnold, G. Schimpf, C.
Kleppisch, H. Bäplcr, Fr. Fackel, L. Dietrich, F. Aichele, H. Becker, H.
Siebricht, R. Lange, A. Bach, C. Spielmann, F. Bühler, Johann Ernst, P
W. Fickenschcr, Past. C- Fricke 50 Cts, Past. M. Tirmcnstein, Past. G.
Sauer 5 Ex.
Also; (late) H. EvcrS, Beermaun, L. Bau, P. Schwartz, H. Hörr, Fr.
Gerberding, H. Gerding, H. Steinmcyer, H. Singenfcizer, Cb. Hengcrer,
F. Lipp, Ph. Wagener, M. Kölhcr, K. Hörr, M. Letscher, R. Voskamp, Bro.
Köbne, N. Schwartz, H. Niepe, H. Niemann, F. Graff, B. H- Succop, C.
Kruse, I. G. Hild, H. Geilfuß, W. Niemann, F. I. Otte. S. Leopold, V.
Kcmpr, I. Köster, H. auf der Heide, F. D. Weißler, H. Schumpe, C.
Wagner, F. Stähle, H. Steinbrink, F. Bützow, E. Bützow Z1.78, F. E-
Niemann, H. Dicderich, G. Rink, H. Hiuaui, A. Schmidt, F. Hollenbach, H.
Rittmann, N- Ebert, I. F. Meyer, "I. Flach, N. Fech, I. Keil, C. Meirich, H.
Dos- kamp, B. Nübaum, W. Langkamp, I. H. Succop, Fr. RieSmeyer.
Martin C. Barthel.

Where is Kaspar Heinrich Kudeles?
born at Markendorf^ Amt Melle, Kingdom of
Hanover, 34 years old, emigrated almost 8
years ago, and presumably to Missouri. Anyone
who can provide information about him is asked
to do so to his brother:

H. Auäeles,
earo ok Rov. O. LuHmurin,
Aoxvburzh, Ou^uhoZu, Oo.,
Ohio.

Changed address.
Rev. tss. 8eüiv6N86n, Issevv
Dielekelä, No.
eure of Il-ev. 2V. Olaus,
I^ettsrdox 3969, 8t. I-
anis No
Address:
Sr. HochEhrwürden Hrn. Past. F. Brunn in
Steeden, Amt Runkel, Herzogthum Nassau.

Books - Ad.

Hymnal for Lutheran congregations of the unaltered Augsburg
Confession\$ 0.55
The Dozen5 ,80
The Hundred45 ,00
The same in better binding0 ,70
The Dozen 7,50
DaS Hundred58 ,00
The same in greater pressure0 ,75
The dozen8 ,M
The hundred62 ,50
(Of both formats also copies, elegantly bound, in gilt edges, are
available for the price of \$1.15 to \$1.75).
Altcnburger New Testament1 ,75
The Dozen " 18,00
" OldS Testament Vol. I. 2,25
The Dozen24 ,00
Primer or A B C and reading book for Christian schools the piece0 ,10
DaS dozen1 ,00
Dr. M. Luther's Small Catechism in Question and Answer Thoroughly
Interpreted by Dr. Joh. Conr. Dietrich0 ,30
The Dozen2 ,88
The hundred24 ,00
Joh. Hühner's biblical histories0 ,25
The dozen2 ,60
Collection of selected songs for german - amrican schools the
piece0 ,10
The Dozen0. 95
Luther's People's Library. For the benefit and piety of the Lutheran
Christian people selected complete writings of Dr. M. Luther. Vol. I,
to IV. O35 Cts. The Dozen3 ,00
St. Louis, Jan. 8, 1861.

L Volkening

St. Louis, Mo.,
Synodal printing house of Aug. Wiebusch u. Sohn.

Received

From Mr. Past. Keyl for teachers' salaries § 77,53 „, the same for the
.....general presidency 59,75
"" „, Professor Biewend--41. 00
""the east indian orphans 0,50
""poor students in St. Louis-2 .00
""dir heathen mission 2.50
"" California 0.50
\$ 183,78
Bon from the New York congregation for Prof. Biewend 9.63
" the teaching institutions of the Synod Oct.- 7,35
" Nov.- 5,7522 ,73
\$ 206, 51
New York the 1st of December.

3-H. B e r g m a n n.

I received the following funds
For the synodal cassation of Rev. J. Bernreuther \$1, of St. Peter's
parish in Eden, \$3.60



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Vol. 17, St. Louis, Mo. March 19, 1861, No. 16.

(Ans the pilgrim from Saxony.)

Call in matters of the Lutheran Church in North America. *)

When the undersigned association issued its last report, it concluded with the confident expectation that we would not continue to ask in vain if the help of our association should be called upon. With joy we can now report that it has never been so called upon as at this moment, and that all who love the kingdom of God shall have a long and pleasant opportunity to experience the truth of the beautiful saying: "It is more blessed to give than to receive!"

For years it has been an urgent need, a careful wish, to found an institution in our country in which those could be prepared for the seminaries of preachers in North America who have not yet received a scholarly education and yet felt the urge in their hearts to keep the vineyard of God in North America under construction as so-called emergency workers. We already had joyful hopes of being able to call such an institution into being, since we had in the person of the so many dear Cand. rev. min.

*We cannot refrain from sharing this appeal with our dear readers. It shows that at present an extremely hopeful work is beginning to support our church here in the old fatherland. The Lord be praised for this. May all who are able to pray now also call upon the Lord, that He may bestow upon the glorious beginning an equally glorious progress.
D. Luth.

a man specially endowed by God for this purpose. His sudden death, which deprived the church of such a chosen instrument, put an end to our hopes. Today we can bring you the good news that another man has been

found who wants to take up the work, a proven witness of the Lord, Pastor Brunn of Steeden in Nassau, who will certainly be well known to all readers through his victorious battles for the Lutheran Church in his unruly fatherland. He wants to found such an institution. He has now turned to us with the request for help for his beautiful work and has sent us the following appeal that we may have it printed.

An emergency call from North America for the preparation and sending of pupils for the Lutheran seminaries in Fort Wayne and St. Louis.

Although this call for help has already reached many readers of the present lines through the Leipzig Missionary Gazette, I would like to put it especially to the heart of you dear brothers and members of our Lutheran Church in Saxony and call upon you to participate and cooperate in the holy cause it concerns. If it is an unsubstantial call for help in the building of the Lutheran Church, one can be sure that it will not go unheard in Saxony, one of the old home countries of our Lutheran Church. In addition, the Synod

The Synod of Missouri, whose support is needed, consists in its founders and representatives of emigrated Saxons, so that it may regard Saxony in the narrower sense as its motherland and is especially entitled to call upon this its fatherland for help. In fact, the participation and ecclesiastical assistance for the Synod of Missouri has always been active in Saxony, and Schreiber must confess that one of the main reasons that prevented him from publicly calling for assistance for the Synod of Missouri earlier was the thought that others, especially in Saxony, were more closely called upon to do so. Especially the so urgently needed establishment of an institution for the preparation and equipping of preachers' apprentices for the Synod of Missouri in North America was always expected in Saxony, and only after I had heard that the same was not in prospect in Saxony did I believe that I could lend a hand. The latter has now happened, therefore I now ask you dear brothers and members of our Lutheran Church in Saxony in particular, for your participation and help in the work that has been started, yes, on the condition that I thereby only meet your own wishes and thoughts, which only time and circumstances have prevented you from fulfilling up to now, I offer you my hand to carry out together the work of ecclesiastical help for our brother in North America.

In the Leipziger Missionsblatte I have already informed you that we Lutheran pastors in Nassau

have already trained individual immigrants for North America in the past years. The public call for support for this purpose has met with the warmest response everywhere. It is now a matter of enlarging the work that has been carried out so far on a small scale, it is a matter of the formal establishment of a preparatory school for young preachers, who will later be transferred to the seminaries in Fort Wayne and St. Louis, for which I have been working since last autumn, trusting in the help of the Lord, whose ministry it is, and for the implementation of which it is now only a matter of the necessary external means. Here in Steeden (a small quiet village on the banks of the Lahn) I have been able to provide the necessary space to accommodate about 6-8 young people without great expense; I believe that I can take over the care of their instruction alone for the time being, after the experiences I have already made in it, but certainly with the certain hope and confidence that the Lord will in time allow the work I have begun to grow and strengthen to such an extent that I could be given assistance in it, for which perhaps means and ways can be found without too much difficulty.

The need for preachers is constantly very great in North America. The Synod of Missouri met in St. Louis this fall; it became apparent anew, as Professor Walther wrote to me recently in St. Louis, how many thousands of souls are still unprovided for with Word and Sacrament everywhere. Although the seminaries in Fort Wayne and St. Louis were enlarged by new buildings only a few years ago, the Synod decided to enlarge the seminaries for the sake of the great need and to raise the necessary costs up to the amount of 20,000 dollars. The greatness of this effort, which the Synod is making, truly testifies to both, not only the active church and Christian life within it, but also the greatness of the ecclesiastical need, by which it sees itself surrounded and for the relief of which all previous means and forces are insufficient. - How great things can happen in America for the building of the Church and the Kingdom of God, in America, where the individual souls do not first have to be laboriously and tediously gathered as building blocks, as in the heathen villages, but where these building blocks lie in heaps, if only someone wants to take them and put them together to form a building, in America, where at the same time as one of my former pupils once wrote to me, at Fort Wayne Seminary the petitions of 20 congregations for preachers are before us'. I have lamented for a long time that this so rich and glorious opportunity, which the Lord offers us to do so great things for the building of the Kingdom of God, to supply so many thousands of souls with Word and Sacrament and to lead them to the water of eternal life, should not be given more abundantly and more eagerly than it is.

has been used so far in Germany, especially in comparison to the extent of what is done for the mission to the Gentiles. And just now it would be the twofold necessary and important task of the Lutheran Church to stir itself in and for North America and not to lay its hands idly in its lap. It is well known what a tremendous stream of emigrants has poured into North America in recent decades; unfortunately, most of them fall prey to a religious and ecclesiastical indifferentism bordering on paganism, but countless are awakened to Christian life precisely through emigration with its various needs. It is also only in America, in their ecclesiastical abandonment, that many learn to respect the treasures of salvation which they possessed in their homeland and the loss of which they perhaps too little calculated beforehand when they emigrated. That is why North America is at present such an inexhaustibly rich field for all sects, which are working with untiring activity to spread out and to draw to themselves all who still feel any religious and ecclesiastical need. Precisely under these circumstances, then, it is indisputably the highly important sacred calling of the Lutheran Church not to leave North America to the sects, not to abandon to them so many souls who formerly belonged to it, the Lutheran Church, in Germany; it is the holy calling of our church to raise high the banner of its pure confession in North America, among the tangle of various sects, to lay a sufficient foundation of the Lutheran church in the wide North America, not only for now, but also for the coming generations, to which can gather what still has love for the pure and unadulterated word of God, before the sects have taken possession of all the ground beforehand. Oh, then it would truly be necessary not to delay, but to hurry and help so that the Lutheran Church of North America, which in part is already flourishing so powerfully and gloriously, is supplied with the necessary preaching forces for which it so urgently asks and calls upon us, and which is most lacking in America (since there, as we are told, there is a lack of preachers for the sake of everything), (Since there, as we are told, only a relatively small number of young people give themselves to the holy ministry or can be given to it by their families, because of the overflowing material activity, so that they are able to spread their nets further and further and to establish their building ever more firmly.

I cannot refrain from quoting from a report recently published in print by the Iowa Synod, which is associated with Pastor Löhe in Bavaria, the description of the truly lamentable state of ecclesiastical distress, which is given there of the Northwest of North America, but which is undoubtedly a true picture of many other North American regions as well. "The German immigrants form a considerable part of the population; all these people, however, most of whom belong to the Lutheran Church,

are by far the largest part of the church still completely unprovided for." What countless flocks of immigrants, also of Germans, have poured into the territories of Kansas and Nebraska in recent years, for example, and yet the now blessedly deceased Pastor Sack was the only Lutheran preacher in Kansas, and even in Nebraska there is only one Lutheran congregation. All the other Lutherans in both territories, who after all are counted by tithe, are still entirely unsupplied. Can we wonder, then, if the neglected children of our Church are utterly wasting away, if they fall prey to a ghastly ignorance and savagery, if they are alienated by hundreds, nay thousands, from their Church and their father's faith, if a heathen, thum sprouts up in the midst of the Church, even the Lutheran, horrible as that which is encamped outside its borders? Who has travelled through those regions with the intention of pursuing those lost ones, and has not come across people whose children, though almost grown up, nay, who themselves, with their children, are not baptized, who have as little knowledge of salvation as any Eskimo or Kaffir can have, who have lost even the knowledge of the highly praised name, to which all knees should bow, who at least, though they have heard the name of Jesus, confess they knew not "what of it." All Christian custom, every trace of home worship, has vanished, and the youth grow up without all religious instruction. The dizzying haste with which everything chases after material gain takes up all time and energy in such a way that the wretched people can no longer think of their souls, and all memory of any youthful impressions gradually disappears from their minds. - To be sure, not all Germans who have migrated to America have sunk into such ignorance and unbelief; many have still been able to preserve a religious sense even in their abandonment. But usually one finds the lonely Lutheran Christians, who still have some spiritual life left, succumbing to the overpowering Methodist school of thought. For the Methodist sect is precisely that ecclesiastical community which has powerfully undertaken the mission among the neglected Germans, and with great success. In view of the complete lack of a corresponding Lutheran mission, the sad neglect of the German Lutherans, and the superiority and general spread of the Methodist school of thought, it is not to be wondered at, in spite of the lack of education of most Methodist missionaries, that during the last two decades an important German Methodist community has arisen. This German Methodist sect is a serious indictment of the Lutheran Church. It would not have been if the Lutheran Church had gone after its scattered members, if she, the mother, had had the heart for her children that a foreign church fellowship had had, which after all she had only to

dull laughter, cannot turn to the few waters of pure But if there are those who say: Oh, there is no end to sigh, so patiently submit, while a landed aristocracy knowledge So swarmed by Methodist emissaries, book asking and giving! - then we answer with the word of unites in itself the wealth and the ! power of the country and tract associations, so stripped of all ecclesiastical care, God: "Let us do good and not grow weary , for in His in itself. Every revolution in Europe calculated to so abandoned, lonely as they are, the faithful members of time we will also reap without ceasing! Amen. overthrow the thrones was sure of our sympathy, our church have a difficult position, and would not be so for The Dresden Association for the Support of thebecause we imagined that every one must bring Europe the sake of their Lutheran Church in North America. closer to our way of government, which we considered to be the model of all perfection.		
For the sake of their faithfulness, the church should come to their aid and take care of their needs. Whoever is in a position to hear the heartrending laments, the touching pleas of these faithful, who plead with hot tears and the most moving words for shepherds for their souls and instruction for their children, "would often like to have his heart broken over knowing of so much need and not being able to help.	Gardener, Pstr. Kl. Siedel, Pstr. Heinr. Schlößmann. v. Wirsing, Reg.-Rath. Juftus Naumann.	In our speeches, in our sermons, and in our prayers, nothing was more frequent than the thought that from our country shines forth the light that will disperse the darkness on earth, that our example revives the courage of the oppressed, that our process leads the peoples out of the bondage of former centuries, and above all, that the gospel goes out from our churches into the world.
Now, you Lutheran Church of Saxony, the foregoing description of such terrible ecclesiastical and spiritual distress is also written for you; it is also your brothers and fellow believers who are asking for help in this distress: you, too, are being implored for this help. May the Lord awaken many hearts in Saxony to joyful help, so that one day the many children of our church in North America who have fallen among the murderers will not have to complain against us that we have denied them the Samaritan services for which they so loudly call upon us.	(From the American Ambassador.) Our national idol. From the N. Y. Observer. *)	Thus we were the ones who had to bring about the millennial kingdom, we were the great nation, with us freedom on earth had to die out and science, education and religion had to perish.
Steeden near Runkel in Nassau, in January 1861. Fr. Brunn, Lutheran pastor.	When we are broken in pieces like an earthen vessel, is dawning in our minds. The possibility is there that this we suffer the punishment of our sins. We have made our great, hitherto so unprecedentedly happy country, in the country our idol, and thus transgressed the first and midst of all its splendour, may suddenly perish, and greatest of all divine commandments. What idolatry we within a few months, instead of belonging, as hitherto, have made of ourselves, of our glorious Union, of our to the first world powers, without having seen an glorious Constitution, of our glorious Revolution! We external enemy within its borders, may fall apart, solely have made ourselves ridiculous in the eyes of other through the conflicting powers which spring from its own nations. Our patriotism has been carried to excess... greatness, which spring from its own greatness, may fall Blind to our faults, proud of our rapid growth, of our apart and become a handful of shattered and crumbling wonderful development of strength, of our "manifest individual states, fighting each other, and the object of destiny," we have idolized our national greatness and the pity or contempt of the kingdoms of the earth hitherto forgotten our dependence on God.	Now we are learning another lesson. The thought that our Union can fall apart without the world collapsing is, dawnning in our minds. The possibility is there that this we suffer the punishment of our sins. We have made our great, hitherto so unprecedentedly happy country, in the country our idol, and thus transgressed the first and midst of all its splendour, may suddenly perish, and greatest of all divine commandments. What idolatry we within a few months, instead of belonging, as hitherto, have made of ourselves, of our glorious Union, of our to the first world powers, without having seen an glorious Constitution, of our glorious Revolution! We external enemy within its borders, may fall apart, solely have made ourselves ridiculous in the eyes of other through the conflicting powers which spring from its own nations. Our patriotism has been carried to excess... greatness, which spring from its own greatness, may fall Blind to our faults, proud of our rapid growth, of our apart and become a handful of shattered and crumbling wonderful development of strength, of our "manifest individual states, fighting each other, and the object of destiny," we have idolized our national greatness and the pity or contempt of the kingdoms of the earth hitherto forgotten our dependence on God.
Who can read this without speaking to himself? "Rise up, dear soul, and I will gladly help to build this work. Eight pupils from the Lutheran Church in Prussia have already registered with the dear man. Also from Saxony a pupil has announced himself to us. And more! We have just received a message from Pastor Brunn that our dear Pastor Ludwig in Freiburg in Baden has announced to him three pupils from the Basel Pilgrim Mission on Chrischona near Basel. Pastor Ludwig is in contact with Basel. His faithful testimony of the confession of the Lutheran Church is beginning to rumble violently among the pupils there. - Three of them to whom Pastor Ludwig gives a thoroughly positive testimony, have asked him to accept them into the Lutheran Church. Pastor Brunn now wants to accept them without further ado and prepare them for the preaching ministry in North America, to which they are driven by their inclination. It is to be expected that other pupils will follow them. Shall we stand idly by while the dear man of God goes courageously to work, trusting in the help of the Lord? Let that be far off! Through us the Lord will help him! Well then, open your hearts and hands and send in your gifts with haste, for here it is true: he who gives at once gives twice! We will faithfully carry the gifts of love to Steeden and report from time to time on the state and progress of things there. Target	As a people we have never acknowledged God. In come upon us, and we have no need of Dr. Cumming to our Constitution, about which we are now arguing with tell us that stars may fall from heaven, and that the each other, the name of God does not appear. Our dissolution of our Union, with all its calamities, may find theory of human rights, our ideas of national happiness, a picture in those great prophecies which point to the our refuge in times of danger, everything is based on the last end. greatness of man. For us, man is everything, God is nothing. Yet we have been much more jealous of man's God. He does not want to give His glory to anyone else, rights than of man's duties, more anxious to assert our and He does not want to share the glory that is His prerogatives than to acknowledge our obligations. We alone, even with the people whom He pardons the most. have worshipped man, not God. We like to look for similarities in his leadership of the old	As a people we have never acknowledged God. In come upon us, and we have no need of Dr. Cumming to our Constitution, about which we are now arguing with tell us that stars may fall from heaven, and that the each other, the name of God does not appear. Our dissolution of our Union, with all its calamities, may find theory of human rights, our ideas of national happiness, a picture in those great prophecies which point to the our refuge in times of danger, everything is based on the last end. greatness of man. For us, man is everything, God is nothing. Yet we have been much more jealous of man's God. He does not want to give His glory to anyone else, rights than of man's duties, more anxious to assert our and He does not want to share the glory that is His prerogatives than to acknowledge our obligations. We alone, even with the people whom He pardons the most. have worshipped man, not God. We like to look for similarities in his leadership of the old covenant people and ours. The resemblances are numerous and striking. And in nothing so much as in the fact that national sins are also punished by national courts. For nations there is no hereafter, neither a heaven nor a hell. If a nation as a nation sins against God, it will be punished here if it does not repent. "There are yet forty days, and Nineveh shall perish," said the prophet (Jon. 3:4), who himself had been rebellious a short time before; but Nineveh repented in sackcloth and ashes, and God withheld the threatened judgment. As a people we are guilty of idolatry. Our union was our idol, and we through it the
*) An institution pursuing the purposes of the inner mission.	*) This testimony, taken from an English Presbyterian! This testimony, taken from an English Presbyterian paper, may also find a place in the "Lutheran". It will not fail to open our eyes to the sad state of the fatherland of our choice, but it will also give us the consolation that there are also men among the English-speakers who recognize this state vividly and who have the courage of faith to raise their voices loudly in public because of it. May it only become a call to repentance and a wake-up call for many. The editor of the "Luth.	

the proudest, happiest and most powerful people on the it seems that they follow the principle: *Sic nos, non nobis!* Unfortunately! the Informatorium has lost sight of the face of the earth. This self-idolatry the Most High saw (What they say must be spoken from heaven; what they *status Controversiae* (the actual point of contention). with displeasure, and now He is making this very Union say must be true on earth. For it is only too evident that The issue here is simply whether what the Lutheran a bone of contention for us. If a prophet were to speak in matters that concern themselves they have a claims, namely, that the false propositions of Past. H. among us today, saying, "There are yet forty days, and somewhat broad conscience, and that a word does not were heard in Buffalo, has any foundation, i.e., whether the Union shall fall," thousands would believe him, but matter to them when it is a matter of distorting a thing. they were ever uttered by the Buffaloes and defended how many would repent, like the Ninevites? And yet it We need only recall here, from earlier times, the *Senioris* as truth, and whether this can be proved to them in has come to this. Man's help is vain, yea, worse than *Ministerii's* travel report on the Lutheran congregations black and white, without any ifs or buts; then it will vain; it works against them that pray for the Union. The of our Synod in Wiskonsin, and the Cleveland become clear whether our editor is justly accused of North is against the South, and the South against the Rottengesichte; further, Prof. Winklrr's dodges in regard lying or not. And to recognize this, that is truly important North. Christians pray against one another. One to the accusation, which he never proved, that our Synod to us! For we give thanks for a speaker who wants to preacher preaches union, another separation. Whole has for years been engaged in wrecking the Synod of feed us with lies, and who stands before Christendom congregations of churches, composed of pious, learned, Buffalo; further, in more recent and recent times, Past as a branded liar.-But if it is proved that, as the and patriotic men, call upon their members to resist the von Rohr's report on the Iobannisburg congregation; and Lutheran has asserted, Hunger's propositions were Central Government, and promise them God's blessing finally Diac. Hochstätter's introduction to the publication heard in Buffalo, it does not matter at all that, as is in this struggle. "Where is the God of Elijah?" say the of the resignation of Past. Eppling's resignation from the stated in the two propositions, they permit every scoffers. Whom shall He hear, and what shall He do, Missouri Synod in the Historisches Zeitblatte. Truly it is Christian to administer emergency baptism, and that when among His people the one calls upon Him against hard for us to believe that the gentlemen should they do not rebaptize children who have been baptized the other? seriously believe that the liars will not escape the by people who have not been ordained; this only shows

Obviously, it is our common duty, as Christians of the judgment of God, and that the Lord will kill them. They that they shrink from the consequences of their own North or the South, to repent of our sins, our pride, our use the word lies and liars too lightly. How many have doctrine, and that, consequently, doctrine and practice self-sufficiency, our glorification, our bitterness and not already received from them the diploma of lying? Not do not harmonize with them. For if, according to the hostility toward one another, to humble ourselves under to mention the other words of abuse and cursing. Of doctrine of Hunger and Buffalo (as we shall further the mighty hand of God, and to trustingly entrust the course it is easy to call another a liar, and the easiest see), the words of institution are only valid because of outcome to Him. Without God, no human help will avail. way to defend oneself, if one has no valid reasons for the office, and if a pronouncement of absolution and The Congress is not all-powerful, even if it were all-wise. defending oneself; but it is a dishonest, un-moral, most administration of the sacraments is invalid and void The power we need is in Him alone, who directs the un-Christian way to defend oneself in this way, that one without proper profession and ordination, then the hearts of men like streams of water. To Him let us go! throws excrement around, and quite unworthy of an logical conclusion is this: Thus, for example, all infants evangelical preacher. And if, in addition, truth is baptized by persons not properly called and not contradicted and false, heretical doctrine is defended, it ordained must be baptized again. Well, let us venture is all the more frightening. Now, let us hear. to reverse the writer's weapon in the Informatorium; let

To the ecclesiastical chronicle.

(Sent in by Pastor Köstering.)

The "Informatorium" of Buffalo, which has come The Lutheran had printed in No. 8, d. Jahrg. some of the however, heard. We place here three sentences Past. erroneous sentences of Past. Hunger's (which each one Hungers and three sentences Past. Grabau's opposite can read for himself) from the Lutheran magazine of each other.

into our hands by chance, because it is sent to a Columbus as a warning, and thereby remarked: such

member of the congregation here, - brings in the No. of novelistic sentences, which Past. H. has produced in his

February 1 a little polemic under the heading: "He who speaks impudent lies will not escape. In it, Prof. Walther treasury are not heard in the Lutheran Church, but only

is scolded for being an impudent liar and threatened that in Buffalo. Thereupon our editor in the Informatorium is

he will not escape the judgment of God. We do not wish accused of being an impudent liar. The proof of this is

to deny that impudent liars, who in fact and in truth are thus given:

such, and are not merely called such by impudent, I. The Buffalo Synod has a baptismal form in its

slandorous men, will escape the judgment of God, if hymnal, in which Christians are instructed, if they cannot

they do not sincerely repent and recant their impudent have a pastor, to baptize themselves. 2) The Buffalo

lies; but rather we believe, according to Ps. 5:7, that Synod does not baptize children for the second time,

God will kill all impudent liars who persist in even if they are baptized by non-ordained people, if they

impenitence. But we sincerely wish, as God knows our are only baptized correctly. - That what these two proofs

hearts, that the men of Buffalo would take heed to themselves what they preach and reproach to others state is in accordance with the truth, we do not doubt for

continually; for otherwise the apostle's word will come a moment; and if Prof. Walther had knowingly and

upon them, when he says, "Now teachest thou others, willingly denied the statement of these two propositions,

and teachest not thyself. Thou preachest not to steal, he would certainly have deserved the predicate of being

and thou stealest, (not lying, and thou liest)" 2c. Alone, an impudent liar and of being pilloried. But -

	Past. <u>Hunger.</u>	Past. <u>Grabau.</u>
	I. That ordination is a divine command.	
	"That baptism	" <u>Ordination</u> itself is not
	administered by heretics, ifan	adiaphoron and
	otherwise lawfully ordained,immaterial	thing. It
	is valid, the Church hasbelongs	to the
	always taught, because <u>commanded divine order,</u>	ordination is a divineand has divine and
	command."	apostolic command." (S.
		Shepherds b. Past.
		Grabau's p. 59.)
002	That the means of grace be not powerful in and	
	by themselves, but only by <u>reason of the ministry.</u>	"For this reason, the
		"The means of grace do Church has believed from
	not work by themselves, the earliest times that the	
	neither can we get them out <u>proper</u> (here: valid)	
	of heaven, nor out of the "administration of the holy	
	Scriptures" (so, from sacraments, the granting	
	where? From the Pope's of absolution, requires not	
	shrine? O Christians, what only the word of institution	
	do you do with the Bible?), itself, but also the proper	
	"but God hath sent divine ordinance.	
	apostles, prophets, gospel Sacraments, for the	
	granting of absolution, not	
	only the word of institution	
	itself belongs, but also the	
	<u>right divine</u>	

He hath set up pastors, profession and command; shepherds, and teachers to and supposing also that the be ambassadors in his incumbent were wicked, yet stand, and stewards of his the words of institution are powerful because of the mysteries. . from which it office to which the Lord still follows that he who, out of professes." (The books vanity or for shameful gain, wherein the Church is said arrogates to himself the to have laid down this office of preaching without doctrine Past. G. are said to being called, is not doing have been laid down, were God's work, and therefore at any rate lost in the great cannot share the blessing Alerandrian fire). Pastoral Letter p. 15. which God bestows through the office

(3) That the administration of the means of grace by one who is not duly called and not ordained is nothing but empty sound and form without substance.

"For if such a one "Wherefore we are preaches, and even if he persuaded, that a man of should preach the truth, yet the church's own volition the Holy Spirit does not cannot give the absolutions, work through such nor distribute the body and preaching. For if such a blood of Christ, but that he 1.1848, where it is especially important what is said one preaches, and even if gives vain bread and wine." there about the administration of the office in case of he should preach the truth, Pastoral Letter p. 15. emergency. If the dear man had been acquainted with the Holy Spirit does not "Whoever stands outside these writings, he would not have called Prof. Walther a work by such preaching; if of this ministerial order and liar, and the Hunger sentences would have been familiar he baptizes, he does not do housekeeping and wants to to him at once. At least it was immediately clear to us, it in the name and take something from this when we read the erroneous sentences, where the wind command of God, so he administration by his own does not run at all; if he power or that of others, is came from and where it was blowing, namely this time speaks the words of no more than an actor on from Columbus via Buffalo to Rome! - K. blessing, God does not the stage, who, if he took **The Iowa Synod.** At present the professor of this show does Ludwig "defend" Stohlmann? First he asserts speak through him; if he and held the Lord's Supper, synod is in Germany. As we see from the that the conclusions are "fallacies," then he says that the absolves, it is not God's would still only be an actor. "Correspondenzblatt" of Pastor Stirner in Fürth, that article is a "ghastly smear article," that there is "invective" absolving; if he contracts Even if he were to speak a professor there declared that "the significance of the and "meanness" in it. But we cannot accept this defense, marriage, the Lord does not hundred times the words of it is not valid, the breach is still open. The Dr. is therefore bless from Zion; if he holds consecration over bread Iowa. Synod, as distinguished from the Missouri and it is argued to pluck up courage just this once, and to make at the Lord's Supper, it is and wine, it would still be Buffalo Synods, consisted chiefly in this, that it was a least one attempt to prove that the conclusions are only bread and wine." missionary synod The far Northwest was its mission field." The Lord seems to have forgotten that both the "fallacies. He will be able to do so, since he is a real doctor Pastoral Letter p. 45. Missouri and Buffalo Synods were working in the of theology and wants nothing to do with the recently

Now we call upon every reader to examine and compare the foregoing sentences unbiasedly; and whoever then does not find that they are as alike as one egg to another, and that consequently Hunger's doctrine is heard in Buffalo, must have lost his mind! For both deny that one who is not duly called or ordained, even if he baptizes, absolves, and administers the Holy Communion, is not the same as the other. For both deny that one who is not duly called or ordained, even if he baptizes, absolves, and administers Holy Communion, is not administering the ministry; further, both deny that the administration of the ministry is powerful because of the word, but conversely they teach that the word is powerful because of the ministry. Further, both maintain that ordination is a divine command; further, that a pronouncement of absolution and administration of the sacraments without a proper profession and without

The Church will not be able to realize its purpose if the person who administers the mysteries of God is also called in the right order.

But where is the impudent lie that Prof. Walther is supposed to have written? Well, we do not want to throw it back on the writer in the Informatorium and repay scurrilous word with scurrilous word; for:

On a coarse wedge . . . the proverb came to mind; But I was ashamed to be a coarse wedge!

Enough that our editor has been unjustly accused of lying. A Christian cannot change that, and he should accept it with patience. For where there is nothing in it,

there is nothing to bear; an undeserved curse does not strike. By the way, we hope that the writer in the Informatorium will next take a better look around the Buffalo regions, before he again plumbs other people with lies; for it seems as if he had not yet found his way

in the Buffalo rooms, otherwise he would know what is heard there. We venture, therefore, to commend to him the pastoral letter of Past. Graubau's pastoral letter, as well as the 2nd Synodal Br. of the Buffalo Synod of 1.1848, where it is especially important what is said there about the administration of the office in case of emergency. If the dear man had been acquainted with these writings, he would not have called Prof. Walther a liar, and the Hunger sentences would have been familiar to him at once. At least it was immediately clear to us, when we read the erroneous sentences, where the wind came from and where it was blowing, namely this time from Columbus via Buffalo to Rome! - K.

The Iowa Synod. At present the professor of this synod is in Germany. As we see from the "Correspondenzblatt" of Pastor Stirner in Fürth, that professor there declared that "the significance of the Iowa. Synod, as distinguished from the Missouri and Buffalo Synods, consisted chiefly in this, that it was a missionary synod The far Northwest was its mission field." The Lord seems to have forgotten that both the Missouri and Buffalo Synods were working in the of theology and wants nothing to do with the recently Northwest before the dear Iowa Synod was born into the allegedly uncovered secret of the "pills. If, however, the world. Strange, too, is the report which the professor Dr. always, as soon as it is a matter of theological proofs, made in Germany, "the most urgent need is for traveling preachers. The Synod had tried to meet the need. But it

lacks the means to do so, not capable men, but funds! With us Missourians, however, it is almost the other way around: we lack capable men more than we lack funds. So it is all the better for us that our dear Pastor Brunn in Steeden has not only made up his mind, but has already begun to recruit workers for the great harvest here, with the most hopeful prospects. Many a young, awakened man in Germany has not only a burning zeal, but also splendid gifts to serve the church; but because he does not have a scholarly education, he must, according to the ecclesiastical conditions of Germany, necessarily remain idle at the market. Praise be to God that

now many a pound lying in a coil will be brought forth to yield rich interest for eternity to our local church for the search of Christ's lost sheep.

Dr. Stohlmann has often opposed the Lutheran Church with his false Union teachings. Church hostilely. The "Lutheran" has rightly punished him for this from time to time, and exposed the falsehood of his "splendid speeches. Repeatedly, the D. was also called upon to make at least one attempt to defend that the General Synod was not a unionist and therefore hypocritical Lutheran community. But he has never dared to come forward, even with a single word. Instead, he uses another means, namely, he seizes his Ludwig every time and pushes it into the breach like a good bulwark or sandbag. So also now again. Stohlmann's false Union talk in the essay: "They shall not have me" was irrefutably set forth in 6 points. The Dr. realizes that himself, so what does he do in this embarrassment? Well, his Ludwig must help, the poor man must get back into the breach. He does not like to do it, he himself complains that it is "not a pleasant business. But what is the use of all blocking, he must go in after all. And so, with as much courage as he can muster, he makes the following declaration: "As the responsible editor of the Herold, it is no more than my duty to defend the Herold's employees. As a rule, an editor gives an attacked employee room in the paper to defend himself. But the Dr., the collaborator, knows nothing, not even a word, and therefore the Dr.'s man, the filler of the breach, must approach and make this statement. And

show does Ludwig "defend" Stohlmann? First he asserts that the conclusions are "fallacies," then he says that the article is a "ghastly smear article," that there is "invective" and "meanness" in it. But we cannot accept this defense, it is not valid, the breach is still open. The Dr. is therefore urged to pluck up courage just this once, and to make at least one attempt to prove that the conclusions are "fallacies. He will be able to do so, since he is a real doctor of theology and wants nothing to do with the recently allegedly uncovered secret of the "pills. If, however, the Dr. always, as soon as it is a matter of theological proofs, puts on desertion, then this can, however, easily give rise to evil suspicions. But the doctor's Ludwig is called upon to prove that the article contains even one swear word, one vulgarity, one atrocious invective. That's easy, it doesn't take much sense. If he does not do this, he does not show himself to be a courageous "responsible editor," but rather a deserting, irresponsible boaster. -

B.

<p>Baden. We read the following in Ehlers' church bulletin: Father Ludwig reports from Baden that the congregation in Ihringen, in order not to be allowed to hold their services in family parlors and to move from one house to the next, saw themselves compelled to buy a house. He thanked God that she had succeeded in acquiring a solid building with a large garden, since with the increasing population there was a noticeable lack of houses. He writes: "We therefore thank the Lord that He has given us this refuge. He has looked upon his wretched handmaidens." And this wretch, as all the brethren know, is the oldest and first Lutheran congregation in Baden Land, Ihringen on the Kaiserstuhle near Breisach, four hours from Freiburg, where the first and hardest battles for the existence of the Lutheran Church were fought. Over this wretch first fell the fury of persecution, and yet she still lives and stands and has gained her home to the church. For she has kept the faith.</p> <p>Donauwörth in Bavaria. On the last Sunday of last year the first Lutheran service was held in that town for a century and a half. The town of Donauwörth has a certain sad notoriety. Until just before the Thirty Years' War it was almost entirely Lutheran and a free imperial city. Papist worship was tolerated here only in a Benedictine monastery, and all public papist processions were forbidden. When, however, the papists finally came more and more to power in the country, the abbot of the monastery dared to organize a public procession on the Feast of Corpus Christi in 1605. The city council forbade it. The monks, however, did not comply with the prohibition of the authorities. So the people broke up the procession by force. As a result, the city was put under guard and taken by Prince Marinsilian. As soon as the soldiers had entered the city, a gallows was immediately erected in the middle of the marketplace and the Lutheran parsonages were searched first. The priests, however, although quite innocent of the tumult that had taken place, knowing full well that they were the first to be targeted, had already evaded revenge by fleeing. In a short time the city was made papist again. It is remarkable here that not long before a great indifference to religion had arisen, especially among the nobles of the city. Therefore, the city council and mayor did not want to suffer that their faithful pastor, named J. Wieland, was publicly zealous against the abominations of the papacy. Sunday after Trinity 1590, they deposed him without further ado on that very day and imprisoned him together with his people; and that although they could not muster anything else against him and, as V. E. Löscher reports, the said pastor "had carried out everything in an unimpeachable manner, with the true word of God and important examples from church history".</p>	<p>God then faithfully warned the city. Shortly after Wieland's expulsion, lightning struck two churches and in one week the two deacons of the city died, who had left their faithful pastor in the emergency and pretended to the council. Wieland reproached the city for this and wrote: "If you do not fall into the rut of our Lord and God in time with true and serious repentance, it is to be feared that God will also fully execute and complete the judgment which He has begun upon you to your final destruction." (See Löscher's Innocent News, Vol. 1720, pp. 154 and 155; Vol. 1710, pp. 335-337.) There was no turning back from this. But behold! God punished the grave sin which the city had committed against the papacy in the faithful witness, in that a few years later its inhabitants were driven back under the yoke of the pope with bloody violence by those to whom they had hypocritized.-May the newly formed congregation in Donauwörth be more faithful! May all the churches here also take that city as an example and not offend those who as faithful guardians are zealous against dangerous errors; for God reckons this to Himself and punishes ingratitude by casting the lampstand from its place and letting the ungrateful fall into the powerful errors against which they did not want to preach in their lukewarmness and complacency. 2 Thess. 2, 10- 12. To get rid of an orthodox, zealous servant of Christ is an easy matter; he does not force himself, but, where he will not be heard, shakes the dust from his feet, according to Christ's command, and takes up the walking-stick; and then enough hirelings are found who lead poor souls to hell with false comfort, calling the way to hell the way to heaven. But to get back a faithful servant of God is not such an easy thing, where no true repentance takes place. Poor Donauwörth has had to languish in papal darkness and soul tyranny for one and a half hundred years after the expulsion of a faithful servant of Christ.</p> <p>Osnabrück. The horribly unbelieving and blasphemous Pastor Sulze here, of whom we reported earlier, has been called upon by the Osnabrück Consistory to "recant his heresies." Already about this the unbelievers have become quite mad. A blasphemous newspaper there writes of this decree of the Consistory: "A church ordinance from the darkest time of the heresy trials has offered the handhold for the accusation against the reason-believing preacher." One can see from this that even in Germany there must still be some disgraceful newspapers, such as we have here in great quantity as goods imported from Germany.</p> <p>From the Vogelsberg in Hesse. In the unirte Darmstädter Kirchenzeitung it says: "In the little country town of Gebern several (17) persons have declared their resignation from the Lutheran regional church and their return to the Lutheran church." In the following declared</p>	<p>the church newspaper, that no other person than Pastor Julius He in in Frankfurt is to blame for this terrible deed, is very angry about it, spews venom and bile, and only lets it be known that the castle of faith of all the unrighteous, the dear police, will not suffer that Lutherans leave a congregation "in which no one prevents them from teaching confessionally and administering the sacraments confessionally. The writer does not consider that it does not help the poor people that their preacher would not be hindered if he administered his office Lutheran. In the case of a preacher, it is not what he is allowed to teach that matters, but what he actually teaches. One would think that this would be easy to grasp, even by an unlearned man who calls himself Lutheran.</p> <p>Hesse. In Ehler's Kirchenblatte we also read: Father Hein writes: "Perhaps this winter I will be able to report ecclesiastical news from the Grand Duchy of Hesse. The Oberconsistorium in Darmstadt has "recalled" the court chaplain Hofmann in Gebern and explained to him that he will not be used again as long as he does not commit himself to serve the Lord's Supper to the unchurched and reformed. He had refused to do so. Hofmann now wants to bring the matter to the Grand Duke, <i>summum episcopum</i>, for a final decision, so that the other Hessian pastors, who are Lutheran, can also be informed. He wants to take the matter to the Grand Duke, summum episcopum, for a final decision, so that he can open the eyes of the other Hessian pastors who think they are Lutheran, and then raise Panier for the Lutheran Church in the name of the Lord. I have no doubt that a congregation will soon gather around him, for in several places there was already talk of separation before this. A little group in Gebern is already waiting with impatience for the time of their reception, for which they have already made preparations with me." -</p> <p>Unirte Church. In the Berlin Lutheran Church Newspaper, a country preacher from Unirt tells that he once received a letter of rejection from a member of his congregation, which read: "Because I would like to be saved and because God's Word is obscured in the ruined church, I therefore renounce the false church and want to return to the Lutheran church. He goes on to say that those who had left the Lutheran Church had said to him: "If the Reformed Church is the true church, then we must all be reformed, but if Luther is right, then we want to stay with him; but he did not want to unite with the Reformed Church, and yet he was better founded in God's Word than the Consistory and the government, even better than the King of Prussia. There is only one way to salvation, and it must be taught clearly and brightly in the church. He who can drink pure water will not accept impure." One must have respect for such peasants. Hence also the honest unirreverent preacher, who tells this himself, confesses: "Every new letter of defection gnawed at my heart and chased away the peace from my camp."</p> <p>How a Bible colporteur fared. In November of last year</p>
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I, Mr. J. Jacob Hoffmann, candidate for the holy preaching ministry. Preaching Ministry, has lately been sent to me from Fort Wayne as an assistant, and was ordained by me, after receiving his profession, on Sunday In- vocavit, the 17th of this month, by order of the President, Northern District, under obligation to all the symbols of our Church. I. Strieter.

On the 2nd Sunday in Lent, Feb. 24, 1861, Mr. C. H. Sprengeler, who had been preparing at the Seminary for Preachers at Fort Wayne, and had passed the prescribed examination, having received and accepted a call from the Lutheran congregation at Middleton, was solemnly ordained by the undersigned, with commitment to the symbols of our church, by order of the honorable President of the Eastern District, Rev. Keyls, was solemnly ordained by the undersigned, with obligation to the symbols of our church, and installed in his office.

E. Röder.

Death notice.

To my dear brothers and friends of my house I bring painful news that the Lord, according to His searchable counsel, took my beloved wife to Himself a blessed death on March 4. On February 22nd she happily gave birth to a healthy baby, but after a few days was seized with bilious fever, and at the same time inflammation of the abdomen set in, from which she died after eight days of terribly painful suffering. As Christ has her everything in her life, so she also passed away in the testimony of her sonship in God in her heart.

Whoever knew the blessed woman knows what I,
together with my seven underage children, lost in her.
...commending me to your brotherly intercession...
W. Hattstädt.

of the Western District of the "German Evang.- Luther. Synod of Missouri, Ohio, &c.," will commence on Thursday in the week following Easter, the 11th of April, at Altenburg, Perry Co.

Rock Island, the 10th of March v. 1861, Chr. Aug.
Th. Selle, Secr.

1. from the law; namely, to answer the following questions:
 - a. What actually belongs to the law that now binds everyone in the New Testament?
 - b. What is the right understanding of the word: Thou shalt love God above all things, and thy neighbour as thyself?
 - c. Why must also in the New Testament

The preachers who are to preach during the synodal term are appointed, but are not deputies for this¹¹. It is therefore hereby recalled a former synodal resolution, according to which each of the brethren is to prepare for a sermon.

d. z. Pres. of the Western District of the Synod of
Missouri, Ohio, & a. St.

The meeting of the District Conference of Northern Ohio will be held in Cleveland on April 8, 9 and 10. Those concerned want to meet, according to the appointment, already on the Saturday before in the parsonage on the east side. The subject of the discussion will be primarily the theses contained in the November issue of the Lehre und Wehre.

e The Southern - Indiana - Districts - Conference will
Smeet, God willing, on the Friday morning before the
e second Sunday after Easter (Uissrio. I.) as on the 12th
e of April, at Mr. Past. King at Cincinnati. J. L. Daib, Sec.
t. p. t.

1, The Wisconsin - Pastoral Conference will, God willing, hold its first meeting of this year on May 3 and 4 (Friday and Saturday before the. Rosaw) in Milwaukee, Wisc.

Fr. C. Th. Ruhland.

for 1860.

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 li. For Mr. Pastor Röbbelen:
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 E. Noschke.

Receipt and thanks.

For the proseminary in Germany, undersigned
received from P. A. Brose in Milwaukee, \$1.00.-by P. Stubnatzi, of whose
congregation, from D. Werfelmann, \$1.00; from F. Werfelmann, \$1.00;
and from N. N., 50 Cts.-by P. Beyer, of whose congregation, in
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addition by individual members still various Klcidungsstücke;
by the congregation of Mr. Pastor G. Link \$29,01^; on it \$6,44 at
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Mr. Pastor Schwan \$3.00; of a Collecte from the congregation
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"F. W. Oertermeyer, from the congregation of Mr. Pastor
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from the Fraucn-Vccin there, as a Christmas gift: three
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parishioners also there: Summa: \$7.85; from Julie
Backhaus \$0.50 and a handkerchief. Furthermore from
Mr. Pastor Fricke: a book, at Werth: \$3,40; from Mr.
Past. Tramm a book to Werth: \$1.50. Furthermore two
handkerchiefs from Mrs. Prof. Crämer.

Summa an baarem Geld \$6,74 22,38
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pairs of winter stockings, a colored handkerchief and a pair of

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Martin C. Barthel.

Changed address.

Rev. "I. .1. 2^ueh,
LibixxsviF 1^ 0. 'Hcola, Oo., Weh.
Although earlier this my address was made known in the Lutheran,
yet even in the lctznn allg. synodal report my former address, now
rmiicht, is still retained.
I- I. F- A u ch.

St. Louis, Mo.,
Synodal printing house of Aug. Wiebusch u. Sohn.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Vol. 17, St. Louis, Mo. April 2, 1861, No. 17.

Department	
on the relation of the Church and her ministers in relation to their bodily Supply. *)	Judges and punishes the gods." (Erl. ed. XXXIX, 237.) Luther says of it in his writing: "Against the papacy at Rome, founded by the devil."
The relation of the church and its ministers to each other in regard to the bodily maintenance of the latter is by no means a tenancy, since the congregation hires a servant for a certain wage, but a relation on the one hand of free and gratuitous love, serving for Christ's sake, and on the other hand of free love, grateful for Christ's sake, which, however, does not exclude that the preacher may receive and take a certain salary. -	And in. his "Sermon or Sermon that one should keep children to school
Let us hear our dear father Luther on this matter:	"Neither be thou too anxious where thy son shall be nourished, when he is given to doctrine, and to such divine office and service; neither hath God left thee therein, nor forgotten thee, lest thou shouldest be anxious and complain. He hath promised by St. Paul 1 Cor. 9, 14, "He that ministereth the gospel shall be fed of the gospel." And Christ himself Matt. 10:10, "A labourer is worthy of his hire. Eat and drink what they have." In the A. T., that his preaching might not perish, he mentioned and took the whole family of Levi, that is, the twelfth part of all the people of Israel, and gave them tithes of all the people, and over them the first fruits, all manner of sacrifices, their own cities, suburbs, fields, meadows, cattle, and all that pertained thereto. In the N. T. observe how abundantly in time past emperors, kings, princes, and lords have given to such an office as is now held by the monasteries and convents, and thereby surpass kings and princes: he will not and cannot leave them that well serve him faithfully; he hath promised himself too highly, saying Heb. 13:5, "I will not leave thee nor fail thee." (XX, 21.)
1. That the preachers are not hired servants of the congregation, but servants of God, who provides for them, Luther says in his "Interpretation of the 82nd Psalm.	002 That therefore preachers should do their ministry freely, out of love, for Christ's sake, to the glory of God, and for the betterment of their neighbour,
"The preaching office is not a farm servant or a peasant servant; it is God's servant and servant, and his command is over lord and servant, as here the Psalm says, it is	Likewise in his "Sermon on the Summa of the Christian Life" on I Tim. 1, 5 - 7...:
*This splendid, inspiring and comforting paper by Professor Cr�mer, which is equally instructive for the preachers and for the listeners, was put aside for lack of time at last year's meeting of our general Synod and handed over to the undersigned editorial staff with the stipulation that it should appear as a pamphlet. However, since it is not as extensive as was anticipated, the editors believe that they are acting in the spirit of the honorable Synod by first publishing the paper in the "Lutheraner".	"When I preach, or any other man, for the sake of a good fat parish, otherwise I might well let it stand, I might well preach the gospel; but my heart is not pure, but a filthy thing. Wherefore, though I preach a long time, and say it is a good work, and a good ministry, 2c. yet I understand it not myself; for it proceedeth not from the heart. But the heart is righteous, if it stand thus: though I should have food for it, yet not thereby.
D. Editor of the "Lutheran."	

But because God has called me to the ministry and commanded me to carry it out faithfully and diligently, for His praise and the salvation of souls, I do it gladly from the heart for the sake of the word; I do not seek love or friendship, honor or thanks from people, but quillet to the heart and carry out the same before it gets honor, money or favor, whether I may have and take the same, where it comes and follows, without sin" (XIX, 309 2c.).

And in his apt "Interpretation of the 14th, 15th, and 16th Chapters of St. John."

"Now therefore it must be in Christendom, that they especially which preach should love their Lord Christ above all things in the earth, and be ready to do and suffer all things for his sake; and so think, Let him be angry, or laugh at me for my preaching's sake, whoever he will; I look and ask no man, prince, scholar, or saint, but look only unto my Christ. What he hath commanded me, that do I unto him, for his own blood's sake, that he hath bought me. Where there is no such heart and courage, no preacher nor Christian will ever remain devout and believing, for what he seeks otherwise will soon seduce and snatch him away." (XI., 175.)

Further, in the "Home Postil," Sermon on Sunday Misericordias Domini, John 10:12- 16....:

"Let him who desires to be a preacher mean it with all his heart, that he alone may seek God's glory and his neighbor's betterment. But if he does not seek it alone, but seeks to gain or lose by such a ministry, you must not think that he will stand. Either he will flee from it shamefully, leaving the sheep to be caught and scattered by the wolf, as Christ says: "A hireling that is not a shepherd, that owneth not the sheep, seeth the wolf coming, and leaveth the sheep, and fleeth away. Or will be silent, and let the sheep go without pasture, that is, without the word. These are the true hirelings, who preach for their own profit and avarice, and are not content with God's giving them their daily food as a pittance. For we preachers ought not to have more of our office than abundance. But those who want more are hirelings who do not respect the herd. Whereas a pious preacher leaves everything above it, even his life and limb." (HI, 385.)

(3) That there is therefore no more harmful vice in preachers than avarice and self-interest, Luther says moreover in his "Kirchen-Postille," (Church Postil)

On the Epistle of the Sunday of SIXDAYSIME, 2 Cor. 11:19 - 12:9:

"The sum of this epistle is that there is no vice in a preacher or teacher more harmful or poisonous than vain honour. Although avarice is also a wicked thing in them, and both are commonly mixed together; for for the sake of their own enjoyment, that they may gain the more, they desire to be something high, special, and greater. For that which is not worthy is not worth anything, and that which does not bear is not worth anything. All other vices are more tolerable in a preacher, though none of them is good, and ought to be blameless and perfect, as Paul teaches in Titus 1:7. Neither is there any wonder, for these two vices are natural and contrary to the nature of the preaching ministry. For the preaching ministry is ordained to seek God's glory alone, and to mean it with all its heart, as Ps. 19:2 says, "The heavens tell God's glory," and must suffer shame and dishonor for it, as Jeremiah complains, saying, Jer. 20:8, "The word of the LORD is daily a scorn and a derision to me." For the world is not sorry; therefore it is not possible that he who seeks his own glory in it should keep the right course and preach the word of God. For he scorns and ridicules; therefore he also scorns to seek God's glory, and so must preach that which pleases men, and is honest to him, which praises his art and understanding. So also covetousness is naturally contrary to the office of preaching. For as the ministry of preaching ought to be for God's glory in our shame; so it ought to be for the benefit and good of the neighbor, and not for self-interest. And where it is not so, it brings more harm than good. Because a false teacher seeks nothing but his own profit, it is impossible that he should preach rightly; for he must say what people like to hear, that he may fill his belly. Therefore St. Paul calls them belly-servants, Rom. 16:18, and the whole Scripture reproves their avarice in many places. He therefore that would be a preacher, let him beware of vain honor and avarice in the highest degree; or if he feel himself therein, let him avoid the preaching ministry: otherwise he will do no good, but only profane God, deceive souls, and steal and rob goods." (VIII, 100 2c.)

(4) But that righteous preachers are a grace from God and his most precious gift, for which reason they should be held in high esteem, Luther says in his "Interpretation of the Fifteenth Chapter of the First Epistle of St. Paul to the Corinthians:

"Here thou seest that St. Paul calls a good right preacher a grace from God, that it is not a man's doing or ability to be or make a preacher, as also it is not a man's thing to be a Christian, and to hear the word or the sermon gladly; but

a divine thing, and a heavenly gift and present, without and above, yea, contrary to nature, which God alone worketh in us, without any thought or doing of our own. Such a man, saith he, am I, which brought you the gospel by the grace of God (as I also received it by the same), and am a gift unto you from God, as a precious and excellent jewel. For this you shall hold me and honor me" (I.I, 113.) -

Further, in his "Sermons on the 1st Book of Moses."

"Therefore no greater mercy and precious gift can befall, than that God should send right preachers, who mean well, and ward off false teachers; again, no greater affliction nor sorrow of heart, for when he takes away the right ones, he lets false teachers arise with blue poisonous teeth. There let us watch and beware for it." (XXXIV, 352.)

Then in his "Letter to the Council of Halle, dated May 7, 1545":

"Herewith we commend to you the preachers, church servants and schools in your Christian love, especially Dr. Jonas, whom you know that we were reluctant to let go of him, and I would still like to have him around me. They are such faithful, pure, fine preachers, that is what we learn every day. God himself esteems them dear, as he says, "Few are the workers," and St. Paul, "Here is found who is found faithful. Therefore he also commands us to have them in double honour, and to recognise that they are God's great and special gift, so that the world may honour them to eternal blessedness, as Ps. 68 sings: *dedit dona hominibus* (he has given gifts to men). It is no small gift, since God has given you such a heart to call, love, and value them, and to honor them in the Lord." (IVI, 136 2c.) -

Further in his apt "Interpretation of the 5th, 6th, and 7th Chapters of St. Matthew."

"What righteous, devout hearts are, let their pastors and preachers hold in all honour, with all humility and love, for the sake of the Lord Christ and his word, esteeming them great, as a precious gift and jewel, given of God, above all temporal treasures and goods." (XI^{III}, 283.) -

(5) Luther writes, among other things, in his "Sermons on Eetzliche Kapitel des Evangelisten Matthäi" (Sermons on Eetzliche Chapters of the Evangelist Matthew), that and why they should therefore also be cared for physically:

"He that is a married man, and hath not a salary of the church, and shall work his trade, and study, shall not be able to do both at the same time. Therefore kings and princes have designed for the preachers, that they should be paid their wages, that they might have their food and sustenance.

without the labor of their hands, and could the more and so both are kept, that !! I shall not sell them, but diligently lie over the Bible. For God in the Old Testament teach them for free. And the hearers shall not buy, but took from the priests and Levites all care of food, and have them free. I shall preach unto thee, and thou shalt ordained to give them tithes, that they might the better feed me. If thou givest me not, give me another. If you And the same on the 7th Sunday after Trinit, Marci 8, 1- study." (XI.IV, 151 2c.) And there below: "Because I am give me something for God's sake, so that the word and 9...: to preach and serve you with this, I cannot wait for food; the preaching stand may be preserved, and I teach you so you are obliged to feed me with it, even for nothing; the divine word, then it is right. But if it be so, as it is said for he who serves the altar, says St. Paul, should live here, that all the sacraments were sold into the church from the altar. Now this the pious kings and princes offer for oxen and sheep, 2c. as they preached, Thou must old did abundantly, and gave enough for the sacrifice; then it is evil. For that is bought and sold, that maintenance of the churches and schools, because the is all merchandising. So they should have said: Dear common man, as now, would not do it. These have now man, I do not force you; if you want to give something, it stolen and robbed the devil's people, who in the is up to you. The pope should do likewise, and not sell churches and monasteries consume the same goods in indulgences, masses, and other trifles for money; but all disgrace, and there is no one who would think of doing should say, Dear friends, I will preach unto you the anything about it, indeed they persecute and blaspheme gospel of our Lord Jesus Christ, through whom we have and disgrace in the highest way those who do it. Where remission of sins by grace, that ye may believe on him; have scarcely the bark of their goods, or the bread of and I will minister unto you with my preaching for God's their plates, that we may feed ourselves poorly; the sake and your salvation. Item, I will give you the have the best of them gone. But I would not willingly sacrament of the body and blood of Christ, and freely grant to any one whom I loved, that he should have the forgive you your sins through absolution, as often as you same goods as they have. The pious people who desire it of me; I will not sell it to you. For if I would learn founded it have not only acted royally or princely, but to buy and gain, I would learn any craft Again I have not also Christianly, in that they have thought of preserving food, help me again, and give me food and drink." (XI.VI, 176 2c.) - the church and schools for all their descendants. Now 176 2c.) - the names remained on the founders, as Scholasticus, Further, in the "Church Postil", on the 26th Sunday after Trinity, Matth. 25, 31-42...: Cantor, Prepositus, Decanus; they dropped the offices. "This we should write in our hearts, and consider what a great and excellent work it is to do a Christian good; and again, what it is to do a Christian harm; as I have said of the pope, bishops, tyrants, and junk lords, who take from Christ's feet what they have not given him, the food, drink, lodging, and nourishment of the poor, who must be poor for Christ's sake, because they are (as preachers, ecclesiastics, schoolmasters 2c.) not in such a state as the world has to govern, nor able to deal with other trades, that they also may acquire their food; otherwise they also would be taken into the regiment, and given enough. But because they have nothing to do with it, the world gives them nothing for their service, and where they are not given for God's and Christ's sake, they have nothing and leave poor, miserable widows and orphans after them. For those who are in other estates and offices, and who otherwise have plenty, do not want to and cannot take care of the offices and service of the church, nor have they learned to do so; again, if pastors and preachers should also take on worldly affairs and government, they shall step aside.

"Now God commandeth them that hear the word of God, that they also give food and drink unto the priests: as Moses also commanded the children of Israel, that they should give their food and drink unto the Levites: and the Lord Christ saith in the New Testament, Go ye and preach, and eat that which is set before you; that the hearers should feed the preachers; they neither eat nor drink of their own. Now this is not unjust, that a preacher should be fed again; and for this cause baptism and the gospel are not sold, nor given for money, but all things are given freely.

out of their appointed office. Therefore they must be fed (they shall also have to eat) of the mendicant staff, whereof Christ here saith." (XIV, 345. 2c.)

And the same on the 7th Sunday after Trinit, Marci 8, 1- 9...:

"If we want to be Christians, we should know that we are called to this, and God's commandment is that we all do this with both hands and all our strength, so that God's house may not stand empty, nor the preaching stands empty, and his kingdom may not cease, lest both we ourselves and the young people be deprived of salvation. Although in the Old Testament it was laid up and commanded by Moses for every man to give a tithe of all his income, Deut. 27:30, 2c., how much more ought we Christians to do that which is most needful, and without which no man on earth either gives or does anything, that Christ's kingdom may continue to be built, that we also may let his servants eat with us, that we also may abide in the same kingdom of God, and may inherit such grace and blessedness also upon our children." (XIII, 166.)

Likewise in his "Sermons on the 1st Book of Moses."

"Second, Jacob vowed, "Whatever you give me, I will give you a tithe," so that a priest would be kept to preach and minister. For they that taught the word of God were commanded from the beginning to give tithes, which is not now in the New Testament, but is abated and made secret of love, that they should not lay down the law, but should give as much as was needful to nourish and keep a sermon. So St. Paul teaches to the Galatians, "He that is taught the word, let him share all things with him that teacheth him;" and to the Corinthians, "They that preach the gospel ought also to feed on the gospel." Where there are Christians now, let them not; but where there are not . Christians were, and the people were to be governed with constraint and laws, there should also be a certain sum appointed, how much they should be given. Those who were before us must have done the same, that they could not provide for the preachers in this way. Love is too weak among the common multitude, it does not do it." (XXXVI, 131. 2c.)

(6) It is historically certain that in the early days of the Christian Church, its ministers lived off the offerings made to them and to the poor during the divine service, especially during the celebration of Holy Communion. It is historically certain that in the early days of the Christian Church, its servants lived off the offerings that were placed on the altar for them and the poor, or, as they used to say, sacrificed. Thus the "Unpartheiische Kirchengeschichte" Thl. I, 612.:

"When the first Christians came together to enjoy the holy supper, they did not only bring bread and wine to this holy supper. When the first Christians came together to partake of the holy supper, they brought with them not only bread and wine, but also other food and sacrifices for the poor and the aged. They also brought other food and sacrifices for the poor and the elders."

Since the 3rd century they were then maintained from a Gemeincasse formed by Sunday or monthly contributions, as Guericke reports in his "Kirchengeschichte" Thl. I, 165.

(7) That the devil, the world, and the flesh see to it that righteous preachers have their livelihood shortened or even deprived because of stinginess, while false preachers receive abundance, Luther testifies to this in many places, among other things in his "Household Postil," on the day of the Purification of the Blessed Virgin Mary, Luc. 2:22-32:

"Now we are free, not only from the heavy burden of the law Mosi, but also from the Pope's estimation. But how one thanks God and his gospel for this freedom is seen every day in the peasants, citizens, nobility, etc., for there no one likes to give a penny more for the gospel and the preaching ministry; indeed, everyone prefers to steal and rob the poor church of what was given before the age. The peasants in the villages complain when they have to make their pastor a servant, even forcing him to tend cows and swine like the other peasants. In the Old Testament and the Law of Moses, the Jews were compelled to obey their priests, just as in the papacy no one was allowed to revolt against monks or priests; but now, under the Gospel, everyone wants to do what he pleases, and the priests and preachers are not only despised, but also treated badly in other ways. Such felts we must suffer beside us, as we must suffer the snot in our noses." (VI, 154.)

Further in his "Sermons on several chapters of the Evangelist Matthäi":

"Now no one wants to give, and if we did not have the pope's stolen goods, the preachers would eat small morsels; but it does not remain so, one would still gladly take to oneself everything that the poor parish priests have to earn. Before, they opened the bag mildly; now they want to tear the morsel out of the priests' mouths. It's not the prince who's felling, but the nobles and officials, who take the parish priests' rings of bread that are left over, and yet they still want to be good evangelicals. Will our Lord God let it go so? That they shall know. Prayer is not wrong now, nor can so much be obtained that preachers would like to have food and nourishment, but what they still have, that they would also like to take from them. No farmer or nobleman can persuade him to think, "Well, he's a beggar; the house and the land are his.

is not his, when he lays his head, then the widow is thrust out; I have a little castle, I will be content with it, will do him no harm. But the nobles do it themselves, and the officials laugh at it. Therefore we are worse than the pope, who stands before the rich widows, emperors, kings, princes, and lords. We rob the poor beggars, their children, widows, and this is done by us also in this principality, therefore we oppose the gospel more shamefully than in Duke George's or the margrave's country. That is, the beggars, sojourners, and poor widows are eaten, and one may cry out about them, for they eat up marrow and bone. For because one cries out about the papists, one may not forget ours." sXIV, 356. 2c.)

And ibid. vol. XI^V, 48. 2c.:

"Now that we have asked for pastors who are sent by many places, among other things in his "Household Postil," on the day of the Purification of the Blessed Virgin Mary, Luc. 2:22-32: still take from them what they now have, one would. Before, they could feed so many monks and strings in this city, which is neither large nor rich. What has been given to the two dumplings yearly. The monks of the Barefoot have given more than 800 florins a year to the city; we Augustinians have given about 400 florins; the Antonites have given more than 2000 florins a year from the city; and I am not talking about what the peasants and nobility have given from the countryside. The city strnds big money, which was given to the clergymen. Now one could not feed a preacher or receive from the citizen's gifts, but before times one could give enough. If the pope did not nourish us now, as the children of Israel did from the plunder of the Egyptians, we would have little. Now this is the reason that our Lord God is slackening and imposing it: that which flies, that one runs after. One has been able to give 120 barrels of beer annually to the monks here alone. If they were now to give 3 or 4 barrels to a preacher, one would cry that they would have to become poor, since one has the gospel, and since the commoner helps the preacher. But if one could still take what the pope has asked for and scraped together, one would do it"- Further in his "Table Talks":

Now," said Dr. Martinus, "when men are taught righteously of God and divine service, and likewise of right good works, we learn how an abominable avarice has possessed the hearts of almost all, and of the greatest part. No one shows charity to the poor, as he should; they devise many ways and means to increase all things and goods, and to make them the most expensive.

to give first, even in the most trifling things. But what is spent on church servants and schools, as this is very little, is considered great and high. Therefore, it is not only a great shame, but also a great sin at this time, that it is seen that through the avarice of the people many parishes are completely desolate or miserably neglected or abandoned. But look at the former time, when there was no true religion, and people were led to idolatry and idolatry and trust in their own chosen works; when there was neither measure nor end to giving, when it only snowballed with all power, when everyone was willing to give; when all monasteries full of monks, all convents full of chasubles, were fed and given enough, and everything was superfluous; when churches were adorned and decorated with silver and gold in the most beautiful and abundant manner, and were even showered with it." (I.VII, 347.) Likewise in his "Sermons on the 1st Book of Moses."

"Because he (the devil) is a prince of the world, as he boasts against Christ in Matthew, it behooves him also to resist that which is not for his kingdom. It is no wonder that people do not give as much because they preach the gospel as they did before. He would be a fool, if he would let them. Because we now fight against him, he must keep us so that we die of hunger, as much as is in him. Therefore it is not a bad sign, if he resists and resists, that one cannot feed a good preacher now, when before they fullete 290 monks. For before they served him, therefore he also had to provide for his servants; therefore he provided so well for all the monasteries and convents, and gave enough to all. But when he sees that one wants to tear a hole in his regiment, he fights back on all sides. (XXXIV, 86. 2c.)

(8) That God punishes such oppression and robbery of faithful preachers by creating a lack of righteous preachers to great misfortune, and by allowing false teachers to arise again, Luther says among other things in the same "Sermons on the 1st Book of Moses:

"In the Old Testament it was commanded that the Levites should give the tithes, but at the end they had to feed themselves, for they would not give them any more. Therefore they devised a false service, and every man gave enough again, as it is done and hath been done in our time. For because righteous preachers are not given food to eat, they must finally give up preaching and feed themselves with their own work. Thus God will punish

Again let preachers go forth that lead us to the devil." (XXXIV, 132.)

And in the same chap. 48.:

"I have also preached and written that the most important thing should be that the parishes and schools are well cared for. But there is no one who wants There is enough left for other priests and fattened bellies, who do nothing but cause misfortune. What God will say to this, we will also become aware of one day. I have often said that God esteems his gifts dear and valuable; he has also confessed much, that his Son's blood was turned to this, that the word might be preached, and that his apostles might be sent forth. Therefore he thinks: the treasure is too noble and good, they are not worthy to have it; therefore I will feed my worthy preachers myself. Therefore he will not give it to the foolish world to do it, but to his Christians one, two, or three; for the rest would let all the preachers die of hunger in a day. It is too noble and too great, they are not worthy to do honor to the gospel and its preachers, otherwise they would say they deserved it. So it will soon come about again that the right preachers will have to leave their ministry and learn a trade just for the sake of food; then they will lose the word through God's wrath and punishment, and again they will be carried away in heaps to those who preach lies and deception to them. Because the treasure is present, no man turneth to it; but when it is gone, they look back. Therefore it must be, as Christ saith in John, I am come in my Father's name, and ye receive me not: if another shall come in his name, him will ye receive. We may thank God that we know how things ought to be, and let the world go to the devil, and comfort ourselves that we have a Father in heaven who will feed us; but if we can do no more, we shall work with our hands, and be excused. It is not possible for us to preach and have no nourishment, though St. Paul did; nor is it necessary." (XXXIV, 336 2c.)

Further, in his "Church Postil" on the 7th Sunday after Trinity, Marci 8, 1-9. -

"Since right pastors and preachers are held in such a way that no one begrudges them, and in addition what they have is taken away from their mouths by the shameful ungrateful world, princes, nobility, burghers, and builders, that they must suffer hardship with their poor wives and children, and leave miserable, outcast widows and orphans after them; thus also many kind-hearted and fine skilled people are deterred the longer the more from becoming pastors or preachers.

For otherwise all arts, crafts, and professions serve to keep one from hunger and poverty; but with this office comes the contradiction, that he who will faithfully maintain it must give himself into danger and poverty. From this will follow the destruction of the churches, that the parishes will stand empty, the preaching stands will be missed, or such preachers will come again, who do not faithfully seek God's word and Christ's kingdom, but think how to preach what the people like to hear, so that they may remain without danger, and become rich again; so that it will not be good again." (XIII, 162. 2c.)

And the same on the 5th Sunday after Epiphany, Col. 3, 12 - 18.:

"The weary and lazy spirits soon tire of the word of God, and let the preachers go as they go. So they must feed and work for themselves, and so the word of God fades away and becomes thin and strange, just as Nehemiah 13:10 complains that the Levites had to leave the worship and the temple and go into the country because they had no food from the people, or they had to set up false worship and fables to deceive the people, and so they were not only fed but also became rich. So it was also in Christendom: because it was hard to keep pious bishops and teachers (as Augustine also complains), they had either to feed themselves with work and leave the word of God, or to think out the misery of the damned worship that now goes on in all the world, because of which they have now become great lords in the world. So it is also beginning now, because the gospel has come again, and will also continue to happen in this way, that one cannot now raise 100 florins to appoint a good schoolmaster or preacher, since before one gave 1000, even innumerable amounts of money for churches, foundations, masses, vigils, and the like, Until God once again punishes ingratitude and either lets the preachers resign and feed themselves, or sends other greater errors upon them again, who again defrauds them of money, body and soul, because they do not want to let the word of God dwell with them abundantly." (VIII, 83.)

Likewise in his "Interpretation of the 6th, 7th, and 8th Cap. of the Evang. Johannis:"

"Now God has given his grace that every village and town has asked for the gospel and its own pastor, and they have it for free; they are not allowed to give them much, but if they could now let the preachers die of hunger, they would. To this end, citizens, builders, and those of the nobility help faithfully; one wants to

have not the gospel any more. Now Christ saith, I go away; if ye will not have me, I will provide you other preachers and pastors to minister for you. So also, when we are dead, you will want to have a godly preacher in Rome one day, and you will not find him; indeed, you will want to dig those ten cubits out of the ground and carry them over your backs, whom you cannot stand now and do not like to give them a piece of bread; because a nobleman, a citizen, and a farmer exercises his will, he will run after him, seek him, want to give him, work exceedingly hard, but will find no one. I have often said it, and I will say it again, so that you will not forget it. This city of Wittenberg has given the monks more than 1,000 guilders a year, more than what has been given to the priests. There is no village so poor that one to another has not given five, six, eight, or ten florins to the monks and priests. Item, how much it cost to keep the mass and to go on pilgrimage to St. Jacob's. All that was sought for Christ, but he was gone. - Now Christ is still present, but the nobles say, "Why do I ask for this? if there were no more preachers, I know that one can be saved and justified through Christ; I have no need of preachers, I know how I should be saved and call upon Christ. Well then, you will see how useful and needful a preacher will be. Thus it shall be said, Ye shall seek me 2c. If only he would say: But he saith not, I will depart, and ye shall have rest and be satisfied: but he addeth, that when he is departed, we shall first of all begin to seek him. This is the most fearful thing: when the gospel is gone, seeking follows; and when the present dear teachers and world are gone, then shall come pastors, which shall afflict them a hundred times more, whom also with great works and unfeignedness shall be obeyed and followed; but it shall be in vain." (XI^VIII, 318. 2c.) -

Then in his "Table Talks":

"In the year 38, the 10th of September, it was said in Lochau that in the diocese of Wuerzburg about 500 rich parishes were desolate and empty. Then said Dr. M. Luther: Nothing good will come of this! With us, too, it will go in such contempt of God's word and of his faithful servants. If I wanted to become rich now, I would not preach, but would become a juggler and travel through the countryside, where I would have more spectators and money than I now have listeners. For the peasants also said to the visitators, who accused them of being

they had a shepherd to feed, why would they not feed their pastors also? Yes, said they, we must have a shepherd! Fie on you, so far and there it is come, because we still live'." (IDX, 214.) -

(9) That, on the other hand, the Lord Christ regards what is given out of love and gratitude to his faithful servants as if it were given to him himself, and repays it abundantly, Luther writes in his "Sermon on the Feast of the Sacrifice of Christ in the Temple, Luc. 2:22-32:

"The Levites were a whole tribe, some thousands, of the priestly generation of the people of Israel; to them was given the first birth of all men, cattle, and all the first fruits. For God intended that they should wait upon their ministry, studying in Moses and the prophets, and that young and old should learn the knowledge of God from them. Therefore the people should be more willing to give the first birth, for the entertainment of the ministry and the services. And God adorned these gifts with a beautiful, glorious title, hotets himself, not only given to the priests. Now the people of Israel were divided into twelve tribes; these twelve tribes had to feed the thirteenth tribe of the Levites, just as if twelve men were now to care for and feed one, and that the thirteenth tribe might be fed. For this purpose all the first births were ordained, so that God might preserve and provide for his parish churches and schools. If then they gave diligently to God, that is, to the priests, what was due them from the first births, God also gave them blessings in turn." (XVI, 231.) -

Likewise in the "Church Postil" on the 26th Sunday after Trin, Matth. 25, 31-42...:

"Should pastors and preachers also take up worldly affairs and regiments, they step out of their commanded office. Therefore they must be fed (they must also have food) from the mendicant's staff, of which Christ says here; but make it so delicious that whoever feeds or waters one of them, as his feet and the least, most despised limbs on earth, he will not recognize it as having been done and given to him himself. If we then be Christians, and expect the high honors of Christ, that we may be praised and rewarded before all creatures, we must truly also be unthreatened to give in vain to such as otherwise, because they have no right to the world, must also do their office in vain." (XIV, 346.) -

(10) That finally faithful preachers should not despair because of the ingratitude of the world, but should trust God, confidently teach the way of salvation, and wait for their reward in heaven, Luther says in the "Church Postil" on the 7th Sunday after Trinity, Marci 8, 1-9:

"Woe to all those who have helped or hindered God's house from becoming desolate. But rather to them that have helped others

And they shall be put off and kept back, that they cannot come unto it, nor abide in it: for such are worse than Jews or Turks. But for this reason they are not excused who are frightened by poverty, for most of them lack faith that Christ will nevertheless give them their bread or nourishment; for though it is meager and sour, you must think how much greater a good it is for a man to receive a piece of bread in his hand miraculously and through God's blessing than all the riches and abundance of the world. - And further on: "So Christ wants to admonish us here first of all by his own example, that everyone also helps to promote God's kingdom and word with temporal, bodily goods, if he cannot or does not want to be a preacher himself. Wherefore also comfort them that are in the ministry, that they be not vexed or discouraged by present want or poverty; but know that Christ careth for them, and will yet feed them in their poverty, and will not suffer need and want for ever, but will feed them the more abundantly at the last: yea, he hath already considered and provided all things before they think where they should take them." (XIII, 165. u. 166.) -

Likewise in his "Sermon on the Feast of the Sacrifice of Christ in the Temple, Luc. 2:22-32."

"So let not a preacher think, What shall I preach to the world that will not hear the truth, nor be punished, and bring upon me vain disgrace, hatred, and danger? I want to have good, quiet days even more; what do I care where they stay? Nay, nay, it is called out of the corner;

thou shalt teach other men the way to salvation and eternal life, and shalt do it freely and gladly, though thou receive no thanks for it, yea, though thou suffer hardship, shame, and dishonor for it. Yea, sayest thou: How have I come to be your pastor, your preacher, your schoolmaster? For I owe thee nothing, and deserve nothing but ingratitude. 2c. Well, ingratitude to, the least, most despised limbs on earth, he will not recognize it as having been done and given to him; thou shalt serve other men again, and let them enjoy it." (XVI., 238 2c.) Finally, in the "Home Postil" on the day of Bartholomew, Luc. 22:24-30:

Someone might ask, "If the ministry of preaching brings nothing more than toil and labor and all kinds of misfortune, it would be much better to leave it and do something else. And indeed the world does it honestly. For the fewest part, and almost the weakest, who are thought to be good for nothing else, go to church services. But the Lord says here in detail what reward his disciples are to expect from such a ministry, and says: "You are those who

You have persevered with me in my temptations, that is, you see my example, that I have not had many good days, but all kinds of temptation, toil and labor from the preaching ministry; you know this and have seen it. Now therefore, as my Father hath granted me the kingdom, even so will I also grant it unto you: through crosses and sufferings, through much toil and labour, ye shall come unto it. Then send yourselves up, and let other thoughts go, for it was the same with me. My kingdom on earth means nothing else but service and suffering. Who wants to have it better on earth, he may seek it elsewhere and consider my kingdom. But when it comes to that life, it will be different. Here you must serve at table; there you must sit, and that is more, you must sit with me at my table. Here ye must suffer yourselves, and let the world deal with you, and judge you as it will. There you shall sit on chairs and judge the world. In sum, in that life, Christians, especially those who preach, will be paid and rewarded abundantly for all they have done and suffered on earth. For just as it is a sign of great grace when one sits at table with a prince, so also the Lord wants to show that if we faithfully wait for our office here, we will enjoy it in the next and better life. Therefore let all Christians in general, and especially those who are in the preaching ministry, set their hope on this life, and remember that Christ, our dear Lord and Head, had no other way; he himself had to suffer, and through suffering enter into his glory. Now the servant shall not have it better nor desire it more than his lord. Therefore only be bold; if we must suffer here with Christ and for Christ's sake, we shall also reign with him in that life. For we are to become like the Lord Christ in both these things, as Paul says in Romans 8, with suffering and with glory and honor. This grant unto us all our dear Lord and Saviour Jesus Christ, Amen." (VI., 381. 2c.). -

To the ecclesiastical chronicle.

The gentlemen of Buffalo still cannot be reassured by the fact that we have not yet stated with mathematical precision what has passed from their publications into our hymnal and into our agendas. The "historisches Zeitblatt" of March is quite inconsolable about this. So let the following serve as news to the distressed conscience of the editor. When we compiled our hymnal, we used a large collection of good old orthodox hymnals and made the selection from them. We ourselves did not have time to read the

to transcribe the songs themselves. The same were therefore handed over to a scribe for the production of a fair copy for printing. The question arose as to which orthography (letter orthography) the copyist should follow. Because we had convinced ourselves from several songs of the Grabau Hymnal that a quite tolerable orthography was maintained in it, and because we had the good opinion at that time that Fr. Grabau had not made any deliberate changes to the old hymns, we advised the copyist to write the hymns that were also found in the Grabau hymnal in the orthography followed therein and to make the other text the same as this spelling; but to leave out everything that was found in the Grabau product as additions. This was done. But how we were deceived! In the song: "Zeuch ein zu deinen Thoren", for example, a very unfortunate change made by Father Grabau was unfortunately not found until after printing. In an attempt to correct the 10th verse for America, Father Grabau had made such a mistake that not only did a rhyming syllable occur three times, but also that, so that this syllable would not occur the fourth time, an entire line of verse was omitted, and thus the verse could not be sung according to the melody of the song. *) To our knowledge, this is also that was included in the first edition of our hymnal by P. Grabau. Should more have been included by the copyist without our knowledge and will, then the editor of the historisches Zeitblatt would do us a favor if he would inform us of this. For then we would subject the passage to close scrutiny in the light of our experience. As a matter of principle, no song found in the Grabauisches Buche should be included if it was not already found in old orthodox books. - A second scruple of conscience of the aforementioned editor concerns our Agende. He claims that it also contains an Advent prayer which Father Grabau "edited together from older sources" and included in his hymnal. Here, however, we must confess that we again trusted Father Grabau to keep his word. For first of all, it was written on the title of the hymns that they were "contained therein without alteration," and in the preface it says: "The book is arranged according to the needs of the common people who have asked for it, and at the same time, as we believe, it is a testimony that we do not establish anything of our own in our church service, but rather follow in the footsteps of our faithful ancestors and the

*) From this nature of the verse it is clear that no "printing error" is to blame here, but rather the transcriber. However, we do not want to credit Grabau with the crime that something human happened to him. Whoever is not a poet by nature can, no matter how hard he tries, still not make any verses.

The whole pure Lutheran church is to follow, as it is right according to God's word. Hebr. 13, 7. In order to establish the homonymous unity of the hymn as a self-justifying one, the original reading has been retained wherever possible. The church prayers contain those petitions, intercessions, thanksgivings, and praises over which the church, according to the evidence of many old hymn and prayer books, has become one." Accordingly, we thought we might assume that the prayers contained in Grabau's hymnal were not only not of our own making, but also not pieced together from several older ones according to our own taste. Although we had a very significant number of good old prayer collections, we did not disdain to include one in Grabau's hymnal if we found one that was not in our stock, especially since we trusted the title and the preface, which assured us that "nothing of our own" and the old "without alterations" was offered here. And since, then, according to k. Grabau's own printed confession, the text of his Gesang- und Kirchengebetbuch should not be his own product, but only an unchanged copy from old books, then we did not think we needed to give credit to k. Grabau, as one speaks here, and put underneath: "This is also in Grabau's book! For then we should have noticed the same thing in the words of consecration, in the Lord's Prayer, and so forth. It is evidently childish, to say the least, to demand that something be printed from an old book, and another one still leaves it out of the print. Then the latter gives credit to the first copyist for his copying, especially if by closer examination things come to light which do the first copyist credit for nothing less than. - As far as the little word "visible" in the description of the church by Dietrich is concerned, so we have already in the previous year's volume p. 92 and 93 told Mr. Deac. Hochstetter his error irrefutably, to which we again refer his troubled heart. May he continue the We do not want to boil old cabbage over and over again in order to finally make it palatable with new spices; we simply stick to our truthful representation, even if it tastes bitter to Hr. We grant him the pleasure of collecting such definitions of the church in which the word occurs visibly; indeed, if we can serve him with them, we want to send him definitions of the church from all our great theologians in which the church is called a visible assembly; only he would have to send us them.

The same theologians should always intersperse a little flower containing the word "invisible" so that the bouquet to be sent to him would be properly fragrant and have the necessary colorful decoration. In fact, an ignorance of doctrine not only belongs to this,

but also a narrowness of mind that goes far: to want to prove, by defining the visible church as a visible assembly, that therefore the church, apart from which there is no salvation, is the visible orthodox church. - Finally, when Mr. Hochstetter again holds up to us the accusation, already withdrawn by Father Brohm, that Father Rohr changed the biblical text 1 Corinthians 16:1, in order to hear a direct confession from us, we have hitherto believed that Father Brohm's withdrawal, already made on p. 126 of the previous year, was not true. However, we are happy to repeat it once again and confess that we have been convinced that we were mistaken and thus did injustice to Mr. P. v. Rohr, which we are heartily sorry for and which will make us more careful in the future. - In the same number of the histor. Zeitblatt, a sender signed with the letter F. admonishes us most sincerely that we should convert, so that the great disaster which he sees in the division of the Missouri and Buffalo Synods may be controlled. The dear man certainly means heartily well, but he does not know the matter at issue. He thinks that if we were converted to Father Grabau's principles, we would be converted; but then we would not be converted, we would be perverted. That the dear man calls upon God for our ever more complete conversion, we want to thank him heartily. But the answer to this prayer will consist in God's grace making us ever more certain and firm in Luther's doctrine and teaching.

ever deeper awe of Father Grabau's dangerous heresies. This too is a mistake, that our change would change the relationship of our Synod to the Synod of Buffalo. Our Synod does not allow itself to be dominated by any man, least of all by us. Rather, it suffers us to be a worker in its midst only as long as it sees that we, though in great weakness, yet in sincerity, are leading Luther's teaching. By the way, we can assure the writer that we are nothing less than angry with him for his faithful exhortation to repentance; rather, it is a new proof to us that there are undoubtedly many honest souls in the Buffalo Synod, true members of the true church, who err only out of weakness; and to them we extend our brotherly hand in spirit.

Deacon Hochstetter calls our essay on congregational suffrage "garrulous stylistic exercises." This is, of course, a harsh judgment; but it does not disprove our essay.

(Submitted.)

To the dear congregations of our synodal association.

So far 69 communities have declared their willingness to support the intended construction to the best of their ability. However, only 20 of them have at the same time

which they have raised among themselves through signatures. If the building committee is to begin the work as soon as possible, it is absolutely necessary that all congregations of our synodal association, which have recognized the salutary, even necessary nature of this building, and are willing and able to carry it out through the united labor of love, declare as soon as possible how much they are able to contribute to it.

The sum of what has already been signed in these 2V parishes is K6486, of which, however, individual parishes of the middle district have raised the most, as, for example, the parish at Fort Wayne about K2400 (although at the same time it also pays the last debts of \$I 500 this year), the two parishes in Cleveland, about \$I 200, although at the same time they also still have debts and pay them off, furthermore the parish of Mr. Jäbker \$600, which also built a school together with a schoolteacher's dwelling for the amount of \$900 last year. Likewise the congregation of Mr. P. Friedrich, about 50 members strong, over \$300 and the congregation of Mr. Fritze, about as strong, A350.

From several sides, however, doubts have been raised about the present feasibility of this construction in view of the political discord in our new fatherland, which has exerted a restraining and paralyzing influence, especially in the larger cities of the East and West; for it is, of course, an indisputable fact that industry and commerce have suffered a noticeable setback, and even unemployment has occurred in part among those people who largely form our congregations there. But it seems from all indications that there is no civil war at this time, and that the Lord does not yet want to fatherly chastise his people by such judgment on the children of unbelief, and to take the opportunity to sweep his threshing floor. It is therefore reasonable to hope that the almighty God and merciful Father of our Lord Jesus Christ, after his children have humbled themselves under his mighty hand, will again graciously hear their cries and supplications and, for the sake of his church, also grant the people of the land a grace period for repentance. According to Scripture and experience, it is difficult to think and rhyme that the Lord would pour out the fury of his wrath on this people, whose iniquity is full, at the very time when he is bringing more and more congregations, even in the more distant regions, into the sphere of his word, even within our synod and its labor of love, and is bringing more and more godly and gifted young men, both here in the country and even in Germany, to build his church in this very West.

In view of these circumstances, it seems to us that the precarious congregations of our synodal association should again take a good courage and look at the matter in such a way that the almighty Lord, who only for the best of his kingdom of grace has all things in his power

We hope that the Lord will guide us in these annual times to try and exercise our courage of faith. It is also nothing to him, after the repentance of his people, to lift the previous inhibition and stagnation in business and to give his blessing again to all kinds of nourishment and activity, even if in this many things should be outwardly different from what has been the case up to now.

Since it is undeniably the case that especially our smaller communities in the larger factory and commercial cities are less able to do anything because of the faltering business, it would be in accordance with love if the larger and richer rural communities, in particular, would be all the more generous in their hearts and hands to help provide relief for this need; for, as it seems, they are among the least outwardly affected by the chastisement of God that now weighs upon the American people.

Whether it will be possible to complete the large building this year, even with faster and stronger cooperation and action of love on the part of our congregations, is of course open to question and would only be possible with the advanced time, irrespective of the thoroughness and security of the building, through an unexpected favor of circumstances. But it is to be hoped that, if the dear communities send in sufficient signatures quite soon, the teachers' apartments will be under roof this year and at least the foundation of the large school building will be laid.

Let the Lord our God be kind to us again, and promote the work of our hands with us; yea, let him promote the work of our hands.

Fort Wayne, March 26, 1861.

On behalf of the Building Committee
W. Sihler.

(Submitted. *) **Doctrine and Weirs.**

In No. 6. of the Lutheran Church Journal, there is a trade of "Dr. Sihler's Valet Blessing to the Ohio Synod." It is not our intention to meddle in this trade, for "what I do not know does not make me hot," says the proverb. But since by means of it the doctrine is brought into our churches, that the propagation of ungodly doctrines, by a false prophet, within the Synod, over which the Holy Ghost has set me, is no interference with my office, we must, for the sake of God and our hosts, oppose such teaching,

*This submission is indeed from a member of the Ohio Synod, but we cannot deny it the exception, since every member of a synod has the right and the duty to testify against what is published in its name and is erroneous, and should be given the opportunity to do so, in order to get away from all supposed involvement in false doctrine. The above submission, which was originally intended for the Columbus Church Newspaper, was refused acceptance by the editor of the same, and the same was given to the "Lutheran" for that reason alone.

"D. Luth."

as a false one. It is indeed our office "to preach and administer the sacraments," but it is precisely with this that we should and will care for immortal souls, purchased with the blood of Christ. But whosoever, whether by word or writing, brings to the souls committed to my care another gospel, which they do not receive from me, and against which I have warned, confuses consciences, encroaches upon my office, and is a cursed man, according to the apostle's words to the Galatians, "If any man preach any gospel unto you, other than that which we have preached unto you, let him be accursed." In a congregation where Freemasonry exists untouched and justly, there, of course, no one interferes with the preacher's office if someone also spreads a Masonic Christianity. But that a pastor at the head of such a host neither understands his office nor believes the Gospel, is with us at least, a foregone conclusion. Things are quite different when we think of a congregation in which Freemasonry, in obedience to God's Word, is declared to be an institute of the devil. Whoever, therefore, brings a Masonic gospel, by word or writing, interferes with my ministry, and is, if we will call a spade a spade, without resorting to sophisticated interpretation, a false prophet. Once it is established that Freemasonry is contrary to the Word of God, and it is our office to preach God's Word, then let us believe and confess that he who brings a doctrine contrary to the Word of God, and therefore contrary to our office, which is an office of the Word, is encroaching upon our office.

F. Pushes.

Conferenz - Ads.

The Southwest - Indiana District's - Conference will hold its three-day meeting April 30 at the church of the Rev. H. W. Rincker at Terre Haute, In.
Past. Seuel, Secr.

The Milwaukee District's conference will hold its next meeting May 3 and 4 in Milwaukee.
Mrs. Böling.

Changed address.

Rev. O. II. Niessler O., I-suhollu Oount^, Nieü.

Misprint in previous number.

Selle 124, column 1, line 1! from the bottom, turn on after the word: Gorteö - not.

Due to lack of space the receipts could not be included and will follow in the next number.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Vol. 17, St. Louis, Mo. April 16, 1861, No. 18.

(Sent in by P. Lochner.)

Hymnological walk through our hymnal
for the promotion of its blessed use in church, school
and home.

When the wise Sirach Cap. 44, 1 and 2 encourages:
"Let us praise the famous people and our fathers one
after another; many glorious things has the Lord done
with them from the beginning by his great power" - he
also immediately praises their merit for the sisters of holy
poetry and music by saying verse 5>: "They have
learned musicam and have composed spiritual songs."
In accordance with these words, I invite the lover of
sacred. In accordance with these words, I invite the lover
of sacred poetry and music to approach our hymnal with
me in order to begin a journey through it, on which we
will partly get to know those people to whom we owe the
richness, beauty and loveliness of our church folk song,
and partly also seek to gain an understanding of the
songs themselves according to word and manner, text
and melody. It is true that the readers have already
undertaken such a journey in part and are still on it from
time to time, in that since the beginning of the 13th
volume of this journal, a series of equally instructive and
attractively written essays on the "Lutheran hymn"
according to E. Koch have acquainted the readers with
the history of the same in general and then with the
"Lutheran hymn" in particular.

of a number of the hymns of our hymnal according to I would never have dared to offer myself for the same if
their authors and their genesis, their virtue and their I had not been called upon and encouraged to do so. For
probation in particular and will perhaps make them the preservation and promotion of the rhythmic singing
known even further. I think, however, that this tour should introduced in my congregation, I hold singing exercises
neither be a hindrance to the latter nor become tiring, in with the Sanglustigen from time to time, during which I
that I give the assurance from the outset that my guide always also tell something about the origin of each song
service is intended to expand the knowledge gained in according to text and melody, draw attention to its
the field of hymns and, above all, to introduce the beauty and peculiarity, or also read something else from
understanding of the hymns according to their manner, the history of the church song, sometimes also from Dr.
their melody, and will therefore try to avoid, as far as Luther's writings, and the like. Brothers in the ministry,
possible, the repetition of what has already been said in who saw the notes made for this purpose, asked me to
those essays. Mostly, therefore, only hints shall be made hand them over to the "Lutheraner" in a suitable form for
in the relevant places where the readers may look up the use in other circles, and when our Lord Editor finally
information already received. In particular, however, I encouraged me to do this work and graciously increased
would like to serve those readers whose profession as the number of sources at my disposal for this purpose, I
church teachers and cantors requires above all an agreed, counting on the indulgence of the readers.
acquaintance with the chant and melody book and for
whom the relevant studies are necessary.
are as refreshing to the spirit as they are inspiring and
challenging to the enthusiasm for the leadership and
cultivation of popular church singing.

With the foregoing assurance I associate a request
- the request for indulgence. Although I have enjoyed
looking around in this field since my early days, my
studies have not been comprehensive or in-depth, but hymns, which has been created in the new fatherland
only occasional and, by their nature, more practical. I for the congregations of the Lutheran confession for
feel only too well, therefore, what I am doing with this almost 14 years now, and which invites us to use it with
the simple, yet definite inscription:

So here we are, standing in front of our treasury of
hymns, which has been created in the new fatherland
for the congregations of the Lutheran confession for
almost 14 years now, and which invites us to use it with
the simple, yet definite inscription:

Kirchengesangbuch für Evangelisch-Lutherische
Gemeinden ungeänderter Augsburgischer Confession,
darinnen des sel. D. Martin Luthers und anderer
geistreichen Lehrer gebräuchlichsten Kirchen-Lieder
enthalten sind."

But before we wander from song to song in the same, we linger for some time for some introductory aphoristic remarks.

Dr. Wackernagel rightly says that the epochs in the development of the inner or outer church life of a congregation are marked by its hymnals, and that every substantial living excitement within a national church or a congregation is followed either by a new hymnal or at least by a renewed hymnal. Perhaps this is also confirmed by the pure hymnals that have emerged from the bosom of the German Lutheran Church in North America. When in 1742 the honorable Melchior Mühlenberg began his work among the scattered and neglected German Lutherans of Pennsylvania, and when God crowned it with his blessing in the following years, the first hymnal was given to the Lutheran Church of this country through him. I am probably not mistaken when I consider the hymnal printed before me in Germantown in 1759 to be Mühlenberg's. It is entitled: "Vollständiges Gesangbuch" (Complete Hymnal). It bears the title: "Vollständiges Marburger Gesangbuch zur Uebung der Gottseligkeit in 649 christlichen und trostreichen Psalmen und Gesängen Hr. I). Martin Luther and other godly teachers, neatly composed in XII. Theile verfasst" u. s. w. Like everywhere else, rationalism later took up residence among the hymns in the manner of the vandals. For the unadulterated hymns which the Lutherans had received here through Mühlenberg, they were offered the products of rationalistic mutilation, watering down and rhyming, and alas! willingly accepted, even the "Community Hymnal for the Worshipful Use of the Lutheran and Reformed Congregations in North America," which was beneath all criticism. For the renewal of the Lutheran Church in this country, God brought over a group of Prussian Lutherans under Pastor Grabau and a group of Saxon Lutherans under Pastor Stephan in the years 1839 and 40, who were followed from 1842 on by preachers and Franconian colonies sent over at the suggestion of our first Pastor Wyneken and through the effectiveness of Pastor Löhe in Franconia. If the Buffalo congregations have not fulfilled their original calling, in that their preachers wanted to build something of their own under the appearance and name of the old Lutheranism, and who knows how far they would have progressed in their building, had they not been hindered by the protest of the Saxon Lutherans in Missouri; and if these preachers and their congregations have closed themselves more and more from year to year against the testimony of the truth, and thereby made themselves all the more incapable of becoming a seasoning salt for the new world, then one may nevertheless say

The Lutherans overlooked the fact that a hymnal, the Buffaloer, came out of their better days, which is given its due value and which is to be called the second of the pure Lutheran hymnals of this country. *) Five years later, our hymnal, published by the congregation in St. Louis, appeared. These Saxon brethren of ours, who, carried out by Stephanism, had found in the teachings of Luther, among others also in those of church and ministry, a firm ground, on which they not only felt as if newly born, but could also make the room of their hut wide and spread the carpets of their dwelling - they had united with those Franconian Lutherans and other like-minded people in a synod in April and May 1847. In number 12 of the third volume of the "Lutheran" we read the announcement of the holding of the first synodal meeting, but immediately after it the announcement that within a few months the new "Kirchengesangbuch" would leave the press.

The principles and manner in which the editors of our hymnal chose the hymns will be remembered by those readers who have the third volume of this book. However, since this is not likely to be in the hands of most people at the present time, I am placing the relevant passage here. "As far as the recorded songs are concerned, it says in no. 21 j. J., When selecting them, it was mainly taken into consideration that they were pure in doctrine; that they had already found as general a reception as possible in the orthodox German Lutheran Church, and thus had received as unanimous a testimony as possible from the same that they flowed from the right spirit; that, since the book is intended first of all for public worship, they do not express the particular changing conditions of individual persons, but rather contain the language of the whole church, and that, finally, although they bear the stamp of Christian simplicity, they are not rhymed prose, but products of true Christian poetry. The editors were vividly aware of the great task they had to solve; they completely despaired of their own wisdom and earnestly appealed to God for the enlightenment and government of his Holy Spirit, and especially for the gift of testing and discerning the spirits; they can assure that they went about it with fear and trembling, and selected only those songs from the immense treasure which the Christian Church possesses of German hymns, of which, according to the grace which God gave them, they recognized that they were worthy above all others, to be inherited from child to child's children and to be kept as an inventory, as an inalienable treasure.

of the Church of the German Tongue."

Originally, the number of songs selected in this way was 437; through an appendix, it was later increased to 443. However, this is a small number in comparison to the immense treasure of hymns of the German church, which, from the 7 to 8 hymns which Dr. Luther published in 1524 as the first collection of hymns, has risen in the course of time to 70,000 and 80,000. But if the reader considers that the hymnal was first intended for public worship, the number will no longer seem so small. For the latter it is quite sufficient. Where will the congregation be among us that has already sung all the numbers in its public worship service? Does not experience rather teach us that even in gentle congregations every preacher has his certain circle of songs from which he chooses? And this is not a shortcoming, but rather a virtue. Too much change is not good here either, and the repeated singing of certain songs is only unappealing to those who, in the Athenian manner, always want something new. One or the other may miss this or that of his favorite songs - but who would be able to satisfy all wishes, especially with the great wealth of songs?

The form of the songs is the original one. Not to change the least bit of the venerable form of a song was determined from the beginning. And we want to be glad of this and grateful to the publishers for it, in spite of Professor Schaff, who, of course, is of a different opinion. He writes in the hymnological introduction to his hymnal published last year: "The reactionary and antiquated direction of Stip and Wackernagel, which even the Lutheran hymnal no longer fits in our time, especially in America: "The reactionary direction of a stamp of Christian simplicity, they are not rhymed prose, Stip and Wackernagel, who even want to hold on to the Lutheran hymnal, which is no longer appropriate in our time, especially in America, at all costs, has its full historical right and merit against the opposite extreme of subjective modernization, but is nevertheless itself an extreme and is already judged by the example of Luther, who, as is well known, dealt very freely with the old Latin and German hymns and improved his own in new editions." With regard to the adherence to Luther's: "Steuer' des Pabsts und Türken Mord," he also makes the remark: "Among the American hymnals, only (?) the Old Lutheran of St. Louis, which is edited according to the strictest archaistic principles and only contains songs from the 16th and 17th centuries with all their language harshness and even Latinisms, has the above place, perhaps with regard to the American Turks, the Mormons in Utah." How Dr. Schaff thinks of the Pabst is well known to us. The pointed remark, however, in reference to the "Turk's murder," did not in the least mislead us; we continue to pray with Dr. Luther against the Turk, even though we are

*)The same also contains pietistic-chiliastic songs, but in a shortened form, so that the chiliastic ideas are extinguished, as e.g. in the song: "Wake up, you spirit" 2c. D. Red.

<p>We would have no further reason for this than the recent murder of Christians in Syria and the saying: "If one member suffers, all members suffer with it," 1 Cor. 12:26. Nor should the "Latinisms" (the Latin words, such as "coeli rosa") and the "hardness of speech" be a turn out better than some in Dr. Schaff's hymnal. *) Much less can we allow ourselves to be persuaded that such a faithful reprinting of old hymns for church use is even judged by the example of Luther as an extreme; for he not only had the stuff and the profession to really improve the existing German hymns, and not only had the right to skillfully change his own hymns, but as well known, he also rapped those on the knuckles who could not keep their hands off his Gesangbüchlein. We also think, therefore, that Herder's protest against the change of hymns does not strike merely rationalistic hands. His preface to the edition of the Weimar Hymnal, for which he was responsible in 1778, is the following</p> <p>The first hymnal of the Lutheran is an excellent example of faithfulness to the old hymns in general. "I speak, he says, of the treasure and treasure that we have in an old, genuine Lutheran hymnal and how such a hymnal is hardly - or just to say out loud - not at all replaced by new corrections and rhymes. I write this not to judge foreign hymnals, but to excuse the present one, which some may call a warmed-over patchwork of old hymns, and to show its good use." After citing Luther's words in the second preface to his hymnal, in which he most earnestly forbids the uncalled-for alteration and improvement of his hymns, he continues in reference to it: "And methinks this demand is just. A song of truth and heart, as Luther's songs all were, will never remain the same if every foreign hand changes it to suit itself, just as little would our face remain the same if every passer-by could cut, move and change it as he, the passer-by, pleased... The church of God is infinitely more interested in doctrine, in word and testimony in the power of its origin and the first healthy blossom of its growth, than in a better rhyme or in</p> <p>*) For the sake of comparison, only a few verses from the original Latin hymn "Komm, Gott Schöpfer, h. Geist" are included here.</p> <p>Original: Qui psroelotu" üicoris, Vonum Der sltis-"imi, k"oa" rlvuo, ixoi", eksritss Lt Spiritus"" unctio - Hostow repelis" longius, kseemgu" üonsno protinus, vuctoro sie 1o prsevio Vitemu" ownv voxium.</p> <p>Luther: For thou art called the Comforter, The Most High's gift thou'r. A spiritual anointing turned to us. A living fountain of love and fire. - The enemy's wiles from us drive away. Peace be with us through thy mercy, That we may follow thy guidance, And avoid the harm of souls.</p> <p>Create: thou succourer, comforter, highest good, thou light of heaven and glow of song; thou fountain of worthiness and strength, which creates new glue in us! - Scare away the enemy of the soul with thy sword and word of life; let thy peace blossom in us and all evil flee from us.</p> <p>Editor's note. We think this is where the saying becomes untrue: He who has the choice, has the agony.</p>	<p>a beautiful and dull verse. No Christian congregation of the general priesthood of all believers reinstated the comes together to practice poetry, but to serve God, to Christian people to its full rights. The diversity of the admonish themselves with psalms and "hymns of poets of the Lutheran Church and the ecclesiastical and</p> <p>praise," spiritual sweet songs, and to sing to the Lord in domestic use of our rich treasury of hymns shows most strikingly and most sweetly how the doctrine of the source of irritation to us as long as the changes do not evidently much more suitable than the newly changed universal priesthood has come to the clear turn out better than some in Dr. Schaff's hymnal. *) ones, or even many of the new ones; I take all sound consciousness of all and how it was understood to be</p> <p>hearts and consciences to be witnesses in this.... Should put into practice. And so we notice with pleasure and joy they also have the faithful language of an outworn time among the 145 songwriters whose names, with only a and here and there too many syllables in a row: just these few exceptions, are attached to the respective songs in</p> <p>old melodies, this faithful old father language of an our hymnal, that they belong to the most diverse improve the existing German hymns, and not only had outworn time and the uncounted, overflowing heart classes: 97 theologians, mostly preachers, 20 legal the right to skillfully change his own hymns, but as is overflow of too many syllables and words, makes in an scholars and civil servants, 10 philologists and well known, he also rapped those on the knuckles who admirable way the charm and the power of these songs, schoolmen, 8 musicians, 3 princes, 2 warriors and 5 could not keep their hands off his Gesangbüchlein. We so that one cannot smooth, not move and cut, or the first women, among whom 4 are of princely rank, form the</p> <p>immediate impression will be weakened and the holy choir of singers. Choir of singers. Therefore, it is change of hymns does not strike merely rationalistic venerable of the old father figure will be lost So I convenient that the names of the poets are attached to</p> <p>consider, it says at the end, every country, every the songs in question and that we try to learn one thing province happy, to which one still leaves its old service and another about them on our journey. In this way it</p> <p>and its old hymnal, and does not martyre a whole comes to light all the more to the praise of God how in congregation daily or Sunday with improvements." So the church of the Reformation from the beginning the</p> <p>Herder. And what shall we say? <u>Hymnals, according to Lord</u> has placed His gifts in high and low, learned and Dr. Löscher, are an appendix to the symbolic books, unlearned, men and women, and thus the wish of Moses</p> <p><u>which present doctrine and confession to the whole</u> was fulfilled: "Would God that all the people of the Lord Lutheran Church and must therefore be kept pure and</p> <p><u>unadulterated.</u></p> <p>Since we have now been so happy for 14 years to have contributed so much to the spread of pure doctrine, possess and use a common, unchanged hymnal, the and to the building and preservation of the orthodox wish of the editors that the Lord would place an abundant church, it behooves us likewise to keep alive the blessing on it has been abundantly fulfilled during this memory of those of whom God has made use as His time through its significant sales and its use in so many instruments. And finally, how do these songs become Lutheran congregations of this country, and the last day once again so dear, comprehensible and insistent, when will reveal it even more. It has also helped to build the one knows their authors and their origin, as well as their church in another respect, in that the surplus from the reception and their probation? -</p> <p>sale of it was transferred by the St. Louis congregation to the Concordia College.</p> <p>What a polyphonic and yet harmonious confession, have contributed so much to the spread of pure doctrine, praise, prayer and sighing, proceeding from One Spirit and Faith, resounds to us from our hymnal when we look and to the building and preservation of the orthodox church, it behooves us likewise to keep alive the memory of those of whom God has made use as His at the choir of singers from whose hearts and lips the instruments. And finally, how do these songs become songs have flowed and at the different times from which once again so dear, comprehensible and insistent, when they originate! one knows their authors and their origin, as well as their</p> <p>As a people of spiritual priests, who are to proclaim the virtues of him who called us from darkness to his reception and their probation? -</p> <p>marvelous light, men and women, Christians of all the times from which the songs chosen for our</p> <p>classes, offer the sacrifice of their lips on the common hymnal originate are, as the year numbers attached to altar of the church, just as they, who have sung after the poets' names show, mainly the times of Luther and</p> <p>them by thousands and thousands and still sing after the poets who gathered around him, those of his closest</p> <p>them, participate in such sacrifice in equal variety as disciples and the ecclesiastical poets of the following</p> <p>often as they sing praises with one another in the house period up to the middle of the 18th century.</p> <p>of the Lord. This is the unspeakable blessing of the</p> <p>Reformation, that through its teaching</p> <p>How the German hymn was born with the</p> <p>Reformation, is already told to Koch in the 13th volume</p> <p>of the Lutheran p. 5 ff. Would that the reader would "take</p> <p>the trouble" to read up there again. How could a singing</p> <p>spirit not have come over the church at that time, and</p> <p>how could it not have been seized by a singing desire,</p> <p>and how could the word that refers to the preaching of</p> <p>the gospel in general not have been fulfilled in particular,</p> <p>the word Ps. 98: "Sing to the Lord a new song, for he</p> <p>does wonders. He triumphs with his right hand and with</p> <p>his holy arm. Arm. The Lord proclaims his salvation; he</p> <p>reveals his righteousness before the nations. He</p> <p>remembereth his grace and his truth unto the house of</p> <p>Israel: the end of the world shall see the salvation of our</p> <p>God. All the earth shout for joy to the LORD; Sing, praise</p>
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And praise." If the Gospel only creates joyful hearts and half that the editor of the church bulletin may spare me praising ribs, then over the last great miracle of the exalted Lord before his return to judgment, over the execution of the Church from the Babylonian prison by Luther, as the angel with the eternal Gospel, the sanglust had to awaken anew and burst forth all the more powerfully the longer the invisible Church's own violent impulse to sing the song of the Lord. The longer and the more violent the invisible Church's own urge to sing the Lord's song was suppressed by the Roman Antichrist, the more it would awaken anew and burst forth with power. Among all tongues, in all countries, where at that time the flying Reformation penetrated, therefore also the enthusiasm for singing awoke. But it is still true: Luther is and remains the father of the ecclesiastical folk song and folk song for the church that has been freed from the Antichrist, and the church of the German tongue, whose children, among all the descendants of Japhet, were worthy of God to be the bearers of the Reformation, knew before all how to sing songs to God in heaven. Therefore, she did not merely raise the chorus, but the children of God of a different tongue drew from her riches by translating German hymns. For us, who live in a country in which English is the dominant language, it must be all the more gratifying to notice that translations of German hymns are multiplying both in England and in America. Therefore, during our journey, we will refer to the hymns of our hymnal that have been translated into English. Yes, because the German Lutheran Church has also made a small start in preaching the Gospel to the native inhabitants of this country, the Indians, for about 15 years, we do not want to forget to remember the few songs from our hymnal that our baptized Indian brothers are already singing in their language, the language of the Chippewayers. And since the faithful God has established such a lovely connection between the Lutherans of German and Norwegian tongues here, and since they, as belonging to the Germanic language tribe, have been singing many of our songs in their language from the earliest times, it may be desirable to some readers if I also refer to their translations. -

(To be continued.)

(Submitted.)

The organ of the Iowa Synod.

Repeatedly I have returned the church bulletin of the Synod of Iowa, which is persistently sent to me without my ever asking for it, marked *return*, but it always comes back. Such persistence made me think the people might have reformed, and I took the last number home from the post office. But after what I have read in this sheet (No. 3. of the present volume,) I may not have this journal before my eyes again till another spirit blows from it, and wish des

From the above-mentioned number I have seen how one can be relieved of almost all theological work if one goes to school with the Iowans, in that one is then able to completely eliminate the most intellectually superior and learned theological opponents, even in their most extensive and excellent works, with a few strokes of the pen. This sounds pompous and seems to be empty words, but I want to prove what I say by doing it. Dear reader, just look at me and be amazed at how I immediately prove the Iowa theological art to my masters of the Iowa Synod and completely beat them to the ground with their own weapons.

My article against the Iowa Synod:

The Jewish fables of a general conversion of the Jews before the end of the world.

The church bulletin of the Synod of Iowa has an article for the expectation of a general conversion of the Jews before the end of the world, but what an article it is! -

Have I not now thoroughly refuted them? See what a wealth of writing I carry! Or do you not think so, dear reader? Then you do not understand Iowa theology, but are entangled in "conventional traditional statutes" and let a Lutheran tradition rule over the word of Scripture." For he who has lived into Iowa theology will be fully convinced that in my article I have delivered something much simpler and more thorough than any theologian before me, no matter how great. Now there is also no longer any need to take into account any rebuttal, because everything that can be objected to has been completely eclipsed and dismissed by my just delivered masterpieces.

My Mnster is in the aforementioned number of the Church Journal of the Synod of Iowa, and reads in full and verbatim thus:

"The dogmatist Hollaz enumerates no less than 17 reasons against a conversion of Jews to be hoped for, but what reasons they are! -"

By this meritorious work of the Iowa Synod, six large quarto pages of the Lutheran dogmatist^ Hollaz have been so far disposed of, that they may be put aside as unheeded without "reason of Scripture." My article against the Iowa Synod is at least as good as that of the Iowa Synod against Hollaz. Therefore I claim for it that it is conclusive against everything that has ever been written by the Iowa Synod, or will yet be written, for the conversion of the Jews. But does not such a claim go too far? No, certainly not. For the dogmatist Hollaz has "17 reasons" from the Scriptures, but the Synod of Iowa has none at all.

But in order to make my above article, which was already irrefutable before, even more inconquerable, I also appropriate the Iowa Ver

The article is a good example of the defense tactics against those who should be presumptuous enough to raise some doubts about my wisdom. Since my article is worked exactly according to the Iowa model, the powerful effect of the passage in which it is advocated must naturally also be to my advantage. For a better understanding of what is meant by this, I am including the whole passage, only let the kind reader change what is said therein in favor of a general conversion of the Jews, so that it sounds against it:

"And in recent times a great number of the most eminent theologians are inclined to the confident hope that a great conversion of Israel is yet to be expected on the basis of the Holy Scriptures. They are unperturbed by the vituperations of many of their brethren, on the one hand, and by the rapturous distortions of these hopes, which are not lacking, on the other. They know the traditional statutes as well as their opponents, but they also know that a Lutheran tradition may no more rule over the word of Scripture than the Roman one, but rather that every traditional interpretation and statute should be held to the touchstone of the prophetic word, which is clear and firm in itself, and should only be accepted as infallible truth if it is in complete agreement with it. This, indeed, is expressly set forth and required by our confessions."

"The task we have set ourselves is not to prove how this or that Lutheran teacher has answered our question, but what Scripture, what divine revelation answers it. We are concerned in every way with the scriptural conformity of our faith and our hope in all points, even the subordinate ones, and we are certain that in this we have a genuine Lutheran principle. We accept the answer which divine revelation gives us and hold fast to it, unconcerned about all the clamor of reverie, enthusiasm, and sectarianism on the right and on the left, and about all the air-brushing that one may do against it by cobbling together old and new counter-reasons. We will try to learn from this what there is to learn, but we will never give in to a knocking in church journals that produces and arouses bitterness and hatred and almost exclusively executes the main attention of the congregations on basically only subordinate points. We note this once and for all, so that it will not be thought that we have been overcome, if we do not give an answer to any rebuttals. -" Because now use this quotation, according to Iowa theology, for myself, for which I have shown my justification before, it will certainly not occur to anyone to write against me, or even to refute me. For to one initiated into the Iowa theological art, as everyone can see clearly, if he only has eyes, with God's words and with Heller, clear understanding is possible.

The only way to stop them is with their own *mataeology*, must receive their light, the Iowa theologian assures us. Highly recommended missionary news, especially for i.e. with Iowa theology, according to Prov. 26:5. If you that "an interpretation is given which is not taken out of preachers and all such readers who wish to obtain a object to an Iowa theologian: do not be so foolish as to the words of Scripture, but is carried into them. If you complete overview of the current work of Christian think that you have refuted a Luther, a Hollaz, and they yourself reproach him with Luther's explanation of the mission stations and a thorough insight into their great majority of orthodox Lutheran teachers by your bold Iowa error: "he knows nothing of it in Scripture," an Iowa conditions, are the following: statement of power, and can now pass them by so easily, theologian does not deprive himself of asserting that "Missionsnachrichten der Ostindischen he answers: "But the task which we have set ourselves even "the good Dr. M. Luther" has only "given an Missionsanstalt zu Halle, in quarterly issues is not to prove how this or that Lutheran teacher has interpretation" to Scripture, "carried into Scripture, but not published, with the co-operation of the Mission answered our question, but what the Scriptures, what taken out of the words of Scripture. If you come forward Director, Dr. Graul, by Dr. G. Krämer. Halle, divine revelation answers it." For all Lutheran teachers as a witness of the truth, with God's words alone, the published by the bookshop of the orphanage." (understand me correctly, according to Iowa theology) Iowa theologians reply: "They know the traditional Münkel indicates this journal (of yearly o. 184 pages in except those who also lean toward the Iowa confident statutes as well as their opponents, but they also know octavo) with the following words in his Neues Zeitblatt: hope, answer absolutely without any Scripture, without that a Lutheran tradition may no more rule over the word "The earlier missionary news appear here modified in divine revelation, from tradition alone, but what the Iowa of Scripture than the Roman one, that rather every that an overview of the missionary work of the various theologians put forward is Scripture, is divine revelation, traditional interpretation and statute is to be held to the ecclesiastical communities is given each time in the is infallible. Just compare the above articles. touchstone of the prophetic word, which is clear and firm course of a year, and literary and other news are added

If you prove to an Iowa theologian from God's words in itself, and is to be accepted as infallible truth only when to the whole, for the purpose that preachers in particular that he does not speak from God's Spirit, that he does not it is in complete agreement with the same. This, indeed, can find their way around and gain material for missionary stand on the Scriptures, that he has not drawn from divine our confessions expressly set forth and require." So you proposals. Unfortunately, these very cheap news have revelation, he will not be moved whether you reproach are suspected as a papist who has fallen away from the not received sufficient attention, partly because of their him, however well founded, for his "reverie, rapture, and confession of the church, who falsifies the holy Scriptures sobriety and partly because they did not contain enough sectarianism," but accuses you as a disturber of the and bends them according to traditional statutes, who conversion stories and other juicy material. They peace "of producing and arousing bitterness and hatred has allowed himself to be caught up in the tradition of the conveyed a real understanding and were a true treasure If you are a pastor, he accuses you of disloyalty in the Lutheran church. So they are not afraid to disgrace the for those who like to see to the bottom. Perhaps this pastoral office, because you "almost exclusively executed dear maiden of God, the Lutheran church, too, - to insist advantage was the main defect that stood in the way of the main attention of the congregations on basically only on her that she, too, has formed a tradition contrary to their dissemination; and since the authors fortunately did subordinate points". An editor is accused of "knocking on Scripture and through it has put the interpretation of not allow themselves to be cured of this defect even in doors in church magazines". If you take the trouble to Scripture in fetters, - so that the Iowa theologians may the reorganization of the News, it may be asked whether give a thorough exposition and argumentation from God's only be right and remain unpunished by the Holy Spirit. the readers will have the desire to discover the virtues of words, either by yourself or with the help of approved. Such, dear reader, is the nature of the organ of the that defect and to recognize the vice of their own defect, orthodox Lutheran interpreters of Scripture, it is called: "a Iowa Synod and its theology. Therefore, I want to warn that they pursue a matter with zeal, the correct collection of old and new counter-reasons. Rebuttals every faithful Christian to remain unconfident with such understanding of which meets with unwillingness on their drawn from Scripture and according to Scripture are: "air enthusiasts and false spirits. They are false brethren, part. For missionary lectures, of course, it will then be pranks." If you warn an Iowa theologian because he does which cause division and vexation, beside the doctrine good to use other messages as well. On the other hand, not stand on the Scriptures but on his own delusion, that which ye have learned; and depart from the same. (Rom. it would be regrettable if these messages were to become is, because he has completely left the Lutheran 16, 17.) Let every Lutheran beware of the churches of the unfaithful to their original purpose, even if this would standpoint, he says: "We are concerned with the Chiliastes, however sweetly they sing. *) attract a larger circle of readers. As far as I know, we have Scriptural conformity of our faith and our hope in all Finally, I ask my readers to take up the 13th volume no German newspaper that would be able to replace this points, even the subordinate ones, and we are sure that of the Lutheran again and read in it Hollaz's 17 reasons one, but I do not want to diminish the value of other we have a genuine Lutheran principle in this." The why a general or even a particularly excellent conversion newspapers, such as the Baseler Nachrichten. principle would be right, if only its application would follow of the Jews is not to be expected before Judgment Day; pages 43 and 52, and the article "on the hope of a still it; but if you call the attention of an Iowa theologian to the consequences which necessarily follow from his imminent general conversion of the Jews"; page 84 ff. unscriptural doctrine, you also belong to the group of New-Orleans, March 23, 1861. scold theologians and word twisters, "undeterred by A. F. Hoppe. whose invectives he holds fast to his confident hope," and "who does not lack rapturous distortions of these hopes." Prove with Scripture from Scripture, and act upon the Lutheran principle of interpreting Scripture, that the darker and hidden passages from the bright and clear

Public question.

In recent times, various things have been written in various church papers for and against a certain Pastor Hahn in Sandusky City, Ohio. Especially Rev. Hochstetter in Buffalo believed that he was called upon to defend the Lutheran orthodoxy, as well as the faithful and blessed ministry of the Rev. Hahn, and thus himself, in his "Zeitblatte". Since a preacher "must also have a good testimony from those who are outside, so that he does not

*It should be borne in mind that the dear sender does not pass this judgment because of the hope of a general conversion of the Jews, which the writer in the Iowa Synodal organ displays, but because of other errors which he brings out, and because of the way in which he fights for it. The Red.

fall into the blasphemer's shame and snare" (1 Tim. 3, "to defend grossness and bitterness." This is a knowing 7.), so certainly many more of those who are inside. Now distortion, or the Lord show us where we have shown I have just received the "Zeitblatt" of March, in which "a"coarseness and bitterness." When dishonest people are submission by Past. Hahn's" against "Professor Walther,"exposed, they always complain of the rough and bitter a somewhat strong doubt has arisen about the credibility treatment they have experienced. To speak the truth of the aforementioned, about which at least I would like frankly and freely to one's face, to call darkness not light to be clear. If I compare Brobst's calendar, I find only onesour not sweet - that is not coarseness and bitterness cock besides ours with the first name "I. G., Sanduskybut neither is it treading lightly and sweetly. Incidentally, City, Ohio." Now this name agrees quite exactly with theMr. Brobst proves by his example that quiet-talkers, when author of a 184S printed scarteke of 132 pages, half oftheir personalities have been stepped on a little, can which contains "an illumination of the Concordia formula."suddenly become so coarse and bitter that it seems In this most miserable wisp, the author, who, because he strange enough when they suddenly want to give mora was almost the only Lutheran, and probably only because lectures about it and devoutly exclaim with that old quiet of his name, thought he had the profession of "going outtalker: "I thank thee, God, that I am not like other people," against the doctrine of the whole Church" (s. (seewho commit coarseness and bitterness; for I have so Preface), in bottomless ignorance, insolence, malice, andoften saccharine things in my journals, that all the arrogance that goes with it, not only accuses this confessions must laugh at them. glorious confession of the Lutheran Church in all its **Missionary Baierlein** has returned to Leipzig from the articles of the most appalling errors everywhere,East Indies for health reasons. He has given Director blasphemes it, and mocks the oath of the preachers toHardeland the declaration "from the bottom of his heart" the confessions, but, in doing this, he also really writes"that, notwithstanding the freedom of his convictions or out into the world the crassest heresies, always rejectedthe caste question, he rejects as immoral the activities to and condemned by the church, and promises "a secondwhich Missionary Ochs has also misused his name, and increased improved edition, in which the heresies of thewants nothing to do with them. Concordia - Formula shall be still more decidedly **Lottery**. The alleged Successor of Peter is now in illuminated."

such great need of money (which, as we know, has always been the greatest need of His Holiness) that he world, Past. Hochstetter and Hahn to give a publichas even instituted a lottery in order to "make money with answer in the "Hist. Zeitblatt": I) whether the latter andit." Thus we read in the so-called "Truth Friend" of the that author are one and the same person? and if so,Catholics in Cincinnati of March 7: "There is a real whether 2) the book has been publicly taken back by himexcitement for the lots of the papal lottery. From all ends and publicly repented of before the church?

A. Wagner. of Europe there is a demand for it; but *pazienza* (patience!) is the high word of the Italians and the Roman ladies. There are ten of them, who are busy from morning to night, and from evening to morning, signing the tickets." - Now it is true, of course, that Peter always had no money either. He said expressly to the lame man, "Silver and gold have I none." Apost. 3, 6. But Peter did not enter into a lottery because of this. Yes, when he once could have made a lot of money, if he had given the gift of miracles to Simon, who offered him money for it, he did not do it like the pope, who wants to be Peter's successor and sells the mass, indulgences and other things for money and holds a fair with it; Peter rather answered Simon: "That you should be condemned with your money, because you think that God's gift is obtained by money." Acts 8:20. 8, 20. It is evident from this that the pope is Peter's successor only in so far as he follows Peter in his apostasy and denial of Christ, but not in his repentance and correction.- The pope has the consolation, however, that here the Unirt evangelicals also use the means of obtaining money for pious purposes.

To the ecclesiastical chronicle.

Leipzig. The former preacher of the German Catholic congregation in Leipzig, Dr. Beyer, has been investigated in Hamburg, where he was staying, at the request of the Leipzig public prosecutor's office because of the blasphemies he spoke in sermons, and has been sentenced by the Hamburg High Court to three months in prison. Thus reports the pilgrim from Saxony.

In northern Bohemia the desire for the pure Gospel has taken hold of many hearts. On Sundays and weekdays Catholics gather in silence to read the Holy Scriptures and other edifying books. Scripture and other edifying books. Such gatherings are objected to by the opponents, but those who have tasted the sweet fruit of the Gospel do not let themselves be so easily snatched away. (Freim.)

In his Lutheran Magazine of April 6, **Mr. Brobst** tries to make his readers believe that we have recently quoted sentences by Luther

They do this by means of a lottery. They, too, seem to have accepted the experience that many are most likely to make a sacrifice for the kingdom of God if they can hope to gain more than they have given.

Church News.

- I. On Nov. 21, 1860, the Candidate of Theology, Mr. W. Bartling, having been duly ordained by the Lutheran congregation at Elkgrove, Cook Co., Ills. to be their preacher, was installed there by Rev. A. Franke, assisted by Pastors Richmann and Meyer, he was solemnly installed in his office there.
- 2. pastor P. Heid, who had received and accepted a regular call from the Lutheran congregation at Peoria, Ills., was solemnly installed in his new office by pastor F. I. Th. Jungck there on March 17 of this year.
- May the dear Lord Christ crown the effectiveness of these two messengers of the Gospel with rich and eternal blessings.
- St. Louis, April 9, 1861.
- G. Schaller, d. Z. President of the Western District of the Synod of Missouri, Ohio n. a. St.

After Mr. Hermann Meyer, former student in the preacher seminary at Fort Wayne, Ja. had passed the prescribed examination pro ennäiäutura and had been called by the Lutheran congregations at Bainbridge, Royatton and Pipestone irr Michigan to be their pastor. Lutheran congregations at Bainbridge, Royatton and Pipestone irr Michigan as their pastor, he was ordained by me on behalf of the Honorable Presidium of the Lutheran Synod of Missouri 2c, Northern District, on Sunday Reminiscere (February 24, 1861) in the midst of his congregation and installed in his office.

May Christ, the Lord, grant this servant of his, standing on a lonely mission field, courage and joy to work and promote the work of his hands!

J. A. F. W. Muller, pastor of the Evangelical-Lutheran. Immanuels Gemeinde zu Chicago, Ills.

After Mr. F. W. Oestermeyer, Candidate of the Holy Paulus congregation in Pomeroy, Ohio, he was ordained and introduced in the midst of his congregation by the undersigned by order of the Reverend Presidium, Middle District, on the 17th of March, the Sunday of Judica.

May the faithful Archpastor, our dear Lord Jesus Christ, give his grace to this underpastor whom he has appointed, that he may produce much fruit for eternal life!

The address of the I. brother is accordingly: Rev. I'. IV. Oestermeyer, komoro^, Ohio.

I. L. Daib.

Luther's family tree.

The family tree of the Luther's family, which shows besides the complete descendants of the Luther's family also the portraits of the reformer and his wife Catharina von Bora in bigger, and those of his parents in smaller medallions, is published in a very well executed lithography on the occasion of the

closest relatives I)r. M. Luther's appeared and have with the undersigned for HI.35.

Likewise A. Schlitt, the Men of Darkness. An Exposure of the Movements of Secret Societies, 25 Cts. L Volkening.

To the readers of the "Lutheran."

The undersigned editorial staff feels compelled to repeatedly draw the attention of its dear readers to two things. First, that all letters containing business, orders, cancellations, monies 2c. should not be addressed to the undersigned, but to the agent, Mr. LI. 6th Barthel, 8t. Bouis, No., is to be addressed. Secondly, as there is a gentleman in St. Louis who also writes to Professor C. F. Walther, the undersigned must ask that the letters be addressed thus: Rev: C. F. W. Walther, 8t. I-ouis, No., or C. F. W. Walther, Concordia College, St. Louis, Mo.

C. F. W. Walther, editor of the "Lutheran."

Luther's Works, Walch's Edition, Complete in 24 Volumes, \$56.00 at A. F. Siemon in Fort Wayne.

Receipt and thanks.

For the proseminar in Germany the undersigned received from Mrs. Elisab. Damm in NewYork K6.UO. - Bon C. K. in Collinsvitte, Ills. \$2.00. - From Past. Lochner in Milwaukee \$1.00 and from Wittwe Anton there \$1.00. - By Mr. Bro. Pape of St. Jo Hannis parish in Maple-Grovk, WiS. \$3.00. - By Mr. W. Meyer, Cassirer of the Middle District, of the parish of Past. H. Hanser'S 5t Cts, out of the parish of Past. Wcrsclmann'S \$3.50, from Mr. Christ. Röster K2.00, from Mrs. iKriebel 50 Cts, from the parish Past. Schu- mann's \$2.54, and from Mr. Christ. Rose 50 Cts. - By Past. Hanser of the St. Johi congregation in JohanniSburg, N. A-- as a thanksgiving collection for recovery of their church K 12.00, likewise collected at the wedding of W. Hase there \$1.25, and from an unnamed person there 50 Cts. - Through Rev. A. Wcyel in Darmstadt, Ind, K5.00 (of which \$3.15 collected at F. Böhmciar's wedding). - Through Rev. Dulitz, of whose congregation in Buffalo, 85.85.

C. F. W. Walther.

For a second preacher in California, undersigned received through Rev. Stubnatzy from N. N. KI,OO. from N. N. 10 Cts and from Mrs. Friedericke Meier as a thank offering for a happy delivery K1.00. - Through the Cassirer of the Middle District Hrn. W. Meyer from the congregation Past. Stürken's \$7,25, from Mr. Kohlmeyer \$6,Ä) and from the congregations of Pastors Strafen and Link, collected at the mission feast K19,60. - From the congregation of Past. Moll'S in Neu- Gäbttnbckk, Madison Co., Ills, collectirt K9,50-- By Past. Hanser collected at the wedding of I. Schulze in JohanniSburg, N. A., KI,OO.

C. F. W. Walther.

For R. Biedermann from the Women's V. in Detroit K 3,00
,, F. W- Brüggemann from the women's club in the parish dcS Herrn Past. Fricke6 ,00
"Heinrich Niemann from the community of Pittsburgh collected at the baptism of Mr. G. Schell- haas1 ,25
"I. C. Bauer of Mr. Past. Hattstädt from the Michigan ZöglingScasse5 ,40
Further by A. Götz from Frankenlust1 ,00
"Johann A. Wirth of Mr. Past. Hattstädt from the Michigan ZöglingScasse5 ,40
"H. Brakesühler from the Young Men's Association of the Parish of the Rev. Lindemann3 ,00
" D. R. Holscher of the congregation of Mr. Past. Gravedigger in St. Charles in 186060 ,50
Furthermore in 186120 ,00
" C. O. Schmidt, of the Woman's Club at Fort Wayne, one pair of trousers, two shirts, two handkerchiefs and two neckerchiefs.
H. Hölter from the AbindmahlSeasie of Fr. C- (Lallmann in Nenburgh, Ohio3 ,00
On the child baptism of Mr. H. Bicker collected 1.50
From H. Tvnsing0 ,50
By Mr. Past. John Strikter1 ,00
" Wm. Long collected at the wedding of Mr. Kart Bastard at the branch of Mr. Pastor Sieger in Cumberland, Md. 2,22
" Jakob Hoffmann by Pastor Hanser for my entertainment at Fort Wayne from the congregation at JohanniSburg4 ,00
From the church in WolcottSville3 ,37

For H. Walker of the virgins' association of the parish of Mr. Rev. Lindemann of West Cleveland P2,22 ,, C. Seuel of Mr. Fricdr. Windmann of VincenneS, Ind. \$4,00, from Mrs. Webmeier the. K I,OO, from the Virgins' Association of West Cleveland K3,008. 00
"Mäschy and Hild, by Mr. W. Stünkel, Addison. lsts-, by teacher Barthlina5 ,00
" A. Maschv, through Rev. I. G. Tisza by Christian friends in Zilienople, Pa. 5,00
"L. Winter, from the Young Men's Association in MrmphiS 10.00 " L- Lochner, through Mr. Past. Rennicke collected at the wedding of Mr. Friedrich König in Peitzdorf, Perrv Co., Mo. \$2.30; also at the baptism of Mr. Karl Frenzel, ebcnds. 82.15 4.45
" H. H. Siewing, from the Gevlenbecker-Jünglingsverein by Mr. Past Moll 6,50
"A. Mennicke, of the Young Men's Society of Altenburg 25,IX) "Karl Schmidt, from the congregation of Mr. Past. Reisinger KI0,00; likewise from the congregation of Mr. Past. Schäfer \$3,00 13,00
,, pupil Alb. Mäschy, from the community of Hr. Past. Bartling at Elk Grove, Ills. byMr. Teacher Bartling K4.50; collected byMr. Past. Bartling at the wedding of Mr. H. Steege, Elk Grove, Ills. collected K2.10 6.60
" W. Matuschka, of the Woman's Club in New-York 3,00
" Hermann Meyer, of the congregation of Hrn. Past. Meyer at Proviso 46.50

namely:

By Past. C. Meyer \$5.00; teacher N. Kirchner 50 Cts; C. G. Pnscheck K3.00; I. T. Puscheck \$2.00; Chr. Puscheck \$1.00; H. Mesenbrink, Sr. KI.50; H. Mesenbrink jun. \$2.00; H. Ehrenpfort \$2.00; W. Böger \$1,IX>; Chr. Weiß 25 Cts.; Martin Schühl 25 Ctö.; Fr. Haase 25 Cts.; Fr. Weiß 25 Cts.; H. Runge K1,00; H. Degener \$1,IX); the same, as a thank offering for the happy delivery of his wife \$5,(>0; again from the same \$5.00; Fr. Degener \$2.00; his wife \$1,00; H. Volberding \$1,00 and \$1,50; Ebr. Ehrich \$1,00; I. Rath 25 Cts.; A. Heidorn \$3,00; Chr. SeegerS \$1,25; H. Dicke \$1,00; August Schacht 50 Cts.; a friend of Jesus 50 Cts.; Mandel \$2.00; F. Volberding 90 Cts.
Likewise, through Mr. Past. Schönebrrg in Lafayette, Ind. from the Women's Association there 2.00
Likewise 2 shirts, 2 pairs of underpants and 3 pairs of stockings.
"August Krome, by Mr. Krvmer at FortWayne \$1.00; by Mr. Past. Lochner of Trinity Parish, Milwaukee, Wisconsin \$9.00 10.00 " Heinrich Meyer, from Mr. Friedr. of the parish of Mr. Past. HuSmana \$4,00; from Mr. Friedr. Jakob from the St. Pauls-Gem. at Fort-Wayne \$2,00 6,00
"Heinrich A. Allwardt by Mr. Past. Ernst, by Mr. I. Maggranderin Rechtster5 ,00
" H. Partenfelder9 ,35
From Mr. Past. Guenther at Saginaw City, Mich. \$1.00; likewise, from the congregation there on the infant baptism of Mr. I. Stenglein \$1.60; collected from L. Blank 50 CtS.; on the infant baptism of Mr. Dietzel \$1.25; from H. Anschütz 50 CtS.; from I. Winter 50 Ctö.; on the infant baptism of Mr. I. Weiß collected \$4.00.
" Johann Hoerr, by Georg Keilsen. \$2,50; by Joh. Niebel \$2,50 5,00
"W. Hoffmann. from theMichiganer-Zöglingkasse through Mr. Past. Hattstädt- 2,00
Dennert, from the Women's Association in the community of Mr. Past. Hügli \$5,00; from the parish of Mr. Past. Wnstemann \$2,00 7,00
"Wilh. Brüggemann, from Mr. Teacher Käppel in Indianapolis 1.00
"I. G. Kurz, from Mr. Frosch at Fort-Wayne to Holzwerth 1.50
,, Tb. Krumsicg, by Mr. Past. Ruff from the following persons 5 .,00
...of course.:
By Mr. Past. Kolb \$2,00 and namely from himself 75 Ctö.; collected on Gocke's wedding \$1,00; from August Capelle 25 CtS.; by Hrn. Past. Jox \$2,00 and namely by Traugott Höbne \$1,00; by Johann Last \$1,00; by Hrn. Past. Ahner \$1,00.
"F. Lankenau, through Mr. Past. Schumann ges. at the wedding of Hrn. Aug. Ziebell- 4.10 " H. Grupe, from the Young Men's Club of Hrn. Past. Miracle H,00
"F. Möller, of the Virgins' Association from the Gem. of Mr. Past. Lindemann, Cleveland, O. 2.00 " Joh. Ungemach, by Mr. Past. Kühn on the Child baptism of Mr. Werues collected \$5.00; by Mr G. BarthelS \$1.00 6.00
"F. Dennert, from the Women's Association of the Gem. deö Mr. Past. A. Wüstemann \$3.00; from the Women's Association of Mr. Past. Hügli \$2.00 together with 4 pairs of socks; from the community of Mr. Past. Hattstädt \$1.80 6.80
"I. Jacob Hoffmann, by Mr. Past. Wüstemann, by the Women's Association of his congregation at Noscville, \$4.00; by Mr. A. Grabmann, \$1.00; by Mr. Rev. Hugo Hanser, from his parish.

in JohanniSburg \$4.00; from his congregation in WolcottSville \$2.80; by Mr. Past. Hügli, from the Women's Association of his congregation in Detroit \$4.00 15.80
Zurich Wm. A. Kähler, by Mr. Prof. Crämer von Hrn. Past. Horst as Collecte of his parish - - 2,00 " Carl Brensinger, from the Women's Association of the New-Yorker-Gem. by Mr. Past. F. W. Föhlinger 4,00 " the pupils Johannes Wagner and August Ohlendorf, from the Gem. of Mr. Past. Eirich, Ehester, Ills. 5,35
" H. L. Brakesühler, of the Maidens' Association of the Gem. of the Rev. Lindemann, Cleveland, O- 2.45 " F. W. Meier, of the comm. of Mr. Past. W- Summer, Philadelphia, Pa..... 3,91
,, C. Julius Seidel, by Mr. Past. Keyl from of the comm. at Baltimore \$9.50; of the Nähv er a daselbst \$3.00 1L50

Received from Mr. Teacher Kolb in Eincinnati, as a gift from the young people of the congregation, for the conference fund \$5.00.
Collected by teacher Kolb in Cincinnath at the christening of Mr. Brinkmann for the Fort-Wayner Conference Fund \$3.50; also received by him as a gift from the Virgins' Association \$5.00.
Ph. Fleischmann.

With thanksgiving to God and the benevolent givers, the Lutheran congregation in Iowa City received the following gifts of love for their newly built church:
From the comm. of Mr. Past. Selle in Rock Island, IILS. \$12.45; of the comm. of Mr. Past. Wunder in Chicago \$26.75; of the congregation of Mr. Past. Muller there \$7.75; of the comm. of H n. Past. Bartling at Elk Grove, Cook Co, Ills. 13.85; of the comm. of Mr. Past. Nichmann in Schaumburg, Ills. \$25.00; of the same's township at Rodenburg, Ills. \$13.00; of the township of Mr. Past. Franke in Addison, Du Page Co, Ills. \$32.28; of the comm. of Mr. Past. Meter at Proviso, Cook Co, Ills. " \$13.45; of the comm. of Mr. Past. Stubnatzy at Thornton Station, Ills. \$18.88; of Mr. Past. Kühle \$1.00. The above money was collected by the trustee and chairman of our community, Mr. Johann Ruppert, in the aforementioned communities.
Sent to us by Mr. Past. Hattstädt \$1,25.
Iowa City, Johnson Co, March 5, 1861.
On behalf of the community:
F. Dö scher, Pastor.

Received

for pupils of the Concordia - Collegium and Seminar.
A. All gem e ine u nter stützun as casse: Uebertrag ans Nr. 13---\$145 ,28
from misprint in no. 6, where \$99.52 instead of 92.59 is written 6.93 remains Uebertrag\$138-- ,35 By Mr. Umbach
from Mr. F. Döring at Pleasant Nidge, Ills. collected on its infant baptism 2.70
"Mr. Bergmann (pr. Cass. Böhlau) 2,00 \$143.05 Of
a schoolgirl in the parish of Hr. Past. Besel 2 pairs of woolen stockings.
b. For individual pupils: For N. Sörgel, from the bell-bag of the parish, Mr. Past. Kuechle'S, Matteson, Ills. \$3.83 From Mrs. Hefer, Glencoe, IILS. 50 cts. From the Fr. -V. of the Gem. Hru. Past. Muller's, Chicago \$9.00 \$13.33
" Joh. Nützet, from Fr. - V. Hrn. Past. Müller's in Chicago \$10.00
From the 2nd Fr. -V. Hm. Past. Wundcr'S in Chicago \$5.00 15.00
F. Koch, by whose father 35.00
"Th. Mießler, of the Fr. -V. Mr. Past. Wüste-man'S 5,IX)
" E. Bürger and Joh. Drescher 11.25
" E. Citizen 2.75
"G. Hild, from the Klingbrntel of the Gem. zu Ad-dison, JUS. 6,61
" Joh. Zimmermann, through Mr. Past. Werfel man, Willshire, O. 4.00
" A. Weisel, by his father \$10.00
From the Fr.-V. of St. John's Lutheran Church in Williamsburg \$5.00 15.00
,, C. Drckmann, by the same Fr.-B. \$5,00
From the Missionary Fund \$10.00 15.00
(A n m. \$3.40 for heathen mission see under the Receipts of the District Treasurer Mr. Roschke.) " Aug. W C. Blank, through Mr. Past. Föhlinger, sent at the wedding of Mr. L. Waldow \$2.70 From the J.-V. in the Gem. Mr. Past. Swan's \$5,00 7,70
" For Chr. Schultz, of the J.-V. in the Gem. of the Mr. Past. Dulitz 5 ,00
"H. and L. Crämer, by Mr. I. G. Thieme in Fort-Wayne, Ind. 40,00
"I. Walther and Th. Mießler, through Mr. Past. Hattstädt 2,00
Improvement. In No. 13 for H. and L. Crämer is to be put instead of the given receipt: For L. Crämer from the children of Mrs. Louise Knothe at Fort-Wayne 5.00
" H. Crämer, by whose father 5.00



Herausgegeben von der Deutschen Evangelisch = Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Vol. 17, St. Louis, Mo. April 30, 1861, No. 19.

(Sent in by P. Lochner.)

Hymnological walk through our hymnal

for the promotion of its blessed use in church, school
and home.

(Continued.)

With the exception of those songs in our hymnal whose age may yet be determined on our journey, a clear compilation of its 443 numbers shows that first of all 127 songs are included from the songwriters of the 16th century, among which alone 47 numbers are from the 89 songs which the last hymnal published during Luther's lifetime (the V. Bapst'sche of 1545) and which he provided with a preface. Furthermore, our hymnal contains 6. 226 hymns by the outstanding and recognized poets of the 17th century, and e. 52 hymns by those from the first half of the 18th century.

If we now refer to the main song periods of our church and their characteristics, we first possess and use the most beautiful and glorious from the rich treasure of the church folk song in those 127 songs from the ecclesiastical poetic products of the 16th century which have been included in our hymnal.

First and foremost are the songs of Luther and his collaborators inspired by him and

of other hymn writers gathered around him, thus those of Decius, Hess, Speratus, Alberus, Matthesius, Spengler, as the funeral hymn: "Nun lasst uns den Leib begraben" Herman, and so on. Completely imbued and highly ("Let us bury our bodies"). Of these songs, which have enthusiastic about the article of justification found and a very peculiar character, Herder says in his letters on preached again in the Word of God, which was especially theology: "In the songs of the Bohemian brethren there for Luther the beginning, means and end of all spiritual is often a simplicity and devotion, an intimacy and and divine thoughts by day and by night, all these poets brotherhood, which we must well leave, because we do praise primarily the work of universal redemption, the not have it."

great deeds of God for the salvation of the whole world and the grace and gift of the restored Word of God and the unadulterated, true sacraments, not in dry teaching, but in the victorious tone of testimony and confession, joyful and certain in faith, and at the same time in the language of the Bible, in popular expression, in powerful, simple presentation, and in a lively community consciousness, which usually makes them sing and speak only in the plural, with the "we". In sum: the basic character of the Reformation songs is that of objectivity, and one feels it above all from them that not art but faith has written.

They are accompanied by the songs of the Bohemian brother, whose translator and editor in German language and partly also poet was Michael Weisse, and whose German hymnal published by Jungen - Bunzel Dr. Luther praised very much and gave him for his

*That is, they speak more of the deeds of God than of man's conduct toward them. D. Red.

Luther and the Reformation poets were also joined by their students from this century: Ringwaldt, Seneccer, Schalling, Nicolai, Herberger and others. Although the first uprising in the Reformation period was followed by a weakening of the poet's spirit, it is precisely in these and other poets that the traces of the old Reformation faith are evident in their witnessing and confessing, and in this they are full of simplicity and sincerity. Just think, for example, of the hymn: "Ach bleib bei uns HErr Jesu Christ" 2c. or: "Wir danken dir HErr Jesu Christ, dass du gen Himmel fährt bist," or: "Herzlich lieb hab' ich dich o HErr," or: "Kommt her zu mir, spricht Gottes Sohn."

The 17th century is especially rich in songs, which is why in our hymnal, as in every other hymnal, the number selected from this treasure is always the predominant one. Among the songwriters of this century, there are two in particular who stand out among their number. One is Johann Heermann, the other Paul Gerhardt, about whom the reader will find biographical information.

For more information on the hymnal, please refer to this "Jesus accepts sinners" No. 222; above all, however, the joy of the existence of a congregation in our synod publication, Jahrg. 15, p. 44 and Jahrg. 16, p. 124. Of Joh. songs of Benjamin Schmolken. However, the editors of must also be so much greater, since it is precisely here Heermann, who belongs to the first half of the century, our hymnal of songs from this century have rightly not that the desire for earthly goods causes special there are 28 numbers from his 400 songs in our hymnal, chosen many, and the further up, the fewer. The obstacles; the comforting preaching of God's mercy and of Paul Gerhard's 123 spiritual songs, 39 are subjective, personal direction of the poets is no longer naturally has no place in hearts that are filled with included in it.

Paul Gerhard, who belongs more to the other half of personal experience and feeling of all believing things, and as pleasing as the successes are now, the the 17th century, is regarded by hymnologists as the Christians; instead, the pious consciousness with its work has only really begun. The confidence in the head of his own class of poets, as the beginning of an particular spiritual experiences is given the floor in the preaching ministry, which had been shattered by the epoch in the history of hymnody. With him and his songs. It was especially the poets of the enthusiastic and previous preacher's activities, even among the better-kindred poets Neumark, Joh. Frank and others, sacred separatist tendency who in their songs not only paid minded, had to be restored before there could be any poetry gradually took on subjectivity as its basic homage to a depraved taste in unworthy spiritual talk of an actual blessing. It was only fair that people character. Singing in the name and with the mouth of the playfulness and dalliance, but who also preached the wanted and had to be convinced of my sincerity by church passes over to singing in the name of the grossest chiasm, the contempt of the Lutheran Church experience before they could have full confidence in me; individual person. The "we" in the totality is therefore as the Babel of revelation, the contempt of its services, but now - I hope - all the doubts that were raised at the replaced by the "I" in the individual; for the witness and its preaching, and its sacraments, so that a quencher beginning have fallen away of their own accord. Another confession of God's great deeds for the salvation of and the Wittenberg faculty most earnestly warned circumstance, which must work favorably for the spread mankind, one hears the expression of personal feelings against these poetries of a self-grown holiness. If, of the fair sermon, is that the previous Protestant, Unite and experiences in the faithful appropriation of the however, in the following period of the "enlightened preacher, Rev. Rahn, has resigned his office (mainly acquired salvation, and it is the personal states of heart consciousness wanting to be pious, but peeled off from because of low attendance). Many members of his and private life events that are now sung about more and the faith of the church" or rationalism, many a song by a congregation are Lutherans by origin and believed they more instead of what the church experiences and moves personally pious and faithful Gellert is a refreshing were obliged to do so, in its totality. The further up in time, the more the phenomenon, our collection of songs does not reach as to join him, because there was no congregation of their subjective element asserts itself in the songs, but the far as then, because we have such a rich selection of own confession. These will probably now turn to our more the songs of P. Gerhardt and his kindred spirits better songs from the 17th and beginning of the 18th congregation, since their love of the Word is confirmed differ from them through the uniform connection of the century for a church hymnal.

subjective with the objective. They are all written in a strictly ecclesiastical spirit, and wherever Gerhard describes personal states of heart and speaks out of his own experiences, one immediately feels that this is not something apart, but rather that he speaks of states and experiences that are actually common to all in the faithful Christian life, and that one therefore always has the right word, the sweetest and most fitting expression for his own states and experiences in his songs. Gerhard is therefore rightly described by his contemporaries as the David among the spiritual poets and, in view of the popularity of his songs, he is loved and praised by his contemporaries and posterity as the most gifted and blessed hymn poet for the people after the Reformers and their students. As Th. Crenius tells, many Christians of false faith went to the Lutheran churches "because Diefis Mannes heartfelt songs were sung in them.

The 18th century, too, still exhibits, namely in its first half, splendid, poetical, and, by its inclusion in the church hymn books, to the Ge in a well-made products. One thinks, for example, of Herrenschildt's, "Lobe den Herren, o meine Seele," No. 441; of Pfefferkorn's, "Wer weiß, wie nahe mir mein Ende;" No. 429; of Neumeister's:

(To be continued.)

California Correspondence.

We have just received a letter from our missionary in San Francisco, California, Pastor Jacob Bühler, written on March 15. In it we inform you of the following:

"I can now, praise be to God and thanks be to God... I can now confirm. The gospel proves to be a power of God here, too, and a 'remnant' is gathering out of the people who have sunk into insolent unbelief, and who do not want to throw away God's grace. God has not yet permitted the enemy in grace to put special difficulties in our way, for we are still too weak and could hardly bear a special temptation at this time. The Word is therefore still preached with joyfulness and is listened to by a slowly enough growing audience, outwardly at least with attention and eagerly received. Our church is not a very inviting place, either because of its location or its condition; nor is it an honor to be a diligent church-goer, in view of the almost universal contempt and mocking rejection of the gospel, but a not inconsiderable number of regular attenders gladly overcome these and other obstacles. Our joy,

by eager church attendance. Surely this circumstance is also a loud testimony to the fact that the merciful God Himself is doing His work, and is promoting it in a way that we ourselves could not have imagined. We truly have great cause to praise and glorify God that he has made his blessing so manifest. Of course, there is still much, much work to be done, but the Lord will also be with us and give us the victory. -

As it has happened in San Francisco, so it would happen in other cities of California, if we still had one or more preachers. It has not been possible, of course, to visit more than one city besides San Francisco; but during the one visit to the city of Sacramento, a desire for the comfort of the gospel was clearly evident; indeed, the prospects for the establishment of a church seem to be just as favorable here as in San Francisco. After the sermon, some of the hearers urged me to visit them again soon, and they gave me actual proofs of their sincerity in doing so. - With joy I recognized that the preached gospel about Gal. 5, 1. had found open hearts. I would have loved to visit this city again, but so far I could not and was not allowed to. In the incomparably more important city of San Francisco, everything started so well from the beginning, and developed better and better, that I had to limit my entire activity to this city. After Easter I will visit Sacramento again, but the dear readers of the "Lutheran" may see for themselves how far the need of these people has been helped. We must soon have a

Preachers are sent. For the Lord has laid upon his Church the blessed duty of preaching the word of reconciliation to all creatures; how much more is it her duty to bring it to those who have already expressed a heartfelt desire for it. Quite apart from the glorious fruit, we ought to work with joy and love in God's garden, since he has bought us with his precious blood to be his free servants; but how much more ought we to want to plant and water with joy, since he himself has promised to give prosperity! The present time is also the most suitable time to plant our church here; the former crude conditions are being regulated more and more, and the word is now listened to more readily; innumerable people, who until now wandered from place to place, are now settling down; more and more families are being formed, and with them the need for church and school becomes palpable.-Also one expects here that the unrest in the East will give fresh impetus to immigration in California. We should not miss this time. It is evident that the Lord Himself has chosen this very time, for He has only now fulfilled the desire of the Synod to establish the preaching ministry here, a desire that has been cherished for years. Certainly we should follow this hint and not leave the work half finished. May the Lord and giver of all good gifts also give good and willing hearts, so that the means necessary to equip a second preacher will soon be raised. The work is necessary; it is good and promises glorious fruits. We must have at least one more preacher, so that it might be possible for one or the other to visit the other cities. - God has helped so far, may he continue to help and please us with distant blessings."

(Sent in by Pastor Lochner.)

Lovely and alluring interpretation of the words of absolution.

Admittedly, these are only short, simple words when, according to the Catechism, the confessor asks the confessor: "Do you also believe that my forgiveness is God's forgiveness? - and "if," in response to the confessor's "Yes, dear Lord," he then says, "As you believe, so be it done to you. And I, by the command of my Lord Jesus Christ, forgive thy sin in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Go in peace." But what all there is in these words; what is declared, witnessed, given, and received in every Absolution, let it now be spoken in these or in other words, in the name of the Triune God, and instead of his holy Church, by a decreed minister of the same to a poor sinner, and what thou, my dear fellow-Christian,

If you are to believe everything for your own person in these words, and how rubsam your conscience must become more and more the more often you seek absolution, and the more you learn to believe all that she says and all that she means, let one of the Fathers tell you. This is Dr. Caspar Melissander, *) the author of the well-known, much-sung glorious hymn: "Lord! as thou wilt, so schicks with me in life and in death." In his "Confession and Communion Booklet" he gives the following interpretation of absolution:

"Well, dear brother (sister) in Christ, because I see so much from your confession and the interrogation you have held that you recognize your sin, fear Lot's wrath, and have newness and sorrow for your sins, also desire God's grace and forgiveness of sins for Christ's sake, want to amend your life henceforth, and seek special absolution from me in response; Because I also know that you are in earnest, I say to you in the name of Jesus Christ, the Son of God, and on account of His Church, to which He has given power to forgive all penitent sinners their sin and to shut out heaven to them: Be of good cheer, thou hast a gracious God, who by grace, for the Lord Christ's sake, pardoneth and forbeareth all thy sin, chastisement, and iniquity; and will be thy gracious Father, as also His Son thy faithful Saviour and Brother. I am your witness on behalf of the whole Christian church, which has commanded me as its appointed servant to perform the office of the keys in its stead.

By virtue of the same command, I hereby forgive you all your sins, and absolve you from them, in the name of the Father, and of the Son, and of the Holy Ghost, and testify before God and your heart that you are a child of God, and a true member of Christendom. Believe this assuredly, and doubt it not.

For this is what God swears to you in a sacred oath and has established a sacred covenant of grace with you in baptism, and His dear Son shed His own blood in His body for this purpose, so that He might also feed and water you in His Lord's Supper as a public testimony to your blessedness. So also the Holy Spirit bears witness to you in your own heart with heartfelt groaning to God, and all of Christendom hereby gives you, through me, its proper servant, a sure and authenticated testimony, which is written in your heart by the finger of God with the precious blood of Jesus Christ and sealed by the Holy Spirit. All the prophets and apostles have also signed it, and all of Christendom, together with me as its public notary, have been summoned to bear witness to it.

*)Melissander was born in Nuremberg in 1540, and since he had devoted himself with particular pleasure and great success to the study of the Greek language, he was sent by the Emperor Maximilian II as an interpreter to Greece, where he changed his German name "Bienemann" into the Greek "Melissander" according to the scholarly custom of the time. He had to endure many persecutions and died as General Superintendent at Altenburg in 1591. D. E.

This I will always confess to you before God instead of His church, that I have proclaimed and promised to you forgiveness of sins and God's grace at His word.

Believe all this, then, and against the accusation of the law and the accusation of your conscience, and against all fear and terror of death and the devil, comfort yourself at all times, and rely firmly and with a cheerful heart on this infallible, sealed, and signed, gracious charter, and so pass peacefully through this valley of tears into eternal life. This grant unto thee, and unto us all, the merciful heavenly Father, through His dear Son, our Lord and Saviour Jesus Christ, highly praised for ever and ever! Amen."

See, dear reader, how consolingly, how powerfully, is here spoken of the supreme treasure and consolation of Christians, S. Absolution, and the administration of the same by the appointed minister of Christ's household honor, His Church! And now I ask thee: Are you still afraid to desire from your pastor also the "special" absolution, the private absolution? Read this interpretation once and again before you go to confession and learn how eager it makes you for absolution. And thou, preacher, remember here Luther's word in the Large Catechism, "Behold, this would be rightly taught of confession; so could lust and love be made for it, that men would come hither, and run after us, more than we would like."

(From Ehlers' church bulletin of 1 Feb.)

Eden - Ezer

from the Grand Duchy of Hesse.

Finally, by the grace of God, the beginning of the building of the Lutheran Church has been made in the Grand Duchy of Hesse, so that we may sing in the middle of the deepest snow and harshest winter in the nearby Vogelsberg:

The summer is hard for the Thür,
Winter has passed, the delicate flowers are
coming up. He who began it, he will complete it.
Amen.

And how this happened, the dear readers of the church bulletin want to be told recently, so that they not only thank God the Lord with us for His deeds among the children of men, but also make an intercession for the "tender little flowers", that they flourish in spite of the flesh and the world and the devil, and that the tender little tear of the church in Hesse grows into a tree, under whose shade many still find rest for their souls.

In 1832, in the Grand Duchy of Hesse, the Lutheran, Reformed and Uniate confessions were united under a (Uniate) Chief Consistory in Darmstadt to form the "Evangelical Regional Church". From then on, the union measures were continued; a single preacher's seminary was established in Friedberg for the entire Protestant state church, the Baden Union Catechism was recommended to the entire state church, and a rationalistic church was founded.

The Lutheran hymnal was introduced everywhere. The church is to be informed that it is the duty of the I am conscious of being able to pass knowledge and except for a few small areas of the lords of the estates clergy employed in Lutheran congregations to admit also procedure may then help further."

in this regional church, the clergy were transferred from reformed and non-reformed members of the Lutheran This declaration now resulted in Hofmann's the unchurched to formerly Lutheran positions and vice church who wish to partake of the Lord's Supper dismissal, which was carried out by the Superintendent's versa, and exceptionally, upon the insistence of the according to the Lutheran rite. Therefore, if you continue Office of Upper Hesse and which, in order to clarify the candidates, they were committed to the Lutheran to refuse to administer the Lord's Supper because of the matter, to remove all misgivings from the conscience confessions, and so on. All of this had long been participation of reformed and un-reformed persons in this and to show what is involved, reads as follows:

oppressing a small group, but since the congregations celebration, your dismissal from the position entrusted to "Giessen, September 19, 1860. that had formerly been Lutheran were still allowed to you for administration must take place immediately, and Since you object to the observance that has been in use their names, since in general the disassociation no other use in the service of the church can take place place for at least 60 years in the Lutheran Regional from the union, the entire position and the connections as long as you do not comply in all respects with the Church of the Grand Duchy, also to allow individual of this life is not everyone's cup of tea, they toiled for orders and institutions ordered in the same. - By Reformed or Uniate Christians who want to partake of years with futile representations to the authorities and informing you of this order on behalf of the Grand Ducal Holy Communion according to the Lutheran rite to consoled themselves with such pranks as if it were an Ministry of the Interior, we at the same time express the partake of it, and since you are obligated to assist with honest, serious church struggle. The pastor Dieffenbach expectation that you will conscientiously comply with this Holy Communion according to the Lutheran rite. The in Schlitz, publisher of the house agenda, the Protestant supreme order and avoid everything that could cause Lutheran Church has for at least 60 years in the Breviary, Handagende and Shepherd's Book, had discontent and division in the congregation of Gebern, Protestant State Church of the Grand Duchy of St. already resigned from the regional church in correct and look forward to your written declaration on this matter Peter's objected to the admission of individual Reformed recognition of the need, but since he found himself to be submitted to the Grand Deanery of Gebern within 8 or Uniate Christians who wish to partake of Holy alone, he resigned again and from then on was lost for days.

Communion according to the Lutheran rite, and has the struggle against the Union. Many who in 1849 and When Br. Hofmann thereupon asked both Ober- continually refused to assist them in Holy Communion. I 50 did not know how to speak loudly and mockingly Consistorium for notification of the law according to which hereby request you, by special order of the Grand Ducal enough of the Hessian Union in the Hessian Lutheran he was obligated to administer the Lord's Supper also to Superior Consistory, to resign from all your clerical Church Gazette have all quietly surrendered to it again, Reformed and Unconformed, this was explained by the functions as soon as possible, noting that you will no and of the old contenders for Lutheran doctrine, or as latter as an "evasive" answer and he was "repeatedly longer have to preach a special farewell sermon. one said in Hesse, "for the good right of the Lutheran instructed not to refuse the assistance incumbent upon Furthermore, the Grand Consistory has instructed me to Church," none of them has borne more than him in the administration of the Holy Communion inform you, as is done herewith, that you would no longer suppression by the High Consistory and surrender to because of the participation of Reformed and be used in the regional church of the Grand Duchy if you the evil. - But what the Lord God could not obtain with Unconformed. He was repeatedly instructed "not to had not previously made the definite declaration that you the old witnesses for the truth, He did through a young refuse the assistance incumbent upon him at the Holy would inevitably submit to the existing orders and one, who had learned until then and has an earnest firm Communion because of the participation of Reformed institutions of the Protestant regional church of the heart to be found only in the obedience of Jesus Christ and Uniate Christians. In the contrary case, he would Grand Duchy.

In Gebern, the parish administrator Hofmann had proceed without further ado according to the manner come to the knowledge of the Lutheran truth, on indicated in the Rescript of July 13."

Dr. Simon."

steady and sure path, since he had already sought his In his statement of Aug. 15, Hofmann protested Duke, however, remained unanswered; but God's hour salvation at the grammar school and the university, and against the "innovation" of the Ober Consistorium "which had come that He wanted to prepare a place for the pure had diligently researched in the Word. In the course of cut fatally deep into the heart of Lutheran doctrine, which Gospel and the right Sacrament again in Hesse. In spite his official life, the abomination of the Union appeared for every true Lutheran would be tantamount to an actual of the forbidden farewell sermon, the light did not remain before his eyes in ever greater and brighter detail. He and complete abolition of the Lutheran Church and would under a bushel. A small crowd had been awakened by had to see how a unine ordination form was issued and require him to seek the communion of faith elsewhere" - Hofmann's bright call to the Kingdom of God. They introduced for all ministers of the Lutheran state church, "Lutheran doctrine and Lutheran Church authentic church gathered around him, and while he took over a private thus at the same time also making his ordination, which custom, which those still living here know - are on my school on an interim basis, he encouraged them in right had only been carried out on the Lutheran confessions, side, and since I am obligated by my ordination as a knowledge by teaching catechism and Bible studies. an illusion. A protest against this did not help, because servant of the Lutheran Church and to its confessions, I They also desired to escape from the confusion of the in the Grand Duchy of Hesse one may protest with was not only allowed, but I had to reject the false faith national church, the doubt at the altar, the many sins respectful words as much as one wants, it is accepted with word and deed. Since I am bound by my ordination against God's word, which could not be avoided in the tacitly, only not with deeds. Then, however, he had to as a servant of the Lutheran Church and its confessions, fellowship with the national church, and to have a see the abomination at the altar, at which he was to I was not only allowed, but I had to reject the false faith guarantee for themselves that from now on they would serve next to the first pastor, that not only those who with word and deed, and since I could not do the latter always have the pure preaching of the gospel and the professed the Union and the Reformed Confession according to my position here (as administrator of the right sacraments. Therefore, they no longer waited in were allowed to take communion (Gebern was formerly second parish), I was at least not allowed to participate in vain for a decision from the Grand Duke, of whom they an almost entirely Lutheran congregation), but also it myself when it was granted access to our altar. - In the knew anyway that it was no longer in his power to grant Roman Catholics. Here he began to protest with the final decision, the high authority threatens, if I do not Hofmann's requests, but wrote to me on Christmas Day, deed and refused to assist in the administration of such comply with the order pronounced therein, to want to as a very precious Christmas present, that I should come communion. The Ober-Consistorium, corrected of this, dismiss me without further ado. Am I really to believe that up to Gebern as soon as possible, in order to receive wrote under July 13 of this year:

"In accordance with the highest resolution of the 30th they no longer want to hear or consider my reasons? With about 20 into the Lutheran church. Where the Lord of March, we have to inform you that, according to the I would have to give way to the power which, according a servant? And so the first Lutheran congregation in law in force in the Protestant Church of the Greater to God's counsel, is in the hands of high authorities. My Hesse was founded on Epiphany, with Mr. Joh. Hofmann Lord and Saviour, against whom at least I am only able was accepted into the Lutheran church with 9 to defend myself with this faith, faith, faith and faith. parishioners for the time being. - Still on Saturday late, after I had spent 10 hours incognito with Hofmann's successor in the unite parish service in the

On the evening of Epiphany, the entire main service tookso that everyone could not only recognize and refute from or they want to rip my head off. Here's the proof: place according to Löhe's Agenda with the reception,God's Word the errors with which the papal priests had That the Wisconsin Synod officially calls itself whereby I explained after the epistle of the day: 1. whathitherto seduced Christians; but also, and above all, so "evangelical-Lutheran", I expressly testified half a year the converts would come to, 2. what goods they wouldthat the poor people, who had hitherto been soago in my Nothwehr article*) and the same is now find, 3. what they could expect further. May the Lordneglected, could learn from God's Word itself the way to testified with considerable pathos in the Lutheran Herald, continue to help and increase the commonwealth, whichsalvation and build themselves up in it. But if Luther had Gettysburg Church Messenger, in the Lutheran is to be expected not only in donors, but also in Hesse.risen at a time when the former ignorance of the Greek Magazine and Columbus Church Newspaper and who How the Lord has given the group the courage to confessand Hebrew languages still prevailed, it would have been knows where else, by the above gentlemen as well. is already proven by a woman who has joined theimpossible for him to translate the Bible so splendidly into Consequently, my testimony is true. congregation and who, after each visit to theour German mother tongue, nor in general to recognize (2) That the Wisconsin Synod is in fact and truth "un-congregation, as it used to be called, now to the church,Christian doctrine so clearly, to present it so purely andLutheran" I have asserted and proved in the same has to endure the most severe maltreatment of her bodyloudly, and to defend it with such certainty and joy of faith.article, whereas the gentlemen mentioned assert the from her husband. Such pains are also promising. The But just as there are now sects who are enemies of opposite, but do not prove it, because they cannot prove Lord will make His name glorious even there. Pray forscience and who think that the study of ancientit. Therefore my testimony is true. this with me, dear readers, and praise the Lord, who inlanguages is more of a hindrance than a benefit to That the Wisconsin Synod also once called itself these sorrowful days still does such glorious thingsChristianity, so there were also such people in Luther's "neo-Lutheran", its present officials have doubtless among us. time. In particular, the monks were very displeased with forgotten, but I retain from the much less refuted article But if I have pleased you by this message, you willLuther for recommending the study of Greek and Hebrew in No. 10, Year XVI of The Lutheran, which has not yet also allow a request to your love, which I bring to you forso earnestly and promoting it so eagerly. The monks been contradicted, "the Wisconsin Synod is, according the sake of Jesus and his Church. Rev. Hofmann isrealized quite well that it would be over for them if the to the testimony of its own President, "'neo-Lutheran,'" completely without any assets of his own, he has nowGerman Bible came into the hands of the people. and -----thus also given up his private school, it would not have been left to A learned court counsellor of the then Duke of Jülichrightly asserted. him any longer, in addition he has to fulfill his son's dutyand Cleve, named Conrad Heresbach, who lived at Facit: The Wisconsin Synod once called itself "neo-Lutheran," is in fact "un-Lutheran" and now calls itself to his aged, very frail mother and an undedicated brotherLuther's time, tells us that he himself heard a monk "evangelical-Lutheran. While the Synod officials Bading and is still waiting for his support. The secular authorities willpreach as follows: "A new language has been brought up, which is called the Greek; one has to be carefullyware and Reim step before the doors of their patrons and cause him enough trouble and challenge. So help himup, of this, it causes nothing but heresies; here and there friends in the East and with full cheeks trumpet to them beloved fellow believers, so that he will not be afflicted people also have a book in this language, called the Newtheir song: "We want to stand and fall with the precious too severely by the challenge of poverty. I was once able Testament, this book is full of stones and vipers; anotherjewels of our confessional writings," I must daily sigh and to experience the blessing of your love in a sorrowful and language wants to arise, the Hebrew, whoever learns thislament to the dear Lord here: Let him have a gracious anxious time, and I know how it sustained me when I had language will certainly become a Jew." So tells Dr. Hopf in his look into all the distress, misery and misery of my little to live an inactive and fleeting life for two years; I want towill "Appreciation of the Lutheran Bible Germanization page congregation, and let him with his strong arm put to gratefully remember that here, and therefore trust that my 42. shame and make nought all the abominable mobs, which request for Brother Hofmann is not in vain, who is no less in need of brotherly help. Some local sects, e.g. the so-called "United Brethrenfor a year and a half now, not a Methodist, not a in Christ," would like to bring us back to such times. They Reformer, but Mr. Waldt, preacher and member of the Hein. therefore derisively call the institutions where preachers "Luther. Synod of Wisconsin," probably with the help of are educated and at the same time the old languages are Pennsylvanian money, is allowed to operate *cum* taught "preacher's factories," They know quite well that *privilegio* in these congregations and, making a mockery when God's Word is again thoroughly studied according of all pleas and notions, does so with just as much to the original text, their errors and ravings will not pass impudent shamelessness as mischievous malice under the test, but will be revealed for what they are. But he the guise of groveling politeness and love. Yes, yes, the Wisconsin Synod is Lutheran, but he who who desires the truth fears no good science; indeed, he esteems them all highly as good creatures of God, as -----believes it is deceived. Luther calls them, for, however much they may be It is self-evident that I do not expect her favor or the misused against divine truth, at last they must only serve favor of her fellows for my testimony against her, but to confirm pure divine truth and to promote it. must make do with vain hatred and anger. But God grant her grace to repentance and conversion.

On the knowledge of the Greek and Hebrew languages.

It is well known that the New Testament was originally written in Greek, and the Old Testament in Hebrew. It was therefore a most gracious providence of God that shortly before the time of the Reformation, learned men arose who laid themselves upon these two languages and spread again the knowledge of them, which had been almost entirely lost. For since God wanted to restore the pure doctrine of the Word of God to Christendom through the work of the Reformation, it was of great necessity that one could investigate and prove it from the basic text and thereby make himself and everyone certain of the doctrine. Above all, it was necessary for the people to receive a good, clear German translation of the Bible, so that

(Sent in.)
That my testimony against the Wisconsin Synod is true,
I am to prove publicly, according to the categorical demand of Pastors Bading and Reim,

Oshkosh, Wisc. on the 9th of April, 1861.
Fr. Th. C. Ruhland.

To the ecclesiastical chronicle.

The Missouri Synod Western Districts held a meeting on April 11 and during five

*) No. 3 of the "Luth. lausenden Jahrgang,

The following day, Sunday not counted, in Altenburg, Perry County, Missouri, their meeting of this year. In attendance were 79 standing members, 50 preachers and professors, (namely 33 voting and 17 advisory) and 23 congregational deputies, as well as 6 school teachers. Absent were 10 voting pastors and 17 advisory ones, as well as 28 school teachers. Our Norwegian Professor L. Larsen was welcomed as a worthy guest and admitted among the advisory members *pro tempore*. In addition to the usual synodal work, the synod was occupied with the hearing and discussion of two papers given by Praeses Schaller. The first dealt with the law, the second with the authorities. Both consisted of short paragraphs, whose detailed justification was given by passages from Luther's writings. Here, too, the Synod learned that Luther's writings contain innumerable precious treasures of pure and profound knowledge of revealed truth, which have not yet become the common property of the Lutheran Church. Every member of the Synod confessed to having derived an exceedingly rich profit from the lecture and discussion. All were filled with thanksgiving to God that He had given the Synod the grace to hear Luther as their teacher still today from the grave. In the general feeling of having been freed from many an ambiguity in regard to the most important doctrines, and having been mightily strengthened in right knowledge, as well as in faith and love, the Synod was concluded. On the day following the conclusion of the synod, a pastoral conference was held, in which the doctrine of slavery was the subject of discussion. Three different presentations formed the guideline for the discussion. The first presented the doctrine of slavery on the basis of the sayings of the Scriptures of the Old and New Testaments concerning slavery in as complete a manner as possible; the second paper contained a compilation of the judgments concerning serfdom which are found in Luther's, Melancthon's, Brenz's, Cruciger's, Joh. Gerhard's, Fr. Balduin's, Ph. J. Spener's, and other writings; the third paper contained the sayings of the apostolic and church fathers, as well as the old Christian conciliar texts, concerning slavery. And also these conference discussions served to fill each one with heartfelt gratitude for the fact that also on this point God's Word, and from it our own Lutheran Church, gives such clear instruction that completely satisfies the conscience. The warm and hospitable welcome that all Synod members received in the dear congregation of Altenburg also contributed much to the fact that this Synod, too, made the bond that unites all of its members even more intimate wherever possible. Only one thing often wanted to dampen the cheerful mood, it was the sad experience that the once so harmoniously living inhabitants of Altenburg were torn apart by the fact that a Chiliast congregation was recruited from among them, which built a counter-church in the middle of the peaceful parish and whose members were united with the members of the Lutheran congregation.

The writer, in particular, walked through the settlement with a troubled heart. The writer, in particular, walked with a troubled heart through the settlement, in which he had once known himself to be united with every family in faith and love, and now, in all encounters on the old familiar paths, he always had to worry about greeting a new enemy instead of an old friend, and about being rejected by him.

Our dear Röbbelen has again written to Mr. Bergmann under March 24. The latter has had the goodness to place the letter at our disposal. We therefore communicate the following from it to the members of our Synod: "I did not dare to anticipate that so much would have been received for me again and therefore went pregnant with all kinds of plans as to how I wanted to arrange to support myself and my family in the future. The next thing I did in order to be able to live more cheaply than before was to move to Niederweiler into an ordinary farmhouse. In the meantime I inquired where the upkeep would generally be less expensive than in the area here. However, the rough season still kept me here and until Whitsun I am bound by the rental contract. I am somewhat hesitant to make a new change of order, since strangers are valued differently everywhere than the naturalized inhabitants, and I have become wise in this respect through loss. Only after I have made precise inquiries will I dare to make the not inconsiderable sacrifice of travel expenses for a new change. - I can look upon it all the more now that the untiring devotion of my old friends has so richly showered me anew and put me to shame in such a surprising way. To your kind inquiry, however, how long this great contribution will last, I hardly dare answer. For if I do not want to violate the truth and let experience speak, which, as you know, has so completely deceived my expectation, I could very easily load the equally deceptive appearance onto myself, as if I were making an allowance that is just as unworthy of me as it is appropriate to the powers of my dear providers, which have already been so criminally called upon by me, even if out of necessity and against my wish and will. For what would it be like if I did not last a quarter of a year with it, which the majority of faithful preachers, who are in full ministry, do not have the whole year?- So let us let God rule in this respect as before. If He provides me with something again, up to an approximate amount or even a somewhat smaller amount than the previous shipments, then you can confidently let the fountain of His goodness, which has poured out on you, flow out; if He does not provide anything, then He will either make it easier for me to eke out an existence elsewhere, for me and mine, or provide for me in another way.

My condition was exceedingly vigorous in the kind February, according to my present feeling. March, which was very rough and stormy

mish has been, has taken me again. This morning I woke up with a mouthful of blood and spat it out for quite a while. On the whole, it is with me as before, even the change according to it."

Chiliasm. The "Signs of the Times" (a publication edited by J. G. Ade in Niagara City, N. N.), which is still published, bears continuous witness to the terrible distortion of the Holy Scriptures that this fanaticism leads to. It seeks to prove, for example, that the land of Canaan is also forbidden to Christians. Thus the editor writes in the April number, referring to Gal. 3: "If, according to the promise, the land lying between the waters of Egypt and the great water of Phrat belongs to the seed of Abraham, and if those who are Christ's property are the seed of Abraham, it follows irrefutably that, for Christ's sake, they also have the right of promise to that land." - From such teachings of the Chiliasts it is evident that if they had lived in Christ's time, they would have rejected Christ just as the Pharisees and scribes did, and the people they heard. For for this very reason they all rejected Christ, because they also had such fleshly hopes of the Messiah, and because they now saw that Christ did not want to regain their land, make them a flourishing kingdom, and make himself their earthly king. By the way, it is almost unbelievable how the Chiliastes can be so blind and still understand the Old Testament promises in such an Old Testament, Jewish way. You know what is written in the Old Testament in the fourth commandment. There it is written, "Thou shalt honor thy father and thy mother, that thou mayest live long in the land which the LORD thy God giveth thee." Ex. 20:12. This Old Testament promise St. Paul also repeats, but not in its Old Testament form, but in a New Testament form, he writes, "Honour thy father and thy mother, which is the first commandment, which asked promise: That it may go well with thee, and that thou mayest live long upon the earth." Ephesians 6:2, 3. So Paul no longer says in the New Testament, "In the land which the Lord thy God giveth thee," that is, in Canaan; but simply, "On earth," because now the church is not to be a special civil nation in a special land, but a people scattered over the whole earth, gathered together only in the Spirit. O that at last the poor Chiliastes, when they read the Old Testament, would fetch the key to it from the New Testament, and take down the covering of Moses, they would see with astonishment in what darkness they have hitherto sat. But what Paul writes of the Jews, I am sorry to say, is also true of the Chiliastes: "Unto this day the same covering remaineth uncovered over the Old Testament, when they read it, which ceaseth in Christ." 2 Cor. 3:14. O ye dear Christians, be warned against the raving chiliasts! They seek nothing but to make you Christians like-.

They work to strengthen the displeasure of the border of Christ and of his kingdom of salvation; they, rejecting the light of the New Testament, bury the Old Testament in the old darkness, and now pass off the old darkness for a new light.

A verdict on our Synod in the *Lutheran Observer*. In the latter paper, dated April 12, there is an essay, signed A Lutheran, in which it says, among other things: "As I was perusing our German Calendar a few days ago, my attention was arrested by a reference to what the German Synod of Missouri and other states is doing. I have never met with these brethren, but I have often heard of their eating in our common cause for the Lord. The above reference instills in me an even higher appreciation of them. Perhaps I would not be exactly willing to make all their theological views mine; but seeing what activity there is among them, I can only wish that all our synods in America would imitate our brethren in Missouri." The writer then enumerates how our Synod has increased in preachers and congregations, what it has done for the establishment of parochial schools, and how much it has sacrificed for the purposes of the kingdom of God, and concludes by saying, "This report speaks for itself, and we may only add, let all our Synods, German and English, of the old and new school, do likewise." We add: To God alone be the glory, for it is He alone who first gave us the will, strength, grace, and blessing for all that we have succeeded in doing. May He keep us in His grace and continue to bless us poor sinners for the glory of His name, for the salvation of His redeemed, and thus for the building of His gracious kingdom.

Random Thoughts.

Most of the local religious papers are so poisonous, cruel and mean in their disputes among themselves, which usually concern only personal matters, that it is to be pitied and a Christian turns away in disgust. But if these papers are punished for their falsifications of the word of God, or for their adherence to false teachers, they suddenly become exceedingly virtuous, and do not know how to sigh enough over the unchristian "reproaching, scolding, and condemning" of those who do nothing but "punish the gainsayers" according to God's word, and "shut their mouths." Tit. 1, 9-11.

It happens not infrequently that those who are exposed as false teachers, and who therefore realize that their business no longer wants to go on under the company of orthodoxy, suddenly play the pious and look down with Pharisaic eyes on those who hold to pure doctrine, by being too pious.

These are people who have never experienced true conversion. An example of this is the Iowa Synod. After it has been proven that in its chiliasm it only deceptively professes the symbols, which it therefore also wants to have understood "historically," it now writes unctuously: "One can be the most fanatical zealot for symbols and symbolism all his life long without ever having recognized in his heart the power and depth, the worthiness and glory of the confession of his church. For it is a far different thing to contend for the eternal truth of God, than it is to sink deeper and deeper into it, worshipping." O holy Iowans. Brethren! They do not want to argue for, but against the truth of God, but to sink deeper and deeper into it by praying! Inexperienced people let such pious phrases throw sand in their eyes; experienced ones know what lies behind them. It is the old one: "I thank thee, O God, that I am not as other men are, neither as this publican."

Church News.

Rev. A. Heitmüller, hitherto of Strattonport, New-York, having been duly called by the congregations of Liverpool, Elyria, and Amherst, the same was installed in his new office by me on Sunday Wserieorä. of. H. C. Swan

^äär. Rev. Hoitmuellor, I-iverpool, Nochnu Oo., 0.

Synodal Ad.

The Northern District of the German Lutheran Synod of Missouri, Ohio, &c. St., will hold its sessions this year at Monroe, Mich. from Wednesday after Trinity, May 29. W. Achenbach, Secr.

Solicitation.

Since the Western District Synod, at its just-concluded meeting, resolved to send a copy of the reports to be published to each member of the congregation entitled to vote within its association, and so that in so doing it shall be guided by the relevant indication in the parochial reports: By order of the honorable Synod, those of its voting pastors who have not complied with their duty of sending in the reports to Synod, are hereby enjoined to make up the omission, by addressing the same immediately to Messrs. A Wiebusch and Son, St. Louis, Mo, as otherwise no consideration can be given to their parishioners when sending the synodical reports.

Rock Island, April 20, 1861.

Chr Aug. Th. Selle, Secretair.

Receipt and thanks.

For the proseminar in Germany, Pl.00 received from Past. H. Junget in Cooprr Co. Mo. - 81.00 from Rev. Wagner in Pleasant Ridge, Ill. - KIM from Rev. F Ruhland in Oskkosh, Wisc. - 83.00 by Rev. L. Sallmann by Mr. H. H. Boehnig. - 82.00 by Past. Rush funds from Mr. M. Grüber in Olean, NA. - 83.25 by Past. Richmann collected on Mr. Steffan'S baptism of children, and 8l.00 by Mr. H. Kokie and by Past. Richmann himself 8l.00. - 88.56 from St. Iohannis congregation and several members of St Paulus congregation dcS Past. Enge hert. - KIM from Past. O- Hanser in Carondclct, Mo. and 82.50 from his congregation (namely from Mr. Christ Strecken \$1 00, also from Mr. W. Lange 50 CtS., his wife 50 Cts. and from Mr. Gg. S trüber 50 Cts.)-60 CtS. vvnPast. Hcinemaunin Cretr, Ill, 5o Cts. by the same from Hrn. G. Stegrr, - K2M from Past. G. Löber in Mes, Ill, -- 81.00 by Mr. H. Richter in Past. Stubnatzi'S parish, - 810.00 from an unnamed person by Mr. Noack in NrW-Drleans.- 82.00 from Mr. RairdrI in Chiragv, - 82.00 from Mr. C. Koch there, - 55.55 ven the parish of Past. Baumgart in Elkhorn Prair'e, Ill, - 86.50 from the parish of the Rev. Hovpe in Ncw-Orleans, - 82.50 from Mr. Frye there, - 82.00 from Teacher Conzelmann there, - 81.00 from Mr. Matth. Eberhardt in CvllinSville, Ill, -- 87.50 from Past. Jox in Kirchhain, Wisc., surplus of books sold, - 82.76 from the same. - 82.00 from Messrs. C. Retzlaff and Fr. Nadtkc there, - 8l.00 from Messrs. H. Natzke and E. Hillmann daselbst, - 81,38 from A. Schneider and Jungsr. B. there, - 83.75 by J. Natzke, I. Iakvbns, F. Bubltz, G. Zasterow, I. Hrckentorf, Groth, A. Bubltz, C. Heuer, H. Krüger, Ch. Hrckmdorf, D. Fellbaum, Ch. Wolkt, D. Garbisch, Milbrath, D. Heckendorf (G 25 CtS.) there, - 16 Cts. by G. Garbisch, 15 CtS. by I. Höhne and 30 CtS. by some others rbendaselbst. C. F. W. Walther.

For a second preacher in California received 8l,oO from Past. Junget in Cooper Co. Mo, - 85.80 Collecte of the congregation of Past. Hahn'S in Benton Co, Mo, C. F. W-Walther. With thanks received from the Woman's Club at Columbia, Ills, for poor pupils and students, 9 pieces of shirts with bustles, 1 dozen undergarments, 4 pieces of sheets, 7 pairs of stockings, 6 pairs of which were given by Mrs. Heimsoth of Past. Hahn's parish. C. F. W. Walther.

For Aug. L. Selle of the Women's Club at Rock Island, Ills. 87,00 "C. Seuel collected at the infant baptism of Mr. Heinrich Klusmeyer in the congregation of Mr. Past. P. Seuel at Vincennes1 ,15 On the baptism of the child of Mr. W. Lücking ibidem,". 1,30 " H. H. Sicving vom Jünglingsverein zu Gehlcn- beck durch Hrn. Past. Moll6 ,50 „ F. Wesemann through Mr. Past. Franke in Ad- dison by some members of his congregation 9.00 " Aug. L. Selle of the Women's Purse at Rock Island 4 sheets, 4 pillow cases, 3 pairs of stockings, 3 shirts. „, Aug. Selle by H. Bartling1 ,00 Collected at the infant baptism of G. L. Finne 4.20 " Aug. Selle by Mr. Pflingsten zu Schaumburg, by Mr. Naitbel in West Chicago4 ,00 " F W. S elthern by Hrn. Past. F. W. Föh- ling r5 -X) " I. G. Nützel! by Mr. Raitbel in Chicago, Ill. 4,10 Theod. Mießler collected by Mr. Lehrer Nagel at the wedding of Mr. Ernst Brunrvort 83. "5; by Mr. Gockel 82,005 ,15 "A. Mrschy of Mr. Past. Brewer by Mr. W. Runele10 ,60 " L Lochnervom Jüngling'verein inFrohna, Perry Co., Mo. -10.00 " L. Lochner by Mr. Past. Lochner in Milwaukee, Wisc., by Mr. C. Schubert, by Wittwe Böse, by M. Prasse <s 8IM3 ,00

The undersigned hereby certifies to have received the following monies -. From Washington: For the Proseminar Striving: 83,00 From Mrs. Stutz For the students citizens and threshers: .38 At the Washington Community Cymbal Basin84 84,17 On StintzingS child baptism collectirt

For the college maintenance fund at Fort Wayne: Airchencollekte in Washington\$9 For College EntertainmentScasse in St. Louis: Church collection in Washington\$11 For the heathen mission: From the Washington Gen'cinde-40 basin. For college construction in Fort Wayne: First gift from Friedr. Stutz\$20 For California: Bon to an unnamed person of the congregation in Washington \$4.00 For the general synodical treasury: Bon to an Unnamed Person of the Township of Washington \$5.00 For Mrs. Wittwe Biewend: By an Unnamed Person of the Municipality of Washington \$2.00 For bey general PreseS: Bon to an unnamed person of the congregation in Washington \$2.00 For Mr. Pastor Röbbelen: Bon to an Unnamed Person of the Township of Washington \$7.00

\$73,19 I. M. Bergm ann. The undersigned certifies receipt of the following monies: For the Missi on: Don Pastor Röder of the Lutheran congregation in Rainhain\$3 ,30 Bon Mr. Pastor L. Dnlitz of the Buffalo Gem. \$14,16 From jug\$1 ,00 Collected AtComprecht's Child Baptism In West Seneea \$1.00 From Pastor Dulitz'S congregation in West Seneea ges. \$1.36 " Mrs. Huber in Rechtster\$1 ,00 Scratch in " \$1.00 For teaching staff Bon of the Lutheran congregation in Mwdleton\$2 ,25 For Mießler Brothers: By Georg Beck\$3 ,50 For the Concordia-CoNege building: Bon N. at Buffalo Debt Repayment of Conc. Coll. \$3.13 " Ms. Scharre "" ""00,25 Schrögel "" ""00,25 For the general preseS: " Pastor Dulitz'S church in West Sencca \$5.00 For Pastor Walther's travel expenses: " Pastor Dulitz'S congregation in West Seneea ges. \$2.80 Collecte of New York congregation in Mar, \$5.75 in April \$5,13 Together 50.88 I. M. Bergmann Through the kindness of Mr. J. H. Bergmann to have received 294 florins and 28 kreuzer from the circle of dear friends, certifies with heartfelt thanks K. A. W. Röbbelen. Niederweiler near Mülheim (Baden), on 24 March 1861.

Received

for students of the Concordia Collegium and Seminary: " . General support: Original contribution from No. 18\$143 ,05 By Past. Th. Brohm 3.58 \$116,63 (Note: The note on this is misplaced and shall follow.) d. For individual scholars: Don Past. Bartling by Settlement\$15 ,00 For W. Richmann, by whose father, and by the Schaumburg Township, Ill. \$19.00 20.00 „K. Böse, by Mr. Piepenbrink20 ,00 " K. Rittmaier, by whose mother 6 ,00 " C. Küntzel, by Mr. W. WiSmann 0,50; Upper deck 0.25; Laumann 0.50; W. Meier 2.00; Eoll. 5,95 9,20 " Greener 5,00 " W. Walter 15.00 " L. Schick, from Past. PollakS parish, from Fr. Heavy 1.00; C. Hartmann 2.80; D. Meier 1.20; Unnamed 1.00 6.00 Note: Zn No. 18. are monies for A. W. C. Black and Chr. Schultz, which did not pass through my hand, put under my receipt by error of the printer. e. For the household: From the parish of Hrn. Past. J. Moll'S at Now-Gehlen- beck, Ill: 16 pieces of ham and shoulders; 3 sides; some sausages, butter and lard; 100 lbs. of flour; 5Bu. Beans; 10 Bu. Potatoes; 15 bu. Corn; 15 dozen eggs.

Of some members of the congregation of Hrn. Rev. Schliepsick's, Staunten, Ill: 7 hams; 4 shoulders; 4 sides; 2 bu. Potatoes; 2 pairs of pillow-cases; 4 towels; \$4.25; from the branch of the same from Mr. T. Niemann 1 Bu. Beans; 1 ham. From Past. Hahn'S parish: 24 pieces of ham. From Mr. Leonbardt at Carlinville, IN., 1 barr. Eggs.

G. Alex. Saxer.

Received

a. To retire the ConcordiaCollege building debt: By Mr. Benzemann, Thornton Station, Ill ---\$ 2.00 By Mr. Bergmann, New York City 3 ,63 d. To the Synvdal-Casse weftl. districts: From the congregation of Mr. Past. Ottmann, New Melle, Mo. ..\$7 ,35 From the Trinity District in St. Louis, Mo. - " 9.45 From the Zion Church deö Mr. Rev. Wolff, Ieffcrson Co., Mo. 3.50 Of the congregation of the Rev. Heinemann, Crete, Will Co., Ill. 9.25 From the congregation of Mr. Pastor Gräbner, St. Charles, Mon. 11.00 From the congregation of Mr. Past. Polack, Will Co., Ill. 6.00 From the congregation of Mr. Past. Lehmann, Central Township, Mon. 2 ,00 Don of the parish of Mr. Past. Franke, Addisvn, Ill. 8,10 From the congregation of Mr. Past. Scholz, Minden, Ill- - 5,31 From the congregation of Mr. Past. Wunder, Chicago, Ill. 3.60 From the congregation of Mr. Past. Baumgart, Elkhorn Prairie, Ill. 17.65 Of the congregations of Mr. Past. Richmann in Schaumburg and Rothenburg, Cook Co, Ill -- 29.50 By Mr. Bohnhardt, Scott Co, Mo. 1.00 From the Zion congregation of Mr. Past. Hoppe, New Orleans, La- -9 ,00 Easter Collecte of the Parish of Mr. Past. Frederking, N. Wells, Mo. 3.35 From the congregation of the Rev. Schwensen, N. Bielefeld, Mo. 6.35 From the congregation of Mr. Past. Th. Grüber at Perryville, Mon. 10.00 From the congregation of the Rev. H. Löber, Frohna, Perry Co., Mo. 2.70 From the centcassee of the parish in Frohna, Perrn Co., Mo. 6.50 From the parish of Hrn. Past. Bcyer, Altenburg, Perry Co., Mo. - 8.70 From the congregation of Mr. Past. Heid, Peoria, Ill. 11.00 From the Mr. Pastors: Ottmann, Heinemann, Gräbner, Küchle, Geyer, Wagucr, Schliepsiek, Hoppe, Metz, Riddcl, Jüngel, Schwensen, Frederking, Richmann, Fick, H. Löber, Rennicke, Baumgart, Heid, N. u. N. G \$1,00; G. Löber \$2M; Stubnatzy \$1,85; Eirich \$2,W 26,85 From the teachers: Härtet, Fürstenau, Conzelmann and Krumsieg G \$1,00 4,00

e. To the College - Maintenance- Casse: From the Trinity District, St. Louis, Mo. 11.00 From the congregation of the Rev. Fick, CollinSville, Ill. 6.45 From the ImmanuelS Distr. in St. Louis, Mon. 11.00 From the Gem. of Mr. Past. Polack, Will Co, Ill. 7.00 From Mr. W. Buchholz by Mr. Bartling, Atdison, Ill. 1 ,00 From Mr. Chr. Burmester through Mr. Bartling, Addison, Ill. 1.00 From the congregation of Mr. Past. Franke, Addison, Ill. 18.55 From the congregation of Mr. Past. Küchle, Matteson Station, Ill. 4 ,30 From the comm. of Mr. Past. Brewer, PittSburg, Pa. 18.00 From Mad. M. Str. in St. Louis, Mo. 1 ,00 From the congregation of Mr. Past. Beyer, Altenburg, Perry Co., Mon. 17.00 From the congregation of Mr. Past. H. Löber, Frohna, Perry Co., Mo. 6.00

ä. To the Synodal - Missions - Casse: From the TrinityS District at St. Louis, Mo. - - - 5.00 From the congregation of the Hon. Past. Fick, CollinSville, Ill. 5.75 From the congregation of Mr. Past. Moll, N. Gehlenbrck, Madison Co, Ill. 8.25 From an unnamed person by Mr. Past. Gräbner, St. Charles, Mo. 0.50

From Mr. Richter through Mr. Past. Stubnatzy, Thornton Station, Ill. 7->\$ 7.00 From the parish of the Rev. Metz, New.Orleans, La. for the months of February and March- 14,05 Bon der Zionsgemeinde des Hrn. Past. Hoppe, New-OrleanS, La. 7 ,50 From the congregation of Mr. Past. Th. Grüber at Perryville, Mo. 5.50 Collecte on Gottl. Nagel'S wedding by Past. Th. Grüber 1.25 From the congregation of Mr. Past. G. Grüber, Dissen, Cape Girardeau Co, Mo. 2.53 s. For inner mission: By Mr. Frckring, St. Joseph, Mon. 2.00 From Trektin Brothers by Prof. Larsen - 2,00 From the bell-bag of the congregation of Mr. Past. Stubnatzy, Thornton Station, Ill. 11.00 L. For the new seminary building at FortWayne: Collecte on Mr. Menert's wedding by Dr. Bünger, Altenburg, Perry Co., Mo. 9.50 From the congregation of the Rev. Ottmann, New-Melle, Mo. 26.50 From the parish of the Rev. Dörmann, Augnsta, St. Cbarles Co, Mo. 8.50 From the congregation of the Rev. Dörmann, at the Brush Fvrk, St. Charles Co, Mo. 6 50 From the congregation of Mr. Past. Moll, New-Gehlenbckk, Madison Co, Ill. 25,25 From the congregation of the Rev. Metz, New-Orleans,La. 127.50 From the Zion congregation of Mr. Past. Hoppe, New-Orleans, La. 13.55 From the congregation of Mr. Past. Jüngel, Goochs Mills, Cooper Co., Mo. 10.00 From Mr. F. Frihe, same 1.00 From Mr. H. Meyer, same 1.00 Ed. Noschkc.

For the Lutheran have paid:

The 13th year: The gentlemen: W. Linse, W. Klöpfer, A. Lücke. The 14th year: Messrs: W- Linse, M. Fellwock, A. Merlan, W. Klöpfer, Ferd. Markworth, Scebold, A. Lücke. The 15th year: The men: A. Kämpfe, W. Linse, M. Fellwock, F. Deninger, W. Klöpfer 50c., F. Markworth, Scebold, C. Weybe, H. Niemann, G. H. Fischer, I. GonMein, A. Müller. The 16th year: Messrs: C. Schmcding, F. Wallowe, G. Scholz, E. Fredcricksen, D. Meier, C. Weigle, L. Falk, A. Kämpfe, W. Linse, Past. W. Hattstädt 8 lx, F. Bötting, F. Neit- mcier, M. Fellwock, F. Deninger, C. Beier, H. Allwardt, L. Stitgemeier, P. Muuzel 4 er, F. Markworth, I. Rup- pert, H. Knoke, F. Grefe, Schlagenhanf, C. Fischer, C. Wcyhe, C. Schumacher, G. Drechsler, L. Stille, L. Robe, G. Strcob \$10.50, Past. A. F. Knapc, F. Nagcl, HerpolS- heimer, F. Rullermann, I. Schaffner, Nic. Zelt, Past. W. Engelbert 20 Er., H. Niebaum 50cts., I. Gonglcin, Lix, Mchner, A. Müller. The 17th year: Messrs: H. Johaning, Phil. Studt, H. Frost, F. Thessin, Phil. Schwaniugcr, L. Falk 50cts., W. Linse, H. Rullmann, C. Meier, H. lungknknz 90ctS., Past. I. L. Schulze, Lud. Lückcr 4 Ex., W. v. Nenner, Chr. Otto, A. Jäckcl, M. Merz, Past. G. M. Zucker 3 Er, I. Ncitzcl, I. Wilke, I. Utch, C. Voigt, F. Budahn, G. Schulz, C. Steinbach, W. Vorchardt, L. Borch, W. Hoppe, F. Menge, D. Heitzbausen, I. Krüger, Past. M. Merz 3 Er., F. Radecke, A. Ilchneider, W. Brucer, W. L. Rösencr, Past. I. G. Kunz, Past. H. Lemke, H. Sebel, Zurmühlen, Wul- fcköcttr, H. Möller, W. Windhorst, H. Lanmann, Past. F. Ottmann, F. Kemner 50cts., Past. I. H. Dörmann 12 Er. H. Kühl, L. Länger, G. Maier, F. Stock, H. Mcier, P. Diebl, F. W. Stock, Fricke, W. Kuhlmann, Past. I. M. Hahn 4 Ex., B. Günther, Past. W. HoUS, A. Pliimdooff, Fr. Grefe, H. Sachtleben, F. Freye, Past. C Schlieysick, Schlagcnbauf, C. Fischer, G. Brackmann, H. Frrrking, C. Weybe, Past. C. Brauer 89ctS., E. H. Wechsler 78ctS., Bingler, Nackenhorst, G. Müller, C. Rosten, I. G. Hoff- mann, A. Franke, G. Thomas, G. u. C. Frontzcl, G. Ruterd 65ctS., I. Vayhingcr, C. Biersoch, C. Schumacher, G. Nübel, W. Bode, F. Wclpe 50ctS., G. Drechsler 5l-cts. C. Krieger 50cts., L. Stille 50ctS., E. Lücke, F. Aolling, W. Siefinger, E. Hohmeycr, H. Wiebruck, I. Wilkening, F. Wentc, F. Nahe, C. Steege, Phil. Wille, Phil. Will- harm, C. Richert, C. Harmning, I. O Meyer, Past. A. F. Knapc, H. Mönch, W. Precht, H. Ochlerking, D. Lührs, Burmester 50cts, Fr. Nagel, Herpolsheimer. Nie. Zelt, T. A. Loßner, H. Nagel, C. Humingcr, F. Nirpirt, W. Bahn, W- Wilk, W. Behrens 2 Er., W. Lotbmann, H. Haiker, H- Niebaum 50ctS., H. Meyer, I. Sattler 2 Ex., K. Büscher, A. Nebrig, W- n. G. Hoffman," G. Waidclith, E. Änrckhardt, D. Meyer, C. Hcrpolsbeimer, I. Gonglcin, I. Hügli, I. Böger, C. Salge, C. Wille, Fr. Kasteiung, Past. W. Hyppe c Ex., A. Müller, Phil. Reinhardt. M. C. Barthel.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
 Redigirt von C. F. W. Walther.

Volume 17, St. Louis, Mo. May 14, 1861, No. 20.

(Sent in by Th. Brohm.)

The Christian and Politics.

It seems to me to be a matter of the utmost importance that we make it quite clear to ourselves how we are to prove ourselves Christians and God's servants in this time of political confusion and agitation of minds, partly so that we may not grievously sin for our own persons, and partly so that we may not give cause for the Lutheran congregations to be broken up and torn apart by discord.

I therefore submit for your consideration and examination the noblest principles by which, in my conviction, Christians must be guided at this time.

001 First of all, as at all times, the distinction between spiritual and temporal government, between those things which are of a spiritual nature, and belong to the kingdom of heaven, and those which are of a temporal nature, and belong to civil affairs, is to be strictly maintained, and it is to be provided that the one may not be mixed with the other.

Accordingly, all political questions, in so far as they are of a purely political nature, are to be strictly excluded from the pulpit and congregational meetings.

(2) However much difference of opinion on matters of policy may be to be deplored, and is just a striking proof of the great obscuration of human reason, which cannot even in the things subject to it determine the truth with undoubted certainty.

and as pernicious as this diversity may be to the general welfare of a state, we must neither expect nor demand a complete unity of Christians in this matter, simply because it is not promised to us.

To demand unanimity in matters pertaining to eternal life is not an exaggerated demand, partly because God has given us the source and rule of truth, his Word, and partly because he has promised us the Spirit of truth, who is to guide us into all truth; but to demand complete unanimity in matters which God has subjected to the judgment of human reason, without revealing his will to us in the Holy Scriptures, would be presumption and would lead to intolerable tyranny. But to demand complete unanimity in matters which God has subjected to the judgment of human reason, without revealing His will to us in Holy Scripture, would be presumption and would lead to intolerable tyranny.

(3) Differences of political opinion, if not otherwise arising from or connected with false doctrine, e.g. false doctrine of authority, of serfdom, confusion of civil and Christian liberty, may exist, without prejudice to unity of mind and faith, as well as differences of opinion on matters of art, civil intercourse, the best way of farming, etc.

004 But lest, in consequence of these differences, the unity of mind and faith be disturbed, brotherly love must be the queen of our mutual conduct towards one another.

But love does not judge the other for dissent, does not despise him, un-

love does not take it upon itself to impose its personal convictions on others with impropriety, still less does it want to exercise dominion over him or have everything ordered only according to its head. Love suspects nothing evil, suspects no one of deviating political views but an un-Christian; it gladly believes the best of him, even if it believed him to be caught in a great and harmful political error.

One of God's holy purposes in allowing us to experience this present time is undoubtedly that in this school we might learn to practice brotherly love to a greater extent and with more self-denial than was possible in quieter times. Happy is he who recognizes this time as such a school and that self-denying love as his present task in life.

(5) It must be unbidden among Christians to express their political opinions in social circles, to defend them with every reason, to contradict the opponent and to seek to refute him; but all this must be done among Christians with modesty, with gentleness, without passionate excitement, with careful consideration, not with weapons of ridicule and scorn, which do not produce conviction but only bitterness. It is precisely by such conduct, guided by Christian love, that Christians must distinguish themselves from children of the world.

006 As it behoveth a Christian to be temperate, so it behoveth him to be temperate.

The political opinions of those who are not able to boast of being experts and masters in the art of statecraft are to be treated with shame and humility. When famous men who have grown gray in state office, and whose ability and honesty cannot be denied, hold different views on important political questions, it is indeed intolerably presumptuous to boast, speak, and act as if one were an expert, when one has neither gifts, nor knowledge, nor profession, nor sources of help for acquiring a well-founded, matured conviction, and has drawn one's political views only from the dishonest source of a political party paper.

This modesty and this legitimate distrust of one's own wisdom is to be recommended especially to young people, but then also to all those who are more or less not political experts.

Luther, when approached for an opinion on the opposition of the Protestant princes to the Emperor, simply limited himself to a theological answer; but as far as the difficult questions concerning the constitutional relationship of the Emperor to the German princes were concerned, he did not consider himself competent to pronounce a definite judgment, but referred them to the experts, the jurists. To him, a Christian, however bright of mind he may have or think he has, should not be ashamed to confess his greater or lesser incompetence in judging difficult political questions.

(7) As long as a Christian is in any way uncertain, uncertain and doubtful about an important political question, it behooves him to remain neutral. It is irresponsible recklessness and presumption to promote by one's vote certain measures on which the good or welfare of a whole nation, the life or death of countless people, depends, while there is still some uncertainty of conviction or possibility of error.

8. if the conscience needs counseling from God's word, one should turn privately to one's pastor or to an experienced Christian; if one needs information and guidance on political questions, on the correct interpretation of a law, etc., one should seek advice from experts.

(9) It is not serious enough to warn every man against so-called political idle talk, political chatter for the pastime of time, and such loose theidings, by which the noble time is corrupted and the soul is alienated from godliness. When one speaks of politics, let **it** be done with godliness and earnestness, with the conscientious intention either to learn or to instruct.

(10) In all the interest which a Christian, as a citizen, takes and is bound to take in the political questions and events of the day, let him not forget, for God's sake, that his walk is in heaven and that he is called to be a stranger and pilgrim on earth. He watch and pray that his heart may be under

The fact is that the faithful do not take to the tumult and turmoil of the world in an earthly sense, they express themselves in unbelieving fear or as political zealotry, in which trust in the living God, the love of his Saviour, the daily penitent recognition of his own guilt of sin, the striving for that which is above, no longer finds room in the heart.

(Sent in by k Lochner.)

Hymnological walk through our hymnal
for the promotion of its blessed use in church, school
and home.

(Continued.)

(4) To the foregoing survey of the songwriters and their times, here are a few supplementary additions.

a. Even if the Reformed Church of the German tongue has not lacked individual gifted songwriters, and can boast, for example, of Johannes Zwick, Ambrosius and Thomas Blaurer from the sixteenth century, and Joachim Neander from the seventeenth century, along with Louise Henriette, Electress of Brandenburg, the Lutheran Church remains undisputedly the singing church, which has received the gift of this kind of prophecy in the richest abundance from the Lord. Nevertheless, from the beginning, she has not disdained to sing the most beautiful

Blüthen also reformed poets to include in their song collections. *) Accordingly, we find not only in Buffalo's hymnal, but under 118, 135, 341, 111 and 220 also in ours, according to the procedure and model of older orthodox hymnals, several such songs. But because our hymnal, at nos. 341, 111 and 220, by adding another (Lutheran) name, leaves it in doubt as to who the actual author is, Dr. Schaff claims that this is due to the "confessional prejudice", as a result of which in the few other songs by reformed poets, even in the undoubtedly Neanderthal: "Lobe den HErrn, den mächtigen König der Ehren" (Praise the Lord, the mighty King of Honour), a fictitious (invented) Lutheran name is given in addition to the actual author in our hymnal. If, however, Dr. Schaff would look at our hymnal with a little less of his own anti-confessional "prejudice," he could convince himself otherwise. Is there, after all, at no.

70 †) and 118 the Swiss Zwick par excellence is designated as author, and with regard to 111, 220, and 341, as is well known, the data in

*Luther himself writes in the preface to the Leipzig edition of his songs of 15:45: "The song, Now let us bury the body, bears my name; but it is not mine, and my name shall henceforth be taken from it; not that I reject it, for it pleases me very well, and has been made by a good poet, called John White, without his having done a little work on the Sacrament; but I will not attribute his work to anyone. (S. Luther's Werke, Erlanger Ausgabe, vol. 56, p. 308.) D. Red.

†) About the actual author of this song, more details at his place.

older Lutheran hymnals more or less differently. Thus, for example, with reference to No. 111: "Jesus meine Zuversicht" Ziegler is given as the author in the Dresdener, Joh. v. Assig in the Leipziger and Breslauer Gesangbuch, as well as in the Liedercommentar of Schamelius, and Rambach remarks in his Anthologie 1819 that one, however erroneously, for a long time considered Joh. v. Assig to be the author.

the author. Or does the modest question mark added to the name Neander under No. 135 probably also originate from the "confessional prejudice" because it is from our hand? -

b. The history of the sacred folk song as a **church** song begins, however, only with the Reformation, because until then, as a rule, only Latin hymns were sung in church and these again only by clergy and monks. But that the introduction of German folk song into public worship, like the use of the German language in the liturgy, was not out of all connection with prehistory and was something unheard of, is also invoked by the Apology, among others, when it says in the article on the Mass: "Thus, the German hymns are not a part of the liturgy.

we keep Latin for the sake of those who know Latin and let German Christian chants go alongside it, so that the common people may also learn something and be taught the fear of God and knowledge. This custom is always considered praiseworthy in the churches. For although in some places more, in some places less German songs are sung, yet in all of them the people have ever sung something in German, therefore it is not so new." To refrain so completely from singing in the mother tongue at divine gatherings was something impossible, especially for the German mind. The people sang something in German not only during spiritual acts outside the church, during pilgrimages, processions, petitions, etc., but now and then also in the church, especially on high feast days. In the dioceses of Mainz, Trier, Cologne, Worms, and Speyer, "Christ is risen" was sung at the Easter Vigil service in the 15th century.

In the collegiate churches, as well as elsewhere, a small statue of our Savior was raised on Ascension Day and the people sang: "Christ went up to heaven. Likewise, at the Pentecost celebration, a living or wooden dove was let fly down and the people sang with it: "Now we pray to the Holy One.

Geist," of which the first verse was already present at that time. This belonged to the so-called "quiet ones," i.e., to that class of German songs in which every verse ends with the Kyrie Eleison or Kyrieleis, whence also the name "quiet." According to Wackernagel, the people first sang only the Kyrie Eleison as a chorus to the hymns of the clergy or otherwise individually as an acclamation, and that in multiple repetition. Now, in order to avoid the monotony of such repetitions.

In order to avoid this, a number of German forms were

The number of original hymns, as well as translationsIt seems to have had 130 melodies; a second edition, composed, which were then sung by the people to theand reproductions of Latin hymns, is greater than manysoon to follow, increased the melodies by 70; a third, in melody of the Kyrie Eleison. Thus, in the 13th century,might think. These probably amount to 32, those toconsideration of untrained violinists, gave the melodies the Pentecost hymn was created; in the 15th century, theprobably as many, if not more. Of course, there are manyin the easiest possible keys; a fourth edition, however, is Christmas hymn: "Praised be thou Jesus Christ" v. 1; inweeds among the wheat, and especially the number ofsaid to be in progress at the present time -- a pleasing this very century, the Easter hymn: "Christ is risen fromidolatrous hymns, hymns to the saints and hymns to theproof of the increasing return of the congregations to the the torment of all" and so on. This last seems to haveVirgin Mary increases as the Reformation progresses;church melodies in their original form. The unadulterated been the one most in use. F. Diel, pastor at Mainz inbut if one wants to see how the invisible congregation ofsongs, after all, imperiously demand the unadulterated 1491, relates that the chant "Christ is risen" was sungthe saints manifested its existence under the papacy,melodies back for their lovers. This companion to our there by the preacher every Sunday from Easter tothen one may only refer to those pure spiritual folkhymnal is entitled:

Pentecost, before and after the sermon, and continuedhymns.

Accordingly, not all the hymns of Luther and his by the people. The same thing happened in Swabia friends are original Reformation hymns, such as: "Now around 1506. In the Latin ritual of Wuerzburg of 1482 it isrejoice, dear Christians," or "Sustain us, O Lord, in thy said on Easter Day: "When this is finished, *Victimrwpaseknli Irmäes immolent ehrisdiani* will be begun,"word," or "Our God is a stronghold," etc. But by taking up together with the German hymn: "Christ ist erstanden,"those existing pure songs as an essential part of the and in an old collection of hymns: "Hie jubiliret die ganzePurified liturgy, and by improving or extending them. Kirch mit schallender hoher Stimm und unsäglicherLuther, as in his whole Reformation, proved that he did Freud: Christ ist erstanden 2c." Of course, during the not break radically with history, and it is an elevating reign of the Latin language, this singing of Germanthought for us that here, too, through him, we have hymns was always only a tolerated thing, just as, from thebecome the heirs of what the true church possessed time of the Reformation until now, in the Roman churchesbefore him, and that as often as we sing, "Praised be of Germany, the singing of German hymns has actuallythou, Jesus Christ," or, "Christ is risen," or, "Come, God only been permitted to the congregation in order not toCreator, Holy Spirit," and the like, we have become the grant the Lutheran church a too perceptible advantage byheirs of what the true church possessed before him, the complete denial of a need so urgent to the German.Spirit," etc., we also thereby confirm our connection with *) In spite of all this, the number of such German hymnsit!

dating from the Middle Ages

However, the notes, says Dr. Luther, must first bring the text to life," and the old Matthesius writes in the preface to his friend and cantor, Nikolaus Herman's sacred songs: "The text in the Scriptures is indeed in

*) "The people sing themselves into Luther's doctrine," it was said of the papists of the Reformation period. In order to inhibit this extraordinary efficacy of Lutheran popular song among the Catholic people, Mauand life in mortal distress and can truly bring joy to the especially put a stop to those Lutheran sings. In order to inhibit this extraordinary effectiveness of the Lutheran popular song among the Catholic people, mau opposed in particular those Lutheran songs which were aa good melody is also God's beautiful creature and gift, the song takes on a new power and goes deeper to the heart. We must also let instruments have their honor and praise, if they are used for honest joy and to awaken the hearts of the listeners in churches and honest meetings (banquets). But human voices are above all, especially brethren, and help the erring back to the right way, and when the chants and singers are artificially arranged and contradict the wanton spirits; otherwise your confession carry along their melody in a fine manner; the text is the soul of a sound." When our church hymnal was published, it was announced in the advertisement that it should be accompanied as soon as possible by a melody booklet. The preparatory work for a collection of melodies in their original form, which is becoming more and more popular in our congregations, had already begun when Dr. Layritz informed us that he intended to take our hymnal into account in the new revised edition of his chorale book. Thus, on the basis of this book, our melody booklet was published in 1851. At its first publication

"223 Melodies of German Kirch enge sänge mostly from the 16th and 17th centuries in their original rhythms and tones according to Dr. Fr. Layritz. For use by Christian congregations of German tongue in North America."

(To be continued.)

(From the Freimund.)

Lutheran Exam.

From Baden. When Dr. Georg Major wanted to travel to Regensburg for the religious discussion no. 1541, he first went to Dr. Luther to bless him, and found these words written in Dr. Luther's hand at the entrance to his study: *Rostri prot'688or68 examinunäi Bunt äo eoena Domini* i. e. our Professores shall be examinirt of the Lord's Supper. He therefore asked: Venerable Father, what do these words mean? To which the great doctor answered him, "What you read and what they say, that is the opinion, and when you come home again, and I also, in an examination will have to be set up, for which you as well as others shall be required." When, however, Dr. Major wished to rid himself of the suspicion with great prayer and clear confession, he at last received the answer: "You make yourselves suspicious by silence and camouflage; but if you believe as you speak for me, speak such also in the churches, *in lectionibus, bonionihu8 ot privatis oolloHuÜK* d. i.e. in lectures, sermons, and private conversations, and strengthen your brethren, and help the erring back to the right way, and contradict the wanton spirits; otherwise your confession is only a larval work and of no avail. He that holdeth his doctrine, faith, and creed to be true, right, and certain, cannot stand in the same stall with others that hold false doctrine, or are of the same mind, nor ever give good word to the devil and his scales. ! A teacher who is silent to error, and yet wants to be a right teacher, is worse than a public fanatic, and with his hypocrisy does greater harm than a heretic, and is not to be trusted; he is a wolf and a hireling and a belly servant, and may despise and hand over doctrine, word, faith, sacraments, churches, and schools; he is either secretly in cahoots with the enemies, or is a doubter of the truth.

and windvane, and will see where it will end, whether Former shoemakers, brave young men, walked refused. 1 Sam. 22, 17. The Egyptian mothers did right Christ or the devil shall prevail; or is altogether uncertain cheerfully to our town of Ihringen on Epiphany, where when they refused to obey the royal command to throw in himself, and not worthy to be called a disciple, let alone they renewed and pledged their loyalty to the Lutheran the children of the Israelites into the water. Ex. 1, 17. But a teacher, and will not anger any man, nor speak his word pastor for the contending church. They had already been if the cause of the war were doubtful or hidden, the to Christ, nor hurt the devil and the world 2c.-" Lutherans before they came to us, according to their subjects must observe the well-known rule: Hold to that

That the same examinations still occur today, only in heart's faith, and now, in the enjoyment of the pure which is certain, let that which is uncertain go; but now it a different form, is clearly demonstrated by Pastor Sacrament, they also publicly sealed their covenant with is certain that the subjects owe obedience to the Hoffmann in Gedern in the Grand Duchy of Hesse, who the orthodox Lutheran congregation. They said, "We authorities, if the same do not command manifestly was forced to leave the (sheep) fold of the Hessian would rather be blessed shoemakers and Lutheran impious and unjust things. Therefore they should not regional church, especially through the struggle for pure Christians than unblessed missionaries tainted with inquire into the causes of the war and the intentions of communion, and was now received into the Lutheran Union sin." What a joyous Epiphany this was for us in the authorities in a rash and perverse manner, but should church by Pastor Hein with a small group of faithful souls. Lonely Ihringen! The HErr looked upon his wretched do their official duty. Even if the cause of the war were Another proof of such practical exämen is given by the handmaid. These three brothers, German men, living not really sufficient and lawful, the subjects are absolved following: On a far-looking hill near Basel, hard on the kings and priests of JEsu, were probably a better sight to from sin if they take up arms at the command of their border of the Baden Oberland, shines the old little church us than those three dead kings whose bones are authorities. Thus the judge who sentences to death one of St. Chrischona. Here a pious Christian in Basel has a displayed in the Cologne Cathedral in precious whose case has not yet been sufficiently investigated pilgrim mission, whose pupils, mostly young craftsmen, reliquaries for the Roman Catholic people to worship. and examined sins, but the executioner who executes are trained for Jerusalem, Abyssinia or even for Texas. Our three living saints are now being prepared at the sentence does not sin when he kills the one The father of the house is an Anglican chaplain and old Steeden in Nassau by Pastor Brunn for the service of our sentenced to death, because he obeys a superior whose Basel missionary. In this pious institution the Union form Lutheran brethren in North America. They can sing in sentence in a doubtful case he is not obliged to became more and more distinct, especially in regard to truth: investigate. Augustine writes in the 22nd Book against communion. Catholics and Protestants from Switzerland Our dungeon, where we sat, And with sorrows Faustus, Cap. 75: "Even that warfare which is waged out and Baden are admitted to the Sacrament if they declare without measure Wore away our very heart, Is in of human evil desire can do neither the immortal God nor that they love the Lord Jesus. It is easy to see how pieces, and we are free. his saints any harm; rather, it is found to be of use to them detrimental this is to our neighboring towns in Baden. So far they have passed their Lutheran examination for the exercise of patience and for the humbling of the

Among the 40 pupils, including many children from well in the sense given above by Luther. May the Lord soul and for the endurance of paternal discipline 2c. Württemberg, who were also instructed in the confessions grant that they, and we with them, may not fail this Since, therefore, a righteous man, when he does military of the Lutheran Church, there was gradually loud perpetual test, but may pass it well every day, even in the service under a godless king, may justly fight at his opposition to the mixed communion of all confessions last trouble, at the last judgment, and be crowned with command, preserving the order of civil peace, if it is and the proper practice leading to it, especially since glory. either certain to him that what is commanded is not Baptists and Methodists also received the same care as We wish that our professors, doctorates, pastors, and contrary to God's commandment, or not certain whether Reformed and Lutheran members of the institution. Now all members of the present and former Lutheran it is so; so that the unlawfulness of the command renders the king guilty, but the reason for serving proves the the distress of conscience of several brethren was great, churches would often be led through the fire of such a soldier blameless.'" (I^oo. tü. äo maZistrntu, §.401.) It when the committee declared: "One must not take it so Lutheran examination and emerge purified, so that they goes without saying, however, that if a citizen thought strictly with the sacraments, they are lesser things; in would all stand pure and true in the doctrine and practice that a war to which he was to be compelled was that recent times the most eminent men have agreed that one of the sacrament. Then the basic word of our church will notorious, i.e. universally known, or quite obviously ungodly, that the citizen should not then take up the sword against his own authority, but should either must not take it so strictly, as the alliance in Berlin also prove itself to all honest Lutherans: "The righteous patiently suffer the punishment inflicted upon him or proved. Love is the true religion; confession and doctrine lives by faith. emigrate.

"Are the subjects bound to obey the authorities when the same calls them to any war?"

To this question the godly Johann Gerhard answers in his Christian Doctrine of Faith as follows:
"To counsel the consciences of the subordinates, a distinction is to be made between one that is notoriously (universally) unjust and one whose cause is doubtful or hidden. If the authorities excite a notoriously unjust war, the subjects are absolved from obedience by the apostolic rule Apost. 5, 29: One must obey God more than men. Thus the servants of Saul, when they were commanded by the king to kill Ahimelech the priest, did right in forbidding the execution of the command.

From the cross.

(From Anton Corvinus "Christliche beständige und in der Schrift und heiligen Vätern wohl gegründete Erklärung und Erläuterung der vornehmsten Artikel unserer wahren alten christlichen Religion, für arme ungeschick Pfarrherrn in den Druck gegeben." Münden, 1542.*)

The sermon of the cross and of the believer's temptation is also a necessary and consoling one.

*Orthography and punctuation have been changed, otherwise everything is verbatim. - The above-mentioned writing by Corvinus forms the first part of the church order for the principalities of Göttingen and Calenberg written by him.

Sermon. For since the word of the holy gospel should and must be in the church, where it is otherwise to stand against the infernal gates, and yet cannot have such a word without challenge and opposition, the high command demands that the people, if they are otherwise disposed to keep the word, be prepared for these tribulations to come, and made skilful, that they may know that such a cross must abide in the word, and be borne with special meekness and patience. For first of all, that the word brings persecution with it, the holy apostle Paul testifies, 2 Timothy 3. 3, where he says, "All who desire to live a godly life in Christ must suffer persecution. But secondly, that one should be especially patient in such matters, the Lord Christ himself teaches, Luke 21: "Ye shall be hated of all men for my name's sake. And one hair of your head shall not perish. Keep your soul with patience.

But we do not speak here of such a cross as the prophets of Baal laid upon themselves out of their own foolish devotion without God's command, or as the Anabaptists lay upon themselves now, since neither necessity demands it nor is it done for the sake of the Word. But of such a cross we say, which is laid and sent to the faithful by grace for the sake of the gospel, so that their faith may be tested and God's love for us may become all the more glorious through our redemption. The Scriptures praise such a cross, lest anyone think that everything man suffers because of his wickedness is to be counted among them. For those who act against common peace, choke, rob, steal, etc., cannot say, when they are saved and justified, that they suffer such things for the name of Christ or for the sake of the gospel, but must confess that they have been guilty of and deserved such things by their misdeeds, as St. Peter says: this is a grace, if a man, out of a good conscience toward God, bears evil and suffers injustice. For what glory is this, if ye suffer blows for iniquity? But if you suffer and endure for goodness' sake, that is grace with God. (1 Peter 2:2)

Though a transgressor come to the right knowledge of his sins and faith through the word, there is no doubt that such deserved punishment would be turned into a holy cross, and the punishment would be counted as a merciful cross. As one has an example of this in the thief who died on the cross: He came to the knowledge of his sin and of Christ on the cross, and was received into paradise. Luke 23.

But such a Christian's cross is not always an outward but sometimes also an inward cross. Which we therefore signify, lest we fall in with the mad rebaptizers, and exclude from the number of Christians those who have no outward affliction.

*) h. punished. **) i. e. misdeed.

conclude. For who does not know that we sometimes suffer such temptation, anguish, and affliction in our conscience, for which we would much rather suffer and bear threefold temptation outwardly? The prophet David knew well how to speak of such inward afflictions, as we see from the Psalms, in which he so earnestly complains of such heartache and secret suffering, and asks for deliverance and salvation. In Psalm 6 he says, "Oh, Lord, do not punish me in your anger, and do not chastise me in your wrath, etc. Has there not been a secret suffering, cross, fear and temptation here? Likewise in the 13th Psalm: O Lord, how long wilt thou forget me? How long wilt thou hide thy face from me? Now if we do not lift up and bear the outward cross, that is, all kinds of persecution for the word's sake,' we certainly have the secret suffering, so that we may find enough to do. But they are common one to another, and if we suffer outward persecution, yet inwardly faith also hath its exercise, and is tried.

Nor is such suffering of Christians useless or in vain, but it is accomplished and accomplished in us by our faith being tested here as silver through the fire, Deut. 8. Likewise, that we thereby recognize the gracious will of God and learn and measure from it that we are His children and belong to His kingdom, as Scripture Proverb 3 says: "Whom God chastens, He loves and is well pleased with him, as the Father is with the child. Because such a Christian's cross is such a salutary and gracious thing, who would despair in it? Who would not, when he is thus tested, look to his comforting promise, in which he has promised us help, support, and salvation? If he can send us affliction, he can also graciously lift it up in his time; if he can afflict us, he can also comfort us; if he can strike, he can also heal. But let us ask, beseech, call, and earnestly persevere in prayer, and we shall not be left desolate, for he himself says: Call upon me in trouble, and I will deliver thee, and thou shalt sing praises. Psalm 49th (50th).

Yes, why should we be timid in our suffering, which God lays out for us out of pure grace for our good, because Christ also promises us eternal blessedness in return? Blessed are they, saith he Matt 5, who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you for my sake, and persecute you, and shall say all manner of evil against you, lying in it. Be glad and rejoice, for you will be well rewarded in heaven. But it must be noted here that God does not want to compare our affliction with eternal life precisely because we have borne and suffered it with patience, but because of it,

*) i.e. reward, repay.

That he hath promised us such things. For patience is not ours, but God's work, which He must work in us by His Spirit, as is seen in Galatians 5. Now if patience is His work, and if He will crown His own work in us for the sake of His promise and liken it to eternal life, then we do not deserve it, and so it remains true everywhere that we are saved by grace through faith and not by our own works, Ephesians 2:2.

Luther's confession that Christ's body and blood are everywhere, where Christ's Supper is held according to its order and institution, let it be administered by whoever wishes to do so.

After Luther had written against the Papist Mass, some thought that Luther had thereby also rejected the Lord's Supper, when the Papists hold it next to the Sacrifice of the Mass; therefore Luther writes, among other things, the following in his "Letter to a Good Friend on account of his Book of the Angular Mass" of 1534:

Now then, I hereby confess for God and all the world that I believe and do not doubt; I will also, with the help and grace of my dear Lord Jesus Christ, stand firm until that day, that wherever Mass (the Lord's Supper) is celebrated according to Christ's order, whether it be with us Lutherans or in the papacy, or in Grecia, or in India, even if it be only the one form, it is unlawful and an abuse, as it happens in the papacy, around Easter and elsewhere in the year, when the people report it: that there, under the form of bread, the true body of Christ, given for us on the cross, and under the form of wine, the true blood of Christ, poured out for us, is not a spiritual nor fictitious body and blood, but the true natural, from the holy virginal true human body of Mary, without male body, received only from the Holy Spirit; Body, conceived of the Holy Ghost alone; which Body and Blood of Christ also now above, sitteth on the right hand of God in the Majesty, in the Divine Person, which is called Christ Jesus, a right, true, eternal God with the Father, of whom he was born for ever 2c.; and such body and blood of the Son of God Jesus Christ not only the saints and worthy, but also sinners and unworthy do truly act, and receive bodily (though invisibly,) with hands, mouth, cup, pateuen, *) Corporal, **) and what they use for it, when it is given and taken in the mass.

This is my faith, I know it, and no one shall take it from me. For I confess it not only because I have often and sometimes received great comfort for myself from such faith in the sacrament in my great, great anxieties and distresses; which experience is enough for me personally to confirm my faith: but also because I have read the clear, public, certain text of the Gospel, and because I know that it is my faith.

*) Wafer plate. **) The measuring cloth.

will stand by my testimony (as much as I ever may,) against all others, both old and new error and heresy, and have opposed the devil's malice and furies to my dear brothers and sisters in Christ, according to the Christian love duty, for service and correction.

Just as I, not yet a true Christian, can deny that the name of God is the right, true, natural name of God, so if a false wretch swears or curses at it, for the sake of such a wretch or devil it does not become another name of God. Again, if a saint, St. Paul or Isaiah, bear God's name, swearing or cursing, it does not become another name of God, which is better, because it is the same name that the false one bears. God and his name, and all that he is, speaks, and does, remain and go on forever; let all who will, whether man or devil, misuse them.

I have given a great example in my book of the Mass, how God's word and work cannot be hindered nor changed by our misuse or sin, if only his order is kept; but where his order is changed, it must of course be done differently. As if I should plough the waters, and sow corn, or catch fish in the air, or if a woman should beget children of a stone, and a man of a tree, nothing would come of it: for God hath not so ordained, neither will he. But if I sow in another's field with wickedness, or fish in another's pond, though such sowing and fishing be unrighteous, yet corn shall grow in the field, and I shall catch fish in the pond.

Wherefore I have said in that book, that the papists, if they keep the order of Christ, have truly in the sacrament the right and true body and blood of Christ. If it be of one form, it is the body of Christ; if of both forms, it is both body and blood, according to the sound and order of the words of Christ. But if they sell it, give it, abuse it, or give and take it unworthily, it neither gives nor takes away anything from the sacrament. God remains God, even in the halls; Christ remains pious, even among his crucifixors; a guilder remains a guilder even in the hands of thieves and robbers, if he himself is only a true guilder, beaten according to the king's or prince's coin. But if it is a false jelly, beaten against the king's order, it will never be a true jelly, even if the king himself or the angel Gabriel wants to buy it. *)

saw and heard there, he reports among other things: "It is true that every soldier is given a New Testament (English), and every evening a communal church service is held, but because of the great masses most of them cannot understand the Word of God, and if they do word. As a true Dutchman, I asked the pastor and the undersanding it, it is often not the soft and gentle voice of the quiet doctor of souls, but rather pompous speechespreaching meetings, which we have every week in this town, and received the answer that this was an entirely correct conversion, which the young man shared, and that it was shrouded in mystery. Her proof of this: "The popular movement and open their mouths more for thewined bloweth where it listeth, thou hearest the sound sake of the applause and cheering of the crowd than tothereof." 2c. Joh. 3. and thus Basta-heal souls and lead lost sheep to the shepherd of the soul... Unfortunately, most people are far from readingpeople from the pulpit, how can we wonder that the sects the wills, all the more so because the quiet solitude of thein this country spring up like mushrooms overnight? Give prayer chamber and the beneficial influence of piousus back the confirmation classes and the church family life are completely lacking. This unfortunate statecatechism of Sunday afternoons, as our good old of affairs fell heavily on our hearts when we found amongforefathers did, and surely we shall not go about so much the soldiers the group of (reformed) students from Tiffin.timidly from one church to another and find so much The poor young people! They thought they were going toignorance as is now the case in Christendom here at home. Would that Luther's word were written in large enough grounded in the knowledge of the truth to knowletters on all the corners of the streets and on all the that this is not what the Lord has called them to. Now thesignposts: where there is no right doctrine, there is no children of many a pious parent, the children of many a right life!" - sigh and believing prayer, are in the whirl of a cursing, card-playing, drinking, and naughty lot, alas! and will not many a young green shoot be choked and many a tender stalk be trodden under foot!"

Methodist Conversion. One such conversion is reported by a contributor from Marion, Iowa, in the Reformed Church Gazette of May 1, as follows:

"An Italian had made it known here that he wanted to give two lectures! namely, how he was converted from Catholicism to Protestantism (Methodism), and then what he experienced in Catholicism. It is natural that when someone wants to tell a piece of his life story in public, one expects something interesting. So I went, but was very much deceived, for he only gave a more or less stereotyped history of the church, such as one might hear about real happiness, real enlightenment of the intellect, without anything or any interest. It was, however, curious in something, and that is: namely, that he once went into the English Methodist church and heard the sermon. The first evening, indeed, he was not converted, but the second evening, and that without understanding a single word of English. It is evident hereafter, that it was not the word of God that became to him a savor of life unto life, but a heavenly voice, which, as he said, commanded, or rather advised him to be converted. Now you would think that the pastor of the church, or the "*presiding Elder*," would have a duty to improve these sayings of his, - but none of these things. Or we might also expect that he himself, the young man, would regard it as a mistake of face or a preparatory

He said that he had studied theology himself, so that his error must have become obvious to him. Summa Summarum: it remained that he was born again through Methodist preaching, of which he did not understand a word. As a true Dutchman, I asked the pastor and the undersanding it, it is often not the soft and gentle voice of the quiet doctor of souls, but rather pompous speechespreaching meetings, which we have every week in this town, and received the answer that this was an entirely correct conversion, which the young man shared, and that it was shrouded in mystery. Her proof of this: "The popular movement and open their mouths more for thewined bloweth where it listeth, thou hearest the sound sake of the applause and cheering of the crowd than tothereof." 2c. Joh. 3. and thus Basta-If such doctrines are permitted to be preached to the people from the pulpit, how can we wonder that the sects people from the pulpit, how can we wonder that the sects the wills, all the more so because the quiet solitude of thein this country spring up like mushrooms overnight? Give prayer chamber and the beneficial influence of piousus back the confirmation classes and the church family life are completely lacking. This unfortunate statecatechism of Sunday afternoons, as our good old of affairs fell heavily on our hearts when we found amongforefathers did, and surely we shall not go about so much the soldiers the group of (reformed) students from Tiffin.timidly from one church to another and find so much The poor young people! They thought they were going toignorance as is now the case in Christendom here at home. Would that Luther's word were written in large enough grounded in the knowledge of the truth to knowletters on all the corners of the streets and on all the that this is not what the Lord has called them to. Now thesignposts: where there is no right doctrine, there is no children of many a pious parent, the children of many a right life!" - sigh and believing prayer, are in the whirl of a cursing, card-playing, drinking, and naughty lot, alas! and will not many a young green shoot be choked and many a tender stalk be trodden under foot!"

Chiliasm. The Chiliast newspaper published in Buffalo, which calls itself "Signs of the Times," shows most clearly what a dangerous path is being taken by those who follow chiliastic reveries. In that paper the conquest of the Jewish land and the building of a stone temple there is presented as if the world would be redeemed bodily and spiritually. For example, in the May number it says: "The temple in Jerusalem is the establishment of the fear of God, the worship of God in spirit and in truth, the new confession predestined by Jesus Christ to unite the divided confessions. He is the cure of the social disease which is lust of the eyes. It is the means of raising the physical and spiritual powers of the race, which have sunk so low, and thus bringing about real happiness, real enlightenment of the intellect, real progress in all the arts, in short, that unrestrained development of the human being to the highest perfection for which man is designed. It is the real accomplishment of the great task of Christianity, the sanctification of man, and thereby the solution of all doubts as to the truth of the Gospel.... The temple at Jerusalem requires the making of Jerusalem a capital city, in which government, priesthood, and inhabitants make it their business to discuss the most important concerns of man, and to carry out the purposes of God with mankind. It requires a whole land and a whole people devoted to the purposes of the temple and the

To the ecclesiastical chronicle.

Field Preacher. The editor of the Evangelist, as he relates, visited the soldiers' camp at Cleveland. From what he

*) S. Luther's W. Erlanger Edition, Vol. XXXI, pp.381-383.

Capital. The borders of this country are often mentioned in the Scriptures, e.g. Gen. 15, 18. They include approximately Palestine and Syria. - This high destiny of Jerusalem has been recognized by many enlightened spirits, from the prophets to our time. The question has arisen, who shall be the people that shall possess Jerusalem and the holy land? On the basis of the prophecies of the Old Testament, which promise Israel the re-possession and restoration of Jerusalem, it has been believed that the Jews must be regarded as this people. This literal interpretation alone is done away with by the plain words of the New Testament, which abolish the distinction between the believers of the Jews and of the Gentiles, "The building of the temple at Jerusalem, and the settlement in the holy land, is therefore the business of all Christian nations, and of converted Jews." (Thus, while these chiliasts do not otherwise interpret the Old Testament according to the New, they do so with a view to the temple, Jerusalem, and the Jewish land, in order that they may also partake of it). Furthermore, the essay says: "The spiritual glory of this temple and its priesthood, as well as the greatness of the holy city, connected with it, presupposes a gathered Israel in the holy land, and is just as likely to hold this people together into a whole as to satisfy the needs of the other peoples for a visible central sanctuary and for a worship of God that is also expressed in outward form." - It is true, however, that not all chiliasts teach such horrible anti-Christian nonsense, but consider that, as in a kernel there is the whole tree, so in every chiliasm there is also that perverse anti-evangelical rapture. As soon as a man accepts the chiliastic principle that in the Old Testament all inauthentic ways of speaking are to be understood actually and carnally, he must, if he proceeds in a conclusive manner, inevitably come upon the crazy things which the signs of the times unearth.

California. A Californian correspondent of the *Lutheran Observer*, who in this paper of May 3 gives news of the establishment of an English-Lutheran congregation in San Francisco, also mentions in his report the congregation in this city that has been provided with a preacher by our Synod. He writes of it as follows: "We have in this city also the organization of a German Lutheran church under the auspices of the Missouri Synod, which is in a very flourishing condition; the pastor is Ehrw. Bühler; they have a small house of their own in which they hold services, and a respectable membership." - In the foregoing, the Correspondent remarks: "A great part of the material we have in this town is of the better class of Scandinaves and Germans."

The Augsburg Confession.

After the Emperor had declared in the first Imperial Diet of Sept. 22, 1530, that the Augsburg Confession had been refuted and rejected by his theologians, the Lutherans answered through Chancellor Brück: "They held without doubt that their confession was so steadfastly and Christianly founded and dedicated in the holy Word of God that it could not or would not be rejected in any way, and they also held it to be divine truth in such a way that they hoped it would stand before the last judgment of God. When the Emperor, through the Elector of Brandenburg, pressed the Lutherans even more earnestly with severe threats to yield, they too answered even more decisively, through the same Chancellor Brück: "That they knew and held their confession so founded and dedicated in divine holy Scripture and in the holy Gospel (as the Scripture and reasons so introduced and indicated beside it testified loudly and irrefutably enough): That against this, as contrary to God's word and the holy gospel, the gates of hell might not stand nor cleave." - Does, dear reader, such a conviction of the doctrine of the Augsburg Confession also live in your heart? Well then, you have faith and are a true Lutheran. But if you are a doubter, a limping on both sides, who professes the Augsburg Confession, but thinks that there may be some error in it, even if you do not see it now, for you are not infallible; if you think, therefore, that other creeds and religious confessions, even if they do not agree with the Augsburg Confession, ought not to be despised either - if you think so, dear reader, behold! then you do not yet have faith, for he is certain of his cause, Ebr. 11:1, and then you are not yet a Lutheran, for a Lutheran is only one who believes Lutheran, that is, who holds true in his heart the doctrine set forth in writing in the Augsburg Confession.

The Lutheran Church is a place of prayer, a place of prayer, a place of prayer, a place of prayer, a place of prayer, a place of prayer, a place of prayer, a place of prayer, a place of prayer, a place of prayer. Genuine Lutheran preachers do not spring up like mushrooms. Even the mere ordination, however regular, cannot make them so.

"All things are yours, whether Paul or Apollo," writes the holy apostle 1 Cor. 3, 21. Apostle 1 Cor. 3, 21. 22. to the Christians. Now if this be true, and what Christian would contradict the holy apostle? What do you preachers do, to whom God has given gifts for the common good, and who keep these gifts for yourself? You are committing theft of the church's property.

We are justified by faith alone.

When once in the year 1540 the Elector of Brandenburg, Joachim by name, sent several of his theologians to Worms for a religious discussion with the papists, he gave them the instruction: They were to bring back the little word *Lola* (alone, namely by faith), or not come back themselves.

How the pope wants to be honored

There is a book called *Jus canonicum*, in German, Kirchenrecht. In it is described what should be law in the papacy. Among other things, it contains the following so-called canon law:

"When the pope is found ignorant of his salvation and that of his brethren, useless and slothful in his works, and moreover silent of good, which is more detrimental to him than to all; no less dragging innumerable men along with him in whole multitudes, than the first servant of hell, who shall suffer with him many plagues for ever: then no mortal is subject to punish his trespasses, because he who is to judge all is to be judged by none." *)

This single passage of the papal canon law alone makes it evident to all the world that the pope must be the true Antichrist. For if the devil came from hell itself, set up a kingdom, and gave laws in it, he could not devise anything more diabolical than this, that he was allowed with impunity to snatch countless people in whole crowds to hell with him into eternal damnation; from this, then, everyone can explain why Luther, in addition to the bull of excommunication that was given to him, was also allowed to take away the devil.

Random Thoughts.

Many think that as soon as they would firmly pretend to be strict Lutheran preachers, they would also be such. Now that Lutheranism has become fashionable, not a few profess to be "strict, decided Lutheran preachers. But the poor wretches do not consider that one cannot become such overnight; just as little as one suddenly becomes a scholar by firmly resolving to be a scholar. Just as this requires many years of diligent study, so also does becoming a strict Lutheran preacher require serious study in God's Word and in the

*) The sentence thus reads in Latin: "Si papa auæ et fraternæ salutis negligens deprehenditur, inutilis et remissus in operibus suis, et insuper a bono taciturnus, quod magi officit sibi, et omnibus, nihilominus innumerabiles populos catervatim secum ducit primo mancipio gehentoæ, cum ipso plagis multis in æternum vapulatuos: hujus culpas istic redarguere præsumit mortaliū nullus, quia cunctos ipse judicaturus, a nemine est judicandus." Decret. P. I. distinet. 40, c. 6.. Customary

The first time that this law was sent, it was the Canon happens? The poor girl, who until now had not been able Law or Papal Canon Law that was publicly burned. Nor to control her limbs and especially her mouth, and who must one think that this law is no longer valid. No, the had often broken out in rage against others, not only Papacy still adheres to this constitution of the Papal keeps her mouth open, so that no harm comes to our Church, sealed by the devil himself, as it did 300 years pack, but is also immediately freed forever from her ago; the *Jus canonicum* is still the only valid canon law terrible plague _____ ... How? in the Papal Church.

The apostles and their governors.

When the famous painter Raphael (who was born in the same year as Luther) had once painted the portraits of Peter and Paul in Rome red beyond measure and was taken to task by several cardinals for it, he explained that he had done this because the holy apostles, when they saw the shame and vice of their successors in Rome, would certainly be overcome by redness of shame.

Enemy stuff.

In 1520, when Luther had his splendid writing published: "To the Christian Nobility of the German Nation on the Improvement of the Christian Estate," the well-known Dresden court preacher Emser wrote a book against it under the title: "Against the Un-Christian Book of Martin Luther. In it, however, Emser himself gives the following testimony: "All estates are infirm. The state of things is so bad that the last day must come if they do not change a serious reformation."

The interpretation made.

When Prince Frederick the Wise went with his court to church in the evening around Christmas in the year 1517, he saw a large shining sign in the form of a purple cross above the castle in the bright sky. After contemplating it, he said to his companions, "There will be much bloody strife in matters of faith." (S. Zimmermann's Peasants' War. 1,146.)

Firm belief.

Once the pious pastor of Zörbing in Saxony, M. J. Rüdél, who died in 1638, visited a possessed girl who was in the neighboring village of Gottwitz. No sooner had he entered, than Satan, out of the mouth of the unhappy girl, was reproaching the servant of God, who was praying against him, with a sin of which no one knew anything, but which the pastor had really committed in his youth. Far from being dismayed and timid by this, Rudel answered, "What dost thou bring before me, devil, my sin, which God hath already forgiven me by grace? And behold, if he forgive it not, bite off my finger;" with which words he thrust the forefinger of his right hand into the mouth of the possessed girl. What

We're not lost.

Though they have the bond, yet are we not under: because we have the word pure, O are we undefiled. Though they deceive many, they have no power: yet the truth is at the last above, and overthroweth the lies; though they be great, the truth is too mighty, and the lie is too weak and feeble.

Luther.

Filling Stones.

We can exclude no one from fellowship, unless he has either himself admitted his guilt, or whether in a secular or in an ecclesiastical court, has been sued and convicted. For who may dare to presume to be both accuser and judge of one thing? (Augustine in Cernn. 351. H 10.)

Notice.

It is hereby made known to all the congregations of the Synod that the vote taken by the electoral college" concerning the filling of the second professorship at the School Teachers' Seminary at Fort Wayne, Ind. has resulted in the following:

Mr. Pastor G. A. Th. Selle received 6 Stim.			
" Teacher E. Roschke	" 2	"	
" Pastor F. W. Foehlinger	" 2	"	
" " F. Lochner	" 1		

At the same time I call upon both the venerable teaching staff of the institutions and the dear are to be congregations of the Synod to make use of their right to confirm or protest the election of Mr. Pastor G. A. Th. Selle within eight weeks from the date of the present

Frankenlust, May 1, 1861.

Ferdinand Sievers, secretary p. t.

Where's Carl Thurm?

A native of Saxony, he emigrated to America in 1854, starting in July, and went to Cincinnati; later he went to Louisiana, but returned. For 3^ years his relatives have not heard from him again. Anyone who can provide information about him is asked to do so at the following address:

your ok no. ff. 6. pbimo, port luä.

Receipt and thanks.

For the proseminar in Germany received \$5.00 from the JünglinSvcrein at Cleveland, O. -\$1.00 from J. M. at Smithport, Pa. - 50 Cts. from Mr. Lebrer Wolf,-\$1.00 from Mr. Julius Knothe, - \$1.00 from Mr. Frosch, - \$3.00 from Mr. Christian Schapcr, - \$1.52 from the Gem. of Mr. Past. Lehnrt, - \$2,00 from Mr. Past. Werfelmann,-\$1,00 by Mr. Ernst Swpcnhagen,-\$3,00 by the Mr. Gotsch brothers, - \$1,00 by Mr. O. Rvpbacher,-\$1,25 by Mr. K. AhrenS, -\$10,00 by the comm. of Mr. Past. Zaquel, - by Past. P. I. Bühl: \$5.89 from the Zions Gem. in Akron, \$9.84 from "Glieder" of the Gem. in Summit Co, \$2.27 from the St. Johannis Gem. Canal Julton, - \$2.00 from Past. Jäbkrr. -

C. F. W. Walther.

For the mission in California: received 50 CtS. through Past. Bergt from Fr. Leineger.

C. F. W. Walther.

Acknowledgements.

To all my dear friends and benefactors who have given me their generous gifts during the time of my studies at Fort Wayne Seminary, I hereby express my heartfelt thanks once again.

The Lord, who will not let a drink of cold water given to His own go unrewarded, may He also repay these loving givers a thousandfold, if not in this world, at least in the next.

Chr. Fr. Keller.

For Oswald Gcrtenbach of the lünglingS Association at CollinSville, Ills..... \$15,00 , the same from the women's club there, two white shirts and two pairs of stockings.

" Mich. Meyer by Mr. C. Lange in St. Louis 10,10

"F. E-Engclbrccht by Past. F. Steinbach-- 16,00 " H. EverS by Mr. E. Both of the Gem. of Mr. Past. Schwan zu Cleveland, O. - - -5,00 From the Jungfrauen-Verein ibid..... 5,00

"Wilhelm Walter of the women's association Gem. of Mr. Past. Wüfemmann at Roseville 3,00 From the singing club of the same parish-4 ,00

W. A. Kähler by Dr. Sihler 6,00 From Mr. Past. Renz 4,00

A Collecte from the Gem- of Hrn Past. H. Horst 2,00

"Joseph Grüber from the community of the pastor. G. Grüber zu Dissen, Perry Co., Mo.---- -5 ,00

" H. Wehrs of the Women's Vrcin at Fort Wayne a new sommcr skirt, pants and vest.

"Mich. Meyer by Mr. H. T. Rohlfig in St. Louis 9,00

Correction. The \$3.80 receipts for Chr. Gotth. Burck in No. 16 Standhardinger \$1.00 " Fr. W. Brüggemann through Mr. Past. Reich- hardt collected at the baptism of the child of Messrs. P. Schmidt 2,80

For the Lutheran have paid:

The 13th year:

Mr Joachim Schmidt.

The 16th year:

The men: Stcrtthmann, Kesemann, Bergmann, W. Fürstenau 2 Er., I. Schmidt.

The 17th year:

Men: W. Lange, M. Köhler, 50 CtS. Kreiseler, Stcrtthmann, Kesemann, Bergmann, F. Vogts, H. Roter- mund, H. Rvsenwinkel, W- Fürstenau 4 Er., G. A. Ran- zenberger 18 Er., Joh. Schmidt.

M. C. Barthel.

Changed addresses:

Hev. P. NauZelsäorl, DollevMo, 8t. 6Iair 6o., III.

Insulation box 39.

kev. 2^.. Leitmuellor,

Liverpool, Neäins, Oo., 0.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Vol. 17, St. Louis, Mo. May 28, 1861, No. 21.

(Sent in by decision of the conference at Fort Wayne by Past.
Werfelmann.)

Conference - Sermon,
held at Fort Wayne, January 10, 1861.

Text: Joh. 1, 17.

The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all. Spiritan
be with you all. Amen.

Beloved in the Lord! St. Paul writes to his Timothy 2 Tim.
3, 16: All Scripture inspired by God is useful for teaching
2c. In these words he says two things, first, that
everything written in Scripture is inspired by God and
therefore is God's word, and second, that this word of
God, which he himself spoke and inspired, is composed
or written down for our use and salvation. But if the word
which God has inspired is to accomplish its intended
purpose in us, and to work the benefit for which God has
given it, it must also be used by us, and used rightly,

because the wholesome purpose demands and
presupposes wholesome use. Therefore the same
apostle writes in the same epistle cap. 2, 15. to Timothy:
"Make ready unto God an upright and blameless
workman, rightly dividing the word of truth." That which is
to be divided is law and gospel; because each had its
special nature, peculiar power, work, office, and purpose.
And it is not only to be taught by the preachers in the
pulpit, but also by the hearers and all Christians in the
practice and application of right and proper teaching.

be divided. He who does not do this not only confuses the
word, but also confuses himself, so that he goes astray
in his faith, so that he does not know what his position is
and how he is to find his way. Yes, the necessary
consequence is that he must accuse the Scriptures of
contradiction, when he reads, e. g. In one place he reads,
"Do that (which the law says), and thou shalt live," and in
another place, on the contrary: "When, therefore, the
word at one time curses all those who do not do it, and at
another time curses those who do it in order to be saved
by it; when the word at one time promises reward to those
who do it, but at another time denies all grace to those
who by the law and the doing of the law desire to become
pious, Christians, and righteous, and says that they are
fallen from grace. Human reason cannot cope with such
words, nor can it rhyme them, but only he can who has
rightly discerned the difference between the law and the
gospel, and has experienced it in his own heart, who has
passed through the law and lives wholly in the gospel.

For this reason our Formula of Concord, Art. 5, says, "that
the distinction between the Law and the Gospel, as a
special and glorious light, should be preserved with great
diligence in the church, which serves that God's Word
may be rightly divided, and that the
holy apostles and
prophets' writings may be properly explained. Apostles'
and Prophets' writings be properly explained and
understood." Of this **difference of the Spirit**

I have been given the task this evening of preaching on
the difference between the **Law and the Gospel**, and
this text has been read out for this purpose. It is not my
intention to explain this difference in detail in all respects,
but only to demonstrate and present it on the basis of
these words in a few individual points, namely:

I by revelation, II. by content, III. by effect,
and IV. by purpose.

Dear Heavenly Father! Thou hast given us the law
and the gospel, and hast commanded the preachers, as
thy stewards, to preach both. Oh, give also your holy
Spirit, power and wisdom from above to all servants.
Give Your Holy Spirit, strength, and wisdom from above
to all the ministers of Your Word, so that they, as faithful
stewards, may rightly recite the old and the new from the
treasures entrusted to them. Give your holy spirit also to
me. Spirit also especially to me, an unworthy servant, in
this hour, lest, preaching on the difference between the
law and the gospel, I confuse them and thereby profane
thy holy word and blaspheme thy most holy name. In
mercy, O God of all mercy, prevent this, blessed for ever
and ever, amen.

I.

Our textual words point us first to the persons through
whom, as mediators, the law and the gospel were given.
Moses was the mediator of the law, but Jesus Christ, the
Son of God, was the mediator of the revelation of the
gospel. With the former

The people to whom God gave his law asked Moses to be their mediator. At first these people thought they would like to hear and do whatever the Lord told them, but when they heard the voice of God from the mountain and saw the terrible signs, they were so frightened that they fled and asked Moses to be their mediator, so that the Lord would speak to him and no longer to them, and so that they would no longer have to hear such a terrible voice. The good Lord was pleased with this and sent Moses up the mountain and gave him the law, which was engraved on tablets of stone.

In the revelation of the law, therefore, God made use of a man from among those to whom he gave the law, for nothing was needed for the giving of the law but that it should be spoken, written, and presented, because it is the will of God to men, in which he makes known his demand upon us, and which he had already written in the hearts of men at creation, but for this reason it has now been repeated and set before us in writing, because it had become quite darkened, blurred, and illegible through sin in the heart. Therefore it is said, It was "given," that we might know it, and walk according to it.

But when God would establish and open the gospel, he sent down his only begotten Son out of his bosom from heaven into our flesh, that he might preach it unto us: for this is a word which hath been hid from the foundation of the world, which none of the wise men of this world knoweth, neither could they know it. And here it was not necessary merely to preach this gospel, or grace; but the grace which the gospel was to bring us, and which was to be preached by it, had first to be earned and acquired. And for this there was need of such a Mediator, who would be like God, who would bestow grace, and at the same time like us, who would be bestowed grace. But no man, no angel, was worthy and able to do this, but God himself had to send this mediator from heaven. No one could do this but the eternal Son of God Himself.

And therefore the evangelist does not use the word "given," but "become," because Christ is not only the preacher, but the source and cause of all the grace that is proclaimed to us in the gospel; because he first acquired it for us, and now communicates it in the gospel. And for this reason the evangelist here also names the two names in which our salvation lies: "Jesus Christ," indicating that he is such a mediator, who is himself our Savior and Beatificator, and has thus purchased this beatific grace by offering himself as our High Priest for us. This mediator of ours does not meet us as Moses did, whose face the people could not look upon, but stands by us as a meek, just, and helpful man.

The law was presented to the people in letters, which always remains a letter and is engraved in the tablets, but does not enter the heart; but the gospel is revealed in preaching with a living voice. And as the law was given under signs of the wrath of God, that the fear of God might come upon the people, so in the revelation of the gospel there are only signs of love and grace, whereby fear is cast out, and love is awakened.

II.

Now if there is already a great difference to be seen in this, it becomes still more evident when we look at the content. That which was given through Moses, the evangelist calls the law for short; but that which has come to us through Jesus Christ, he calls "grace and truth." And the very name tells us what the content of the law is, namely, commandments and orders of God, or, as Paul says in the Epistle to the Galatians, statutes which bind us to obey and require us to do and perform something. "The law, says our Concordia, is properly a divine doctrine, which teaches what is right and pleasing to God, and punishes all that is sinful and contrary to God's will." - "A divine doctrine, wherein the righteous immutable will of God is revealed, how man ought to be created in his nature, thoughts, words, and works, that he may be pleasing and acceptable to God, inflicting upon transgressors God's wrath, temporal and eternal punishments."

Therefore, this law cannot be satisfied in any other way than by doing what it commands and requires, not by believing it to be true. And indeed it is not fulfilled and satisfied by doing it only a little, as well as one can and knows how; but it demands a very perfect flawless fulfilment, and curses all who lack the least thing, who violate it even with the slightest thought, as well as those who keep nothing at all; for it concludes with the words "Cursed be he that continueth not in all things which are written in the book of the law, to do them." And James says, "If any man keep the whole law, and sin in one, he is wholly guilty." So if you have done everything and anything and have omitted nothing that God requires in his law, but you have once doubted God's help and grace have once been timid in the cross, or have become angry with your insulter, etc.-you are just as much a transgressor of the law before God, just as cursed according to the law, as he who wallows in sin.

Not only does the law demand this (perfect doing and keeping), not mere works, but it demands the nature and person itself, namely, such a nature and person that is completely conformed to the law, holy, pure, and without sin. For the summa of the law is, "Ye shall be holy, for I am holy, the Lord your God." Mark well, he saith not:

You shall walk holy, but be holy, that is: We are to be of such a nature and kind, in such a state, that the holy all-seeing God sees not even the slightest fault and blemish in our nature, that when he looks at us he finds nothing that is contrary to his holiness, that is unlike him and grieves him; but only what resembles his nature, what delights him and fills him with pleasure, so that the image in which he created us shines brightly and unclouded before him. So, in the impossible case, even if God found nothing wrong or reprehensible in your works, and you shone in all virtues like the sun at noon, the law still curses you because your nature is not as it should be. If it were possible for you to control your nature so that you would not commit sin, you would still be condemned by the law because your nature is sinful, afflicted with original sin.

This is what the law requires, but the law does nothing more than require it and curse those who are not so; it does not even show us where we can get what we lack, how we may be helped, 2c. but says briefly: If you are not so and do not do so, then you are cursed.

To be sure, and this must not be passed over nor concealed, the law also contains a promise. These words remain true: "Whosoever shall do this, thereby shall he live." "Do this, and thou shalt live." But the good and the jewel, which it shows and holds out to us, as it were from afar, in these words, it has laid up and guarded with a double lock, saying, First you must be like this, and do like this, before you can obtain it, but you are a sinner. With this he strikes the fingers of everyone who wants to stretch out his hand for this treasure.

But the content of the Gospel is quite different, as the name itself already indicates, for the Gospel means a joyful, joyful message sent to us by God, in which he announces to us pure grace, peace, and forgiveness of sins: Wherefore the evangelist here also calls it "grace" for short, because it requires nothing of us, but brings all things, not wrath and punishment of God upon sinners, but proclaims and offers grace; calling unto us, Be of good cheer, rejoice. For the sake of his Son Jesus Christ, God will forgive you all your sins; he has put away his wrath, he has put his sword in its sheath, he will be your Father, he has opened his heaven to you, and you shall be his children and inherit his kingdom. Now be ye glad and of good cheer. You heard this recently at Christmas, when the angel called out to us: "Behold, I proclaim great joy to you, for the ----- Savior is born to you today.

And when the evangelist puts the word "truth" next to grace, he does so first of all to testify and remind us that in this gospel all the prophecies and examples of Christ have been fulfilled, and that in it we find

Not an image of grace, but really having it. Then heAll things _____are lawSo all works of theAnd the harder it becomes for the heart to walk in the testifies that, however foolish this may seem to the natural law are those which are done by us according to the wordlaw, the more the law strengthens its curse. Behold, then, man, it is nevertheless a true grace, on which every manof God, whether they be done before or by faith. For evenman is completely imprisoned; he cannot get out from should confidently rely. Human reason says: "How couldthe fruits of faith, as love, trust, patience, 2c. arebehind himself or in front of himself; he would like to get I come to this, that God should all at once let go all wrathinasmuch works of law, because they are commanded inout and yet cannot; if he does not do the law, it curses against me? How can it be possible that God now wantsthe law. - The gospel, on the other hand, is that whichhim; if he does it, it curses him again, because what he to be my Father and is pleased with me, since I have donepreaches the work of Christ and the grace of God, anddoes is not done out of love. Yes, the law demands love, nothing? Thus says the evangelist: It is the eternal,holds it up for our acceptance, by which we are to beand yet arouses anger and hatred; it demands trust, and irrevocable truth, believe it; for behold, this is because thejustified and saved, as Moses himself would have said,yet makes man suspicious and fearful; it demands filial Son of God was born, born to you. Now there is peace onas indeed he preached the gospel, when he prophesiedfear, and yet works servile fear and anxiety; it demands earth, and goodwill toward men. of the serpent treaders and future prophets, and pointedthat we should flee to God, and yet only chases us away

The gospel, then, preaches not of our works andto him and put him off. from him, makes us flee from him. And that it does this is doings, but of Christ's works and doings; preaches not of not from the law, but from the sin that dwelleth in us, punishments for sins, but of forgiveness of sins; says not which is against the law, and this against that, wherefore what we ought to do to God, but what God has asked us they are at variance with one another.

III.

Now because the content is different, it follows thatthe effect is also different. The effect of the law is that it But worst of all is this, that the law calls those who gospel, says the Concordia, is properly such a doctrinemakes man a sinner. Man is a sinner by nature, whetherlive by the law servants, and even when they have done as teaches what a man ought to believe who has not kepthe has the law or not, but he does not recognize sin; buteverything, denies them to be servants, even useless the law and is condemned by it, namely, that Christ has the law brings about the recognition of sin, by which manservants, so that they become children and heirs, but atoned for and paid for all sins, and has obtained andbecomes aware or convinced that he is a sinner, as St.then receive the wages of servants, but are excluded purchased for him, without all his merit, forgiveness ofPaul confesses of himself in Romans 7:7: "I knewfrom the inheritance of children, as Paul shows in sins, righteousness acceptable to God, and eternal life." nothing of lust, where the law had not said, Let no manGalatians 4.

But the gospel is not an empty proclamation of grace, lust after me. That is, the lust was there, but I did not Behold, therefore St. Paul compares the law to a or a mere narration of it, but the means of grace itself, in recognize it as sin until I learned it from the law. Yes, stillprison and a jailer, out of which those that are imprisoned which it is, as it were, set forth, offered, communicated, more, the law makes sin, which was asleep before, all would gladly be let out, but cannot. And as little as a the more awake and alive, for the more the law forbids,prisoner loves a cell and chains, but hates both; as little the angrier lust stirs and rages in the flesh. This is whatas a boy loves a disciplinarian and a rod, but suffers St. Paul means when he says in Romans 7:8, 9: "Foragainst his will; so little does human nature and the without the law sin is dead. But I lived without the law.natural man love the law, but in the bottom of his heart But when the commandment came, sin was quickened." hates it, and does everything only with a servile spirit,

It goes without saying that this gospel, which offers only grace, cannot be fulfilled in any other way than through faith, that is, by accepting what it offers us, by appropriating what it gives us, and by taking comfort in what it promises us. For to a giving hand belongs a receiving hand. So it demands nothing but faith, whoever believes has what the words say and how they read. Now that the infant Jesus has been born to you, you must do nothing but sit down, be joyful and confident, take this infant into the bosom of your heart and be its keeper and guardian, for it will do everything that needs to be done; indeed, it has already done everything and left nothing for you. Another effect of the law is that it causes wrath. Notfearing punishment or desiring reward. only does it reveal God's wrath against sin and bring a The end is that the letter kills, for the law not only curse and punishment, but by doing so it also stirs up announces death to the sinner, not only convinces him anger in the heart of man. For it is impossible for a man that he is corrupt and dead to all good; but also drives to love God, to be pleased with him, of whom he hears him utterly to despair, that he despairs of everything, of that he hates all his doings and all his being, that hehimself and of God. And the consequence of this, if the threatens him with curses, death, and damnation; but in gospel does not come to hand and help him, is, that he the bottom of his heart he hates God and his law, andeither lets his wrath break out, and throws away the law inwardly becomes so angry with him that he wishes there and all things, saying, Let us break their bands, and cast were neither such a God nor such a law. away their cords from us, and thus gives rein to his

If therefore the law has stripped us naked and bare, And when he makes an effort to live according to theperverse will; or sinks down altogether into as poor beggars, the gospel clothes us with the robe of law, such anger does not become less, but only greater.despondency; or, in the best case, falls into works of His house, which are given to us by grace. For the law gives a servile spirit and instills in man arighteousness, and blunts the law.

In sum, everything that teaches us about our work, servile fear of this dreadful threat of the law, which fear But the gospel has an entirely different effect, for it that demands something of us, or that we do, "is law, and then drives him to avoid sin, to do what is commanded; makes sinners righteous, as Paul says: "The gospel is if Christ himself had said it; as indeed he often preached but all as a servile service, without pleasure and joy, with the power of God to save everyone who believes in it, the law, as when he exhorted us to humility and inward unwillingness and reluctance. But the law is notbecause it offers forgiveness of sins in Christ without any meekness, to charity and mercy, to love, reconciliation, satisfied with this, but demands love as the main summa,work on our part or merit or effort on our part; whoever and other virtues, but punished us for our sins. The therefore accepts it in faith is righteous before God. And Then the anger in the heart becomes even worse, this faith, which it requires, it also works and gives itself, because it gets so angry, and yet cannot do enough for because it brings with it the Holy Spirit into the heart, who works faith through the gospel in those who hear it. For the law. But the angrier the anger, the more sour it since God reveals the whole abyss of his love and mercy in this gospel, not only does he reveal it, but he also gives it to those who hear it. becomes.

If God says that He loves us and wants to make us blessed, but also proves it in deed, in the sending of His Son, the heart will be uplifted by this, will gain confidence in God, and will think: Well, this must be true, for why else would God have done all this, since He did not need it for Himself? And what else could have moved him to this but his great love and desire to make me blessed? Therefore it is certain, he loves me, he wants to make me blessed. And this confidence is the faith which the gospel requires. This is that you trust God, that it is as He says.

So then the gospel does not work wrath, but love. For such a God, who only loves and only gives, as the gospel presents him to us, yes, who gives us the best he has, man then also puts up with him, takes a trusting heart towards him and wins him over again. So then the servile spirit and the servile fear depart, and the childlike spirit enters into the heart, and now cries, "Abba, dear Father." And as he now pleases God himself, so he now pleases his law, for he cannot and may not do otherwise than what pleases God his dear Father. Now it is a pleasure and joy to him to walk in the law; his childlike nature and love urge him to it; he no longer even thinks of becoming God's child by it, but because he is a child he does it; not that he might be justified by it, but because he is just and has everything in Christ. There is now no need or compulsion, but only desire and willing.

Wherefore also the scripture saith, The Spirit quickeneth: for he that believeth the gospel hath the Spirit of God; and there is life inwardly and outwardly. For because he liveth in God, and God in him, there is also an outward joyful rain and activity, a continual doing and working, peace and gladness.

This different effect was also immediately evident in the revelation. For when the children of Israel saw the signs of the Lord, and heard his voice, they were afraid, and fled: but when the young men saw the Lord Christ after his resurrection, and he said unto them, Peace be unto you, the disciples were glad that they had seen the Lord.

IV.

Now it is easy to see the different purpose, and since we were taught about the use of the law only the day before yesterday, it is enough if it is only briefly mentioned. St. Paul calls the law Gal. 3. a disciplinarian and Cap. 4. a keeper and guardian. Now every one knows that disciplinarians and guardians are not fathers of children; their office is not to beget the child, but only to draw it up and accustom it to discipline. So also the purpose of the law is not to make us God's children, Christians, to make us righteous and blessed, but is as a disciplinarian to keep us in discipline. And he who has read the whole

If a man does this, he will not become a child and heir of God. This we become by the gospel alone, which is the fruitful mother, which God begetteth children like the dew entirely in the morning sun: this it is that maketh us children. enlightened man, Dr. Luther, who wrote of this difference Therefore St. Paul wrote to his Christians, "I have begotten you through the gospel."

But the law is only to be a disciplinarian of Christ, that we may be justified by faith; it must drive us with its heavy rod to Christ, but when he comes to us in the gospel, and we to him by faith, then the disciplinarian must resign his office, and leave the children to the Father.

The law should only take us captive and hold us, that we may pray for the Saviour. He comes to us and sets us free through the gospel. The law should reveal sin so that we may seek forgiveness from Christ, who forgives us through the gospel. The law is to break the hard hearts, that Christ may do his work. But the gospel is the means by which the Lord Christ accomplishes his work. In sum, the law is only to be the handmaid of the gospel and to serve it. And as John, with his preaching of repentance, prepared the way for Christ, and made the way, that Christ might find entrance into hearts with preaching of grace; so also the law is to prepare the way for the gospel, that no obstacles may stand in its way.

For it is certain that the secure, the reprobate, the sanctimonious, and the self-righteous cannot accept or believe the gospel; therefore the law must level such valleys and hills, and first work right repentance, because in the unrepentant the gospel cannot prove its power to save.

But now, beloved, this is not enough, this is not yet enough, that such a difference in teaching is shown and presented correctly, but you are also to bring it into force and practice. This is the whole point, and this is the only purpose for which it is preached. And whence cometh all misery, all doubt, all trembling and fear of sin, death, and judgment, all temptations and melancholy? Nowhere else, but because we do not know how to separate the law from the gospel, and do not know how to use either, otherwise our hearts would always be full of joy and leaping, because we now have God as our Father again.

But how often do we confuse and confound things, believing where we ought to believe, and doing where we ought to believe. Therefore learn to recognize this difference better and better, and to practice it properly.

But we, fathers and brethren in the ministry, we are to be stewards of these things of God, and as faithful stewards to bring forth from our treasures things old and new. Oh, then let us make every effort to learn for ourselves, to rightly divide God's word, which is entrusted to us, to teach it ever more purely, so that we may give to each his due in his time. But this must be learned all our lives, not only this, but also this.

It must also be lived and practiced in oneself, for he who has not passed through the law and lives and weaves the gospel does not fail. And if the dear

enlightened man, Dr. Luther, who wrote of this difference between the law and the gospel as no one has done since the apostles, had to confess of himself, although he preached and wrote much about it, that he had still scarcely grasped it a little and must still learn it, what then shall we say of ourselves? how could we let it occur to us that we have already learned it! And this let us well remember: that we have the pure doctrine in our

confession, even that we profess it with heart and mouth, that we may pray for the Saviour. He comes to us and does not yet follow that we preach the law and the gospel purely and loudly. Yes, even if we present it rightly in the pulpit, it does not yet follow that we also handle it purely and loudly in its application to individuals, but how often do we then confuse and confound it! To have pure doctrine, and to preach it rightly, and to apply it rightly to every individual, are quite different things; it is possible to have it, and yet preach and apply it wrongly, though the reverse is not possible; he who has not pure doctrine cannot preach the law and the gospel purely and more loudly.

Therefore, since we have the one, let us learn the other. Let us use both in their time and place, but the law as a shovel and hoe to break down the hard ground of the heart, and let us not think that it will make Christians, no matter how much the ground is turned over, but if no good seed is planted on it, it is of no use, and the weeds grow all the more luxuriantly on it. So, if we have Christians, the good seed, the gospel, must be sown in the heart, otherwise only servants, hypocritical, self-righteous, despondent people, but no Christians, will be produced by the preaching. Therefore let us not spare this good, delicious, living, and life-giving seed of the gospel, even though a handful may be lost, even though it was scattered in vain among most.

God, the Father of all grace and mercy, grant us his Holy Spirit, wisdom and understanding for the sake of Jesus Christ. Spirit, wisdom and understanding, for the sake of Jesus Christ, that we may be faithful and be found faithful in the day of Christ's coming. Amen.

(Sent in by P Lochner.)

Hymnological walk through our Hymnal for the promotion of its blessed use in church, school and home.

(Continued.)

2 Even before our melody booklet appeared, our hymnal already had a companion from elsewhere. In the spring of 1850

namely, a book of melodies was published in New York. In order to remedy the lack of harmony, one resorted to under the title: "Die sämtlichen Urmelodien zu dem a few perverse means. One of these were the flourishes, Kirchengesangbuch für evang. luth. Gemeinden, which the people, and then the organists, added here ungeänd. Augsb. Confession. Collected by F. Hoddick, and there, at first arbitrarily, until they finally became organist." As good as this collection was in its way, western stereotypical. Now, of course, some variety came into can be glad that it was not actually used in our the sacred singing, i.e. when one heard a song sung in congregations, and that it did not survive a second one church, it was heard somewhat differently in the edition. These were not the original melodies, but rather neighboring church, for each congregation had its the melodies in the mutilated form in which we have been variations and characteristic flourishes, the number of accustomed to sing them from our youth, and in which which was in inverse proportion to the greater or lesser they are still held here and there among us with an slowness of the singing. By them a hymn sung took on incomprehensible tenacity, even though such the same appearance as if the recital when spoken were, congregations are now more likely to be among the "Lie-ib-ster Je-su-u wi-ir si-ind here." To the flourishes exceptions. and loops were now added the interludes on the organ,

Since rhythmic singing has already been written about which were placed between each line of verse. By this several times in this journal, most readers know that alone many a song is lost, that without distinction a rationalism has successfully directed its destructive rage fermata, a halting and resting point, is placed at the close not only against the text, but also against the manner, the of a line of verse. Who does not feel, for example, that in melody of the hymn. The original melodies could not fit the song: "God, the Father dwell with us," it is not the old hymns that had been badly mutilated by permitted to stop here, but must be continued without rationalism, any more than they could fit the hymns and interruption: "and let us not perish"? Or to whose ear new-fangled rhymes that it had produced. So they were does it not sound more beautiful when in the melody: moved and whittled, brushed and bent until they suited "Herzlich thut mich verlangen," or: "O Haupt voll Blut und the rationalistic philistine taste. In the spiritual slackness Wunden," between the first and second, third and fourth, and prosaic sobriety of the age of "Enlightenment" it was fifth and sixth, it is not interrupted, but continued? Where thought that a stiff slowness belonged to solemnity. Thus abg setzt is to be sung, the composer has usually the melodies were stripped of their rhythm, their lively and indicated it himself. How inappropriate, then, to first add lively movement. They walked along in loud notes of something between each line. And these interludes equal time value and all in straight time. The singing thus themselves - how long, how unseemly, how confusing lost all freshness, liveliness, and variety, and gave the they often were, and how often they became a impression not only of immense ponderousness and playground for musical bravura and all kinds of bad boredom, but also of great uniformity and monotony, just taste! *) Yes, how these interludes sometimes as many a garden of the Zopfzeit, in which it was thought contrasted with the character of the whole song, since beautiful to trim trees and hedges so roundly that they all depraved taste and carnal sense were wont to borrow looked alike. But it did not remain so. With the already them from luxuriant theatrical and frivolous dance great impoverishment of the faith, there was all the less melodies. Someone therefore aptly says of such desire to sing spiritual songs in the houses in the manner interludes that they scream a certain Juchhe! into the that had now become fashionable. It was enough that chorale with their overtone notes and waltz-like rhythm. once a week people struggled in church to sing a hymn. Another thinks that these interludes make one feel as if or two or even a few verses. But since singing in the one were to hear someone read out a wonderful houses was no longer practiced as before, and it was passage of Holy Scripture in an expressive manner, but thought that the singing of spiritual songs belonged only that a frivolous mocker of all things holy throws in all to the church, as the "braying of asses" of the monks kinds of passages from carnal comedies and novels in belonged to the choir, not only did the carnal booing between. Even more tangibly, Claus Harms and others songs among the people become the more homely, but stated the singing in the church itself became the worse. What

*Häuser shares samples of the latter in his Geschichte d. Kirchengesang (History of Church Singing). An organist, he tells among other things, played each time at the word heaven an octave higher and at hell completely in the depth, nm the high of heaven and the depth of hell to make the congregation quite tangible. Another once made a run at the words: "An, hinan die Glaubensleiter klett're mit geschwindem Lauf 2c." from the lowest note of the pedal, then through the manual to the highest note of the same, in order to express the climbing. Another, at last, was silent with the organ altogether at the words, "When there science shall cease altogether," and at the words, "Thou art my light, my star," immediately drew the Cynrbel star.

the impropriety and sacrilege of such interludes when they compared them to passages from ragamuffins and drinking songs, which would be placed between the lines of verse, and according to which, for example, a song would look something like this:

It is surely time, interlude: rejoice in life, because 2c.
That the Son of God will come,
Interlude: Is all one to me, is all one to me 2c.

Only now, after a thorough reformation of church singing has begun as a result of a newly awakened life of faith, do we see with astonishment where the singing church has come in this regard as well, and how high the time was that this took place. After all kinds of voices had already been raised here and there about the decline of spiritual singing, Winterfeld, Tücher, Layritz and others, from the 1930s on, led to the acquaintance with the original melodies by publishing collections of melodies. And no matter how much was objected to by the friends of the previous Schlendrian, and no matter how much the reintroduction of rhythmic singing and the assertion of it was considered something impossible - it still found favor and acceptance in ever wider circles. One must soon realize that the lively and lively rhythmic movement corresponds so completely to the Lutheran power of faith and the joy of confession, the intimacy of the sanctified mind and the church folklore.

May the so miserably corrupted singing style soon no longer be heard anywhere where our hymnal is in use. May especially teachers and cantors take special care in the cultivation and practice of rhythmic singing, and in their singing exercises, their auditions, and their organ playing, strictly observe the difference between longer and shorter notes; for how easily do congregations and schools fall back into the old slovenliness, from which they have hardly escaped, if their singing masters are negligent in this! May the members of the congregations also show a real eagerness to learn the old pure melodies, especially if the preacher or teacher offers them special opportunities to do so through singing lessons. Especially in city congregations it would be so necessary that the majority of the older congregation members among young and old, men and women, could be made quite smooth and rhythmic, so that they would set the tone in singing in a good and proper sense with respect to the new congregation members and foreign church visitors who are still accustomed to the sluggish way of singing. Let us therefore take the zeal of earlier times as a model. In the homes of wandering singers, charitable beggars, as they are called, as well as current students, who were strongly urged by the cantors to learn the melodies correctly and accurately, they would have them sung to them in exchange for a pittance, with the intention of learning them and, where possible, of becoming familiar with them.

Whenever the authorities were devoted to the pure doctrine, the doorman had to blow the melodies from the town tower once or several times a day. But where authorities were still papist, one did not allow oneself to be denied learning. Thus, one day around 1524, at the market in Magdeburg, a clothier was seen not only offering the two songs "God will be merciful to us" and "I cry to you from deep distress" for sale to the crowd gathered around him, but also memorizing the melody by singing them before and after; for everyone who bought such a song sheet with the notes wanted to learn to sing them at the same time. But when the papist-minded mayor Rubin threw the cantor Tuchmacher, full of wrath, into prison because of his heresy songs, 200 citizens immediately went to the town hall and did not let up until he was released for them to continue their communal singing exercises.

(To be continued.)

(Sent in by Past. Werfelmann.) popular brother! What is unfamiliar to one is easily thought to be new, however old it may be; and what seems new to one is quite unfamiliar, however good it may be in itself; what one does not know, one easily thinks superfluous and unnecessary, however useful it may be. Just so it is with private confession. It is true that much has already been written about it in the "Lutheran," and you have certainly already read Luther's excellent writing on the keys in the third volume of the People's Library, which could have washed out your eyes if you had read it plainly and without prejudice, by which your eyes are kept. But thou art still on the old spot. Since enough has already been said about this with powerful, mighty words, I will now make known to you, with quite simple values, the conviction I have gained, whether perhaps this can be of some use to you.

If you were not a Christian, I would not speak to you of this sackcloth at all; for private confession is such a peculiar thing that only a Christian can speak of it, and only to those who are Christians, to others it is a foolishness, as is the whole gospel in general. This is because it is only for true Christians, who are in a state of pure knowledge and childlike faith, and who take the forgiveness of their sins and the grace of God firmly and assuredly. As far as I now know you, you stand thus and are at least simple-minded and sincere. Therefore I would gladly serve you and your kind herewith.

That private confession should be new is quite erroneous; on the contrary, general confession is new and arose only when Christian earnestness died down, lukewarmness prevailed, and unbelief rose more and more. See Articles XI and XXV of the Augsburg Confession; see the fifth main section in your

If you find in the little catechism only one value of general confession, namely, that it does not speak exclusively of private confession, but also of general confession (as we have it in the Augsburg Confession), then I would have no objection, but I have already made my confession to God, or to a good friend, now only absolve me," how is it to know whether I am not perhaps one of those who offer no other than private confession. It is soon said, my dear, it should not be reproached with the pearl? He should take it for a mockery, and say, "Well, then, let the good Lord your good friend absolve you; but see how you fare, if you thus despise the divinely ordained office. From this you see that there is no other way on earth; if the church wants to carry out Christ's command, it must make an outward form and order in which it does it, and this confession is not for the sake of form and order, but for the sake of absolution. For this reason you must look away from the outward appearance and consider His absolution; this is the divine treasure, the golden jewel, which one should seek in confession, which one should grasp and put his conscience in trust in.

The objection, however, that private confession has a papist appearance and coating and is therefore questionable, is to say the least - ludicrous. Why always beat the old hackneyed straw of the zealots? First of all, pastors would have to teach of it as the papists do of their auricular confession, before one could say such a thing. Since the doctrine is as different as day and night, the nature of the sackcloth is as different as heaven and hell. The papists demand that all sins be told, together with the circumstances. Our Catechism teaches us: "But if anyone is not troubled with such or such greater sins, he should not worry or continue to search for sin, nor invent and thereby make a torture out of confession, but tell one or two that you know." Further, "But if thou knowest none at all, tell none in particular, 2c." Further, read the XI article of the Augsburg Confession. The Papists say that therefore all sins are to be told, so that the priest as judge can arrange and impose the punishment according to it. Our Catechism, however, says that confession is done so that the confessor may know how to comfort the confessor with special sayings from Scripture; the papists say - so that by bearing the imposed penance and punishment, enough may be done for the sins. Our doctrine is, "that one may receive absolution or forgiveness." What equality is there here? I think you should shy away from bringing such speeches to the table, for in doing so you only betray the fact that you know neither what our confession is nor what Catholic confession is.

I admit this, you will say, but I do not find any great need for such a confession in myself, and yet I also believe; so I cannot see that it should be of such great importance. My dear, where do you think it comes from that we feel no need here? That is the

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The objection, however, that private confession has a papist appearance and coating and is therefore questionable, is to say the least - ludicrous. Why always beat the old hackneyed straw of the zealots? First of all, pastors would have to teach of it as the papists do of their auricular confession, before one could say such a thing. Since the doctrine is as different as day and night, the nature of the sackcloth is as different as heaven and hell. The papists demand that all sins be told, together with the circumstances. Our Catechism teaches us: "But if anyone is not troubled with such or such greater sins, he should not worry or continue to search for sin, nor invent and thereby make a torture out of confession, but tell one or two that you know." Further, "But if thou knowest none at all, tell none in particular, 2c." Further, read the XI article of the Augsburg Confession. The Papists say that therefore all sins are to be told, so that the priest as judge can arrange and impose the punishment according to it. Our Catechism, however, says that confession is done so that the confessor may know how to comfort the confessor with special sayings from Scripture; the papists say - so that by bearing the imposed penance and punishment, enough may be done for the sins. Our doctrine is, "that one may receive absolution or forgiveness." What equality is there here? I think you should shy away from bringing such speeches to the table, for in doing so you only betray the fact that you know neither what our confession is nor what Catholic confession is.

I admit this, you will say, but I do not find any great need for such a confession in myself, and yet I also believe; so I cannot see that it should be of such great importance. My dear, where do you think it comes from that we feel no need here? That is the

This is a question that we should seriously examine. Surely you will not think that the dear Lord Christ was foolishly anxious because, in addition to the general preaching of the gospel of the forgiveness of sins, he also instituted this special preaching of the same gospel, namely, absolution? and in fact we do not claim this if, because we feel no need of it, we consider it superfluous. We ought rather to think: "The Lord Christ knows me better than I do myself; he knows better than I do what is useful, wholesome, and necessary to me; therefore he must have had great cause to have instituted private absolution; the fault that I do not recognize it must lie with me.

But look in your little catechism, where it is said, "For us the confessor we should confess only the sins which we know and feel in our hearts." Then it is further said, "But those who have a great burden of conscience, or are afflicted and controverted, a confessor will know how to comfort them with more sayings, and to provoke them to faith." I think it is clear enough that it is a comfort to those who are troubled in conscience by their sins and would like to be assured of the forgiveness of their sins. To them Christ says, "Well, I will make it easy for you, poor sinner. Of course you should believe my word, which you read in the Scriptures and hear in the sermon, and it is shameful that you do not do so, that you are not confident and joyful, but still complain and hesitate, as if it did not apply to you. But because I see how difficult it is for you to believe, how fiercely the devil assails you with thoughts of doubt, I will do one more thing out of great long-suffering and love; I will provide you with a man who shall absolve you in my name, at my command, in my stead, as often as you desire it. So if you want to know whether I also want to forgive your sins, even your sins, then go to this steward of mine, and he shall tell you. Run to him, pour out your heart of all that weighs it down, and let him fill you again with the comfort of forgiveness; and believe firmly and assuredly that when you hear him, you hear me; what he forgives you, that I have forgiven you, because he does it in my stead, by my command. Sieve, there thou hast it now at the door, and shalt not run far, nor long seek in vain, and gape at heaven. Here you have my word, trust in it, so that the devil will not torment you and convince you that your sins are not forgiven, but with this word you can always meet him and resist him.

But just sift it, dear brother, for that is where the knot often lies, that we do not really "know" our sins and therefore do not really "feel" them either. They do not yet oppress us so much that they have become too heavy a burden for us; therefore we can easily console ourselves and easily dispense with such absolution, indeed we are

even with aversion to the same. Otherwise we should leap for joy, praise God and give thanks for this exceeding great grace, that we can now confront the devil with defiance and say: Canst thou cry sin in my ear, strain, here by this man Christ cries forgiveness in my ear, which I hear a word, that my sins may be forgiven. Now go and fight it out with Christ, who bites me to believe these words spoken to me through the mouth of man.

Certainly many, if they really believed the words of our Catechism, "For we sin much daily and deserve vain punishment," and experienced them properly in their own hearts, would not consider it superfluous for God to grant us forgiveness everywhere and in all manner of ways. Then many would run for absolution as much as they are now fleeing from it.

Hiemit Gott befohlen.

To the ecclesiastical chronicle.

Piedmont. The Berlin Protestant Church Newspaper reports in its March issue, among other things, the following: On November 30, 1860, a Protestant named Pietro Dono died in Aosta. The district judge, who is of the Roman faith, ordered that the body be buried in the separate place where the unbaptized are usually buried. The Protestant preacher did not want to agree to this, since the burial of Protestants on a part of the common graveyard is legal there. What can be done? The district judge has the police pick up the corpse at night and bury it in the place he has designated! - This is how the Italian authorities still understand the religious toleration guaranteed by the new constitution.

Government Chaplains. The Reformed Evangelist of Cleveland writes: "The government of the United States has to employ in the army and fleet 43 chaplains or preachers. Of these born 28 to the Episcopal (Episcopal), 6 to the Presbyterian, 5 to the Methodist, and 5 to the Congregationalist communion. Many communities are not satisfied that so many more chaplains are taken from the Episcopal than from the other far stronger communities. The matter is to come before the Congregation."

"Our Country." Under this heading the "*Lutheran*" of May 3, published in Philadelphia, contains an essay on the present condition of our country, which (as an unfortunately! rare exception) presents our fatherland in the mirror of the Word of God. Thus it bites at the conclusion: "There have been sins which have covered our whole country from Maine to Georgia, and from the Atlantic to the still sea. There is nothing in which we have been more completely a union, than in some forms.

of guilt. In this there has been no north or south, in this there has been no east and no west. There is enough common sin throughout our land to justify God in sweeping our whole land to desolation. There is only One way in which salvation is possible. This is that we humble ourselves before God as universally and completely as our sins have been. If our whole country bow to God, our whole country may be saved - if a part turn to Him, that part may be saved. Without this we may be smitten with God's most terrible plague - man will be let loose against man until the earth becomes hell. Without this, peace, if we attain it, will be false, temporary - deceptive - the prelude of more terrible punishments. Will not our nation spend its frightful atheism and act as if there is a God in heaven? Until we see our country humbled and penitent - until we see it full of the power of a living faith in God, and filled with a spirit that represents it with inexpressible groaning - until our hearts are full of sorrow! These are hours when the people should be bidden to rend their hearts - hours when the saints should cling to the mercy-seat, and the servants of the Lord should weep between the court and the altar. Blessed be the writer for this testimony, worthy of a servant of God, at a time when God is evidently visiting our fallen people in His righteous wrath. These are the right weapons under which the servants of the Lord of all lords alone are called to fight, "not with flesh and blood, but with rulers and mighty men, even with the rulers of the world, which reign in the darkness of this world, with the evil spirits which are under heaven" (Ephesians 6:12), against the kingdom of Satan, against the kingdom of lies and sin.

The Fathers of the Church on the training of the spiritual priesthood by domestic fathers.

Thus Chrysostom (died 407 A.D.) speaks to his church about 2 Thess. 5:

"Let each of you first teach himself. Just as the light, when it burns brightly, can kindle many lights, but when it is extinguished, it can neither give light to itself nor kindle other lights, so it is with every holy life. If the light in ourselves bell shine, we shall form many disciples and teachers. Let him be a man of God that asked wife and children. Say, can he not far more than I. Be of use to all? For they hear me once or twice a month; what they have heard they may keep until they reach the threshold of the church, and then immediately forget it again. But if they hear the

Church consecration.

(Delayed.)

On January 20 of this year, the Lutheran Immanuel congregation in Hamilton Co., Indiana, had the joy of dedicating their newly built beautiful church in Cicero Town to the service of the Triune God. May the gracious and merciful God continue to sound His sweet and pure word in it, so that it may show many more souls the right path to eternal life.

G. Reichhardt

Conference display.

The next Fort Wayne District Pastoral and Teachers Conference will be held at Fort Wayne from Tuesday morning, July 9, to Friday noon, July 12. The Lekre Conference will be held the first two afternoons Werfelmann.

Report

of the undersigned, about income and expenditure for the synodal funds, since the last general synodal assembly in October of last year here - and their present state

Revenue: From the Western District	1425.00
" northern" 640.47	
" medium" 1346.50	
" eastern" 484.19	
Delivered by the Committee for Printed Matter <u>1350.00</u>	
	H5246.10
Deficit <u>740.75</u> tz5986.91 Output e	
Salary to the general president until the end of April...	405.98
" General Agent Mr. M. C. Barthel	
until end of May	250.00
" Property manager Mr. F. W. Ncinke	
until 10 May	105.00
Liver contents at St. Louis College to end of May 2270.19 To	
related Mrs. Prof. Biewend to end of May....	268.25
Lebrergchalte in Fort Wayne Seminary by	
End April	754.21
For travel by the general presiding officer	52.50
Concordia College bills for furniture, interior	
and exterior improvements, road construction	
etc. 1031.79	
Loss of expired currenc^, premium, bosb- lramps etc	29.79
To the printing house, which pays the committee for printed	
matter, from the surplus delivered \$1350., 819.20 \$5986.91	

Synodal - Missions - Casse

Intake:

From Western	District	
605.00		
" northern" 262.40		
" medium" 182.04		
" eastern" 28.09		
For land sold		50.00
Balance at last settlement		710.03
		"1837,5
	Output	1680.1
	Stock H	157,4

Explanation

If this time I have kept my report as short as possible, i.e. without specifying the income for the various purposes, it is in order to avoid extra costs. - Mainly I wanted to draw the attention of the dear congregations of the Synodal Union without delay to the fact that \$740.75 for

the syndicate funds have spent more than they have taken in and that I have also already spent K55.11 to partially cover the middle district funds. But from what have I been able to cover this additional expenditure of \$795.86? I financed it from another well-known fund, the balance of which (\$886.55) is still in my hands and has not yet been put to certain desired uses and could now be used unused to cover the shortage for teachers' salaries. The remaining \$90.69 is all that I still have for the payment of salaries on June 1, and I will also send this last remainder of the temporary fund to Professors Walther and Lange, Principal Sarer and Prof. Biewend, who have remained at the College, as well as to Principal Schick, currently in Chicago. The income, praise be to God, under the prevailing circumstances, has nevertheless been significant in 7 months, although it has not been able to cover the approved additional requirements, with regard to the latter, however, I also feel compelled to make the following announcement. At its last meeting, the honorable general synod had, among other things, granted the general president, Mr. Pastor Wyneken, \$1000 - Mr. Prof. Walther, K1000 - and Dr. Prof. Sihler, H400 - salary from then on per smrw; however, Mr. President Wyneken only accepted K800 - Mr. Prof. Walther only K600 - and Dr. Prof. Sihler only H300. - I now make a pleading request to the dear congregations of the Synodal Union that they allow themselves to be stirred to new and indeed unceasing activity of love; that they do not tire in the further building of the Kingdom of God and that they first of all continue to provide the teachers of the same with the temporal goods that have fallen to them, so that one day the harvest will be plentiful on both sides according to God's promises of grace.

St. Louis, Mo. May 19, 1861

F. Böhlan, Cass. d. allgemeine Synode

Receipt and thanks

For the proseminar in Germany received through U. Ottmann of St. Paul's parish in Neu Melle, Mo., \$8.90. C

For the **Lutheran** have paid

The 13th year

The gentlemen: J. Fischer, C. Bechtold, W. Dickmann

The 16th year

The gentlemen: Past. H. Schierenbeck, I. Bäumner 6 Er.
W. Dobler, D. Hepler, L. Jung, I. Fischer, I. Wandler, H.
Albrecht 50 Ct., C. Bechtold, W. Dickmann, I. Fehd,
Further: Mrs. Kratz and Huber.

The 17th year

Messrs. Rev. J. Jsensce, W. Seiser, Past. W. Hattstädt 3 Ex.
O. Noak §7.12, C. Rvssow, I. Beck, Past. H. EiSfeller, W.
Dobler, H. G. Holm, M. Appel, Jul. Mey, A. Junghans, I.
Fischer, I. Wendler, G. Kluge, H. Albrecht, C. Unbehauen, C.
Krkacker, A. Grim-mer, G. Laitsch, Missahl, O. Potzel 50
Cts. G. Dreßler 50 Cts.

Also: Mrs. Kratz and Huber

The 18th year

Mr. Past. I. Jsensee

Martin C. Barthel

Address:

Oare ok ksv. I? ZölinZ

Freistatt, OsLuIcos Oo., ^Viso

If they see the life of such a one always before them, they will derive great benefit from it. Divide yourselves with me in the service of the church. I speak to all in common; you shall speak to each one separately, and each one take upon himself the care of his neighbor's salvation; for that each one should take care of his own house in these things, learn from the apostle Paul. Hear where he sends the women: But if they would learn anything, let them ask their husbands at home (1 Cor. 11:35); and not to the teacher of the church doth he send them. For as in the spelling-schools some of the pupils in turn give teachers, so should it be in the church. See how many services the wife renders thee, how she provides for everything in the house. Do thou also something for her good. How? Give her thy hand in matters divine... What thou hearest of use, bear, as the swallows do, in thy mouth at home, and put it into the mouth of the mother and the children."

Thus Augustine (died 430 A.D.) preaches on Matt.
25...:

"Know that it is also your business to grow with your
cents. You cannot grow from the place where we stand
(from the pulpit), but you can grow wherever you are.
You proliferate wherever you win one or the other for the
Lord. Represent my place in your families. Bishop is
called an overseer, because by his oversight he takes
care of the whole. Every householder administers the
office of bishop for his household: as, indeed, his own
believe, that none of them be deceived of false doctrine,
not the wife, not the son, not the daughter, not the
servant, because He hath bought them for a great price.
The apostolic doctrine has set the Lord before the
servant, and the servant under the Lord, but Christ has
given One purchase price for both. Despise not even the
least of your own; with all diligence see to the salvation
of your household. If you do this, you will grow with your
centner; then you will not belong to the sluggish
servants, and need not fear so terrible a sentence of
condemnation (Matt. 25:30)."

About rudeness

The Lutheran village church newspaper of Rāthjen in Germany has also been accused, like the "Lutheran," of being so coarse. Their answer to this, as we read in Rudelbach's journal, is this:

"Nowadays much hypocrisy is practiced here, too, in complaining about expression, tone, style, and the like, when one does not have the courage to attack the things. With our so-called coarseness we have not, to our knowledge, exceeded what was said in type by apostles and prophets and the HER Christ Himself, but we have probably fallen infinitely short of Father Luther's coarseness."



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
 Redigirt von C. F. W. Walther.

Volume 17, St. Louis, Mo. 11th June, 1861, No. 22.

Municipal suffrage *).

(Continued.)

(3) In former numbers we have already proved themuch more does this apply to the church of the New Let the ministers see to that; they, not we, have the right of the church from two clear teachings of the HolyCovenant! She is the spiritual Jerusalem, which holds all responsibility for it!" No, the command of Christ, "to Scriptures. First, that believing Christians, as the bride ofthe treasures of the kingdom of heaven; she is not a preach repentance and remission of sins in his name Christ, have the keys of the kingdom of heaven; andhandmaid, a slave, but "the free," the matron or among all nations," Luc. 24:47, is by no means given second, that all believing Christians are spiritual priests,householder, who has power over all the storehouses, only to the apostles and their successors in public A third doctrine of the Scriptures A third doctrine of Holyand over all that is kept therein, Gal. 4:26. Ps. 68:13.It is ministry, but to his whole church on earth. If the voice of Scripture, which proves that Christian congregationthe house of God, the cornerstone of which is Christ, and the saving Word is silenced in the world, the fountain of have the right to choose their own preachers, is that thethe goods of which are all things acquired from Christ, 1 salvation in Holy Baptism will be used for rebirth and church, that is, believing Christians, have the commandTim. 3:15, 1 Pet. 2:5, 6. God has by no means placed His regeneration. If the voice of the saving Word is silent in and the right to preach God's word, that is, in a word, theChurch to live by the grace of a state which alone the world, if the fountain of salvation of holy baptism for original ministry.

That the means of grace themselves, Word andgive it or withhold it. The Church does not receive God's keys of the kingdom of heaven, whether the redeeming Sacraments, are a treasure which is given to the Church,Word and Sacrament only through its indirectly or the binding, or both, are hidden, the church cannot that is, to all believers, and therefore naturally also to allappointed preachers, but rather through the Church. say, "What do we care? That is the preachers' business; larger or smaller communities of believers, by God, whoTherefore, when the pope forbids all common Christians let them answer for it to God some day!" No, the has all this as supreme owner, about this there is^{to} have and read the Word of God, or sometimes responsibility for it then rests on the whole church, on probably no dispute among Christians, and this thereforeimposes the interdict on whole congregations (that is, the Christians. When once in the church at Corinth an hopefully needs to be acknowledged at least amongforbids them all worship), this is nothing but a robbery of outrage had occurred, "since even the Gentiles know not Protestants.

*) If we continue our article on the right of municipal suffrage after a long interruption, it is not because we need further reasons to prove this right. The reasons already given are so perfectly sufficient that even our opponents now admit our doctrine, and even pretend never to have denied it! But we continue in our proof because, in the very exposition of the church suffrage, many important doctrines of the Holy Scriptures are set in a bright light. Scripture are set in a bright light, which even in the midst of the Lutheran Church one now seeks to hide, nay, to cry out as heresies.it is supposed to

D. R.

Congregation. If he does not hear the congregation, consider him a Gentile and a tax collector. Verily I say unto you: Whatsoever ye shall bind on earth shall be bound in heaven" 2c. Matt. 18:17, 18. Further, when false doctrine had penetrated into the Galatian churches, St. Paul addressed himself first of all to the churches, and set before them their great guilt. The holy apostle thus clearly enough indicates that the Galatians could not say: What can we laymen do about it, if our pastors preach falsely? We read, therefore, even when, as it seems, the preacher of the church at Colosse, Archippus, was in danger of being co-invaded by invading false teachers: then the apostle charged the church, "Say unto Archippus, Behold the ministry which thou hast received in the Lord, that thou mayest perform the same." Col. 4:17.*) Far, therefore, from the church being unconcerned about the preaching of the word, and being dumb, she is rather to "declare the virtues of him that called her from darkness unto his marvelous light," 1 Pet. 2:9. To her it is said, "Whosoever shall confess me before men, him will I confess before my heavenly Father. But whosoever shall deny me before men, him will I also deny before my heavenly Father," Matt. 10:32, 33. It is she who has the earnest command, "Let the word of Christ dwell among you richly in all wisdom; teaching and admonishing yourselves with psalms and hymns, and spiritual and sweet songs," Col. 3:16, "Admonish the unruly, comfort the fainthearted," 1 Thess. 5:14, "Have not fellowship with the unfruitful works of darkness, but rather punish them," Eph.

*The old Strasbourg theologian Sebastian Schmidt therefore makes the following remark on this passage: "The teachers of the congregation can therefore also be admonished by the congregation to do their duty, and therefore be appointed and deposed by the same. - We know well that some preachers here and in Germany think it dangerous to write such teachings into the world, since there are always people in the congregations who misuse this teaching to play the lord over their preachers and to demand that they do what they want them to do. But we think that for the sake of those who carnally understand and abuse the doctrine of the liberty, power, and dignity of a true Christian, currency must not be concealed, and the pious Christians must be deprived of what they use in humility for their salvation. A preacher who speaks truth unashamedly will, of course, always have secret or public enemies in his congregation; but whether these exercise their hostilities under the hypocritical cap of their alleged Christian freedom and power, or without it, that remains the same at last. Luther fared no better. By his teaching he made the Christian communities free from the rule of the clergy, under which they had previously groaned; the reward for this on the part of the hypocrites was that they called him a double pope. Yet he did not cease, for the sake of the captive consciences of righteous Christians, to testify to the honor, glory, liberty, and power of true Christians. But at the same time Luther testified: "Our teaching is always directed to the captive, confused, afflicted consciences, so that the same may be granted such Christian teaching and freedom. We do not give anything to the rabble, but throw them under the strictest laws and let them stay under them, and do not call them to make a right out of our comfort and freedom." (Walch's ed. XVI, 2181.)

5, 11. But where would we end if we wanted to list all the passages of Scripture where the church or the believers are also commanded to practice and use the word? But where would we go if we wanted to list all the passages of Scripture in which the church or the believers are also commanded to practice and use the word? - But from this it appears irrefutably that the church or Christians have not only the word, but also the ministry of the word, or the duty and right to use the word of God for themselves and others, or to preach it. For would the apostle exhort the Christians to do this, if they had neither right nor duty to do it, that is, if they had not the ministry of the word? Here, however, some will perhaps say: "It is true that in all the passages of Scripture mentioned and similar ones, all Christians are given the duty and right not only to have the means of grace, but also to use them. We answer: Far be it from us to assert this. But we ask: Is that which, according to those passages in the Bible, every Christian has the duty to do, and the right to do, and therefore also the right to use the means of grace, namely, to teach, to preach, to confess, to exhort, to comfort, to punish? But we ask: Is that which, according to those passages of the Bible, every Christian has the duty to do, and therefore all the more the right to do, anything different from what a minister, a pastor, a church servant has the duty and right to do? Does he have to proclaim, preach, teach, confess, admonish, comfort, punish with something different than common Christians? Apparently not. The difference is only that the pastor has to do all this publicly and to the whole congregation, while the common Christian has to do it privately, as his profession and life entails. The office itself, which the pastor has and which every true Christian has, is thus quite the same; only the manner of exercising it, only the use of it, is different. Luther already reproached the papists for this in his epistle to the congregation of the city of Prague in 1523. It is true that Luther does not use the word pastor or parish office there, but he speaks of the "priesthood:" but only because the papists call what we call the pastorate the priesthood. He writes: "Now let us talk with the papist priests, and ask them to show us whether their priesthood has other offices than these offices are? If they have other offices, their priesthood is not a Christian priesthood. But if it has those very offices which we have related, it will not be a peculiar priesthood" (or a peculiar pastorate). "So we conclude they turn where they will, that either they have no priesthood that is other than that which is common to all Christians; (or) but if they have ever another, it must be Satan's priesthood. For Christ hath taught us, Matt. 7:20, that we should know all trees by their fruit: but we have now seen the fruit of our common priesthood: let us therefore either show us the fruit, because it is this, or confess that it is Satan's priesthood."

they are not" (that they are not) "priests." (So also now we say: either the papist Lutherans may show that a pastor has something else to do than every Christian is exhorted to do in God's Word, or they may confess that they themselves have no Christian church office at all. For the fact that pastors hold the office publicly by common ways, and common Christians only privately, proves, as already said, not a different office which pastors and Christians have, but only a different way of holding the office of the Word, a different use of it. Therefore Luther continues: "For the fact that these fruits are specially and publicly borne proves not a different priesthood, but a different and different custom of the priesthood. If, however, in order to prove their priesthood, they show us only the plates and grease" (at their ordination) "and the long skirt, we will admit that they boast of the dirt; for we know that one could easily shear or grease a sow or a pig and clothe it with a long skirt. We stand firm on this: That there is no other word of God, but that only which is commanded to be preached to all Christians; that there is no other baptism, but that which all Christians may administer; that there is no other memorial of the Lord's supper, but that which every Christian may observe, which Christ hath appointed to be kept; Neither is there any other sin, except that which every Christian may bind and loose: we hold that there is no sacrifice but the body of every Christian man: neither can any man pray, except a Christian: neither shall any man judge of doctrine, except a Christian. These are the priestly and royal" (i.e. also the pastoral) "offices. Therefore let the papists" (and papist Lutherans) "either show us other offices of priests" (or pastors) "or else surrender their priesthood and pardon themselves of it" (that is, or they may confess that they possess no priesthood or office at all). (S. Luther's Works, Walch's Edition, Tomus X, page 1858. 1859.)

It is true that it is sometimes said of public preachers and church servants that they alone have the office, and that it is the office that makes the difference between a pastor and a common Christian.) But then the special public office is by no means meant the office in general. By the office is meant

*Luther, for example, in his interpretation of the 110th Psalm, writes: "So it is in Christendom: every man must first be a Christian and a born priest before he becomes a preacher or bishop, and neither the pope nor any man can make him a priest. But if he be born a priest by the Ta, then cometh the ministry afterward, and maketh a difference between him and other Christians." (Luther's Work Walch's Edition V, 1505.)

In the Holy Scriptures this is understood to mean not only A preacher becomes a pastor by doing what a pastor has if they did not have the office originally and therefore did the special order of the episcopal, parish, and pastoral to do; if he does it lawfully, he is a lawful pastor, if he not break only one order with it. office, but also in general the Word of God itself, which does it unlawfully, he is an unlawful pastor, but in the That our symbolic books, therefore, ascribe the ministry to the whole church, that is, to all believing Christians, is known to all who know these precious confessions. goes forth in pregnancy and training; as the Apostle latter case he still becomes a pastor, because he This is especially clear in the passage already repeatedly cited: "Just as the promise of the gospel belongs certainly and without means*) to the whole churches, so the keys belong without means to the whole churches, for the keys are nothing else than the ministry, by which such promise is communicated to everyone who desires it. (See the Schmalkaldic Articles in the first appendix of the authority and supremacy of the pope.) Here the symbolical books make a beautiful chain. First, they say that the whole Church has the promise of the Gospel originally and directly; secondly, therefore, she has the office of communicating it; thirdly, therefore, she must have the keys. But the middle link of this chain belongs here. It is thus expressed in the second appendix of the Schmalkaldic Articles: "Where the church is, **) there is always the command to preach the gospel." But the command to preach is precisely the office of preaching. In the Apology the practice of the office of preaching is counted among the sacrifices of the New Testament priests. It says in the third article of the Abuses of the Mass: "Over and above this one atonement, namely, the death of Christ, there are other sacrifices, all of which are only thank-offerings, as all suffering, preaching, and good works of the saints; these are not the sacrifices by which we are reconciled. . For they are made by them which are already reconciled by Christ. And such sacrifices are our sacrifices in the New Testament, as Peter the Apostle saith, 1 Pet. 2. "Ye are a holy priesthood, that ye should offer spiritual sacrifices."

profession, which, according to God's expressly made The fact that the office of a pastor, church servant, or minister exists, but makes the office a pastor, church servant, or minister. He who admits that a Christian layman may, in case of need, baptize, absolve, and ordain, has at the same time admitted that Christian laymen have the office, and may therefore, in case of need, even use it publicly. It therefore reveals either a lack of power to think rightly, or so great a passion for partisanship that they do not see in their partisan matter what they would otherwise see very well, when now many say: That the laity can administer, run, teach, absolve, 2c. in case of emergency, we readily admit; but that they have the office at all, that they should have it originally, we can never admit. What folly! If Christians did not have the office originally, they could not and ought not to administer it in case of need, any more than a heathen could; but since they have it originally, the order must of course yield in case of need, if it does not serve the salvation of Christians, since the order is not then the office is administered; but when a layman made against, but for the salvation of Christians. It is, lectures, baptizes, absolves 2c. the word of God, this is for example, a good order for the salvation of orphans not an administration of the office, but something else, of who have not yet come of age that a guardian be which they do not quite know what to call it. They appointed for their property, who gives them what they evidently think the pastor does the office. But according need, while they themselves may not dispose of their to God's word it is the other way round: the office makes property, however large it may be. If, however, there the pastor. As one by doing what a scribe, a porter, a were no guardian, and the orphans who had not yet teacher, a precentor, 2c. has to do, a scribe, a porter, a come of age would have to suffer frost and hunger if they did not dispose of their property themselves, it would be right in such an emergency for them to take recourse themselves without waiting for the guardian.

Many have now quite an erroneous idea of what the a ministry actually is. They think that when an ordained order must of course yield in case of need, if it does not serve the salvation of Christians, since the order is not then the office is administered; but when a layman made against, but for the salvation of Christians. It is, lectures, baptizes, absolves 2c. the word of God, this is for example, a good order for the salvation of orphans not an administration of the office, but something else, of who have not yet come of age that a guardian be which they do not quite know what to call it. They appointed for their property, who gives them what they evidently think the pastor does the office. But according need, while they themselves may not dispose of their to God's word it is the other way round: the office makes property, however large it may be. If, however, there the pastor. As one by doing what a scribe, a porter, a were no guardian, and the orphans who had not yet teacher, a precentor, 2c. has to do, a scribe, a porter, a come of age would have to suffer frost and hunger if they did not dispose of their property themselves, it would be right in such an emergency for them to take recourse themselves without waiting for the guardian.

*) Therefore, in the Concordia formula, the church service is called The scholars therefore distinguish the office of preaching in abstracto, that is, the office of preaching apart from the persons who hold it, and the office of preaching in *concreto*, that is, the office of preaching insofar as it is entrusted to certain persons and administered by them in a certain order. Cf. *J. Gerhardi l. th. loc. de minist.* § It is therefore a sign of great ignorance that many, when they use the word "preaching office," always understand it to mean the parish office. A glance at all dogmatics shows how gross a misunderstanding this is. This is evident, among other things, from the fact that all those who deny conversion through the bodily word are listed as opponents of the doctrine of the ministry.

*) In Latin it says: "As then in case of need also a layman absolvit and becomes another's servant and pastor."

The Proseminar in Germany.

The sadder the prospects for a quiet building of the church here are at present, the more faith-strengthening and gratifying it is that good news arrives from Germany about what has now been begun there with great zeal in support of our work here. Pastor Brunn in Steeden wrote to us again on April 26. From his letter we inform our readers of the following:

"With what joyous hallelujah may and must I begin my letter to you this time?

*) In Latin it is "*principaliter et immediate*", that is, originally and immediately.

**) In Latin it is "*ubicunque est ecclesia*", that is, everywhere or wherever the Church is.

gen. The Lord has truly done great things for us, and has I hope that you will receive it as soon as possible and I cannot answer this question immediately, since its once again shown that He is still the old faithful God, who that you will find in the introduction to the first number the content does not demand it. I can wholeheartedly agree is called Wonderful, Counsel, Power, Hero. I have been goal that I have set for myself: To mediate between our with all the principles expressed by our I. professors at longing to tell you how everything has gone since last German Lutheran Church and the American Lutheran Fort Wayne as well as by yourself in your letter, and I November and December, and how the Lord has led Church, or rather your Synod, to spread greater will work entirely in the same spirit with you. I can everything out wonderfully and gloriously. However, I acquaintance with your Synod, your ecclesiastical wholeheartedly agree with all the principles expressed wanted to wait for an answer from you, which did not needs, and also your church controversy. The latter shall in your letter by our professors in Fort Wayne as well as arrive until Easter, and I also wanted to let the actual be one of my main goals, to help you to a correct by yourself, and I will work with you in the same spirit, start of my institution take place before I wrote to you. assessment and view of your church dispute, and I also so that I hope my institution here will become in the full But I will now tell you in turn. First of all, I used the winter hope, with God's help, to achieve the goal that faithful sense a preparatory institution for your seminaries. to work diligently with the pen on the work I had begun. witnesses in the Lutheran Church will no longer be hated My seven pupils represent the whole Lutheran Church Before Christmas I completed my public defence of your and shunned for the sake of their fight for the truth, but of Germany with regard to their home country, which is Synod, which is printed under the title "God's Word and will be loved and honored. It would certainly be very very desirable and important to me, and I have a Luther's Teaching" in the March issue of Lokmann's valuable and useful to publish suitable direct heartfelt joy in all of them; also the external Synodalblatt. I hope that through this public confession correspondence from America in our newspaper. I have arrangement and order of the institution in my house of mine, an indissoluble bond of spiritual fellowship will no doubt that, as surely as it is the cause of morality for has turned out quite well and beautifully. God's special help has been obvious to us, especially in view of my to be fully established among us. I have already been able which we are "fighting" and witnessing, it will also break wife's still extremely weakened condition. But He to experience gratifying testimonies of agreement from open ground in Germany. - In the early spring we began carries us with eagles' wings. His name be praised. - So many sides. But there has also been opposition, and at to make the necessary arrangements for our institution far I have received two bills of exchange from you, for theological struggle will now begin, which has already here. A few more pupils had registered, others had left, 50 and 63 Thlrn. *) This help from America has come to been announced to me. But that is just what is right and and so I opened the institution a fortnight ago with seven me from the Lord just now, since it has helped me so good and the way to help the truth to the bridge. Next, I pupils. Three young people registered last week and I abundantly over the costs of the first establishment. Of have also been busy writing letters, and in all parts of believe, based on all the prospects, that I will still be able course, there is now such a large field where help is Germany I have already come into close contact to accept them. So far I have received 300 Thaler from needed that the more the better will always apply. How Saxony and Meklenburg have declared themselves Germany and you have promised me the same amount. gladly I would like to help especially the school teachers most decidedly in our favor, and from both countries I Half of this sum, however, has almost been swallowed on their journey this summer, who have contacted me, have already received beautiful contributions for my up by the first furnishings of our institution, but I still have if I could get the means. Well, the Lord will provide it. Institute and I believe I have also won many warm and enough to be able to start the budget for our institution With the deepest love faithful friends. In Hanover, our faithful Father Hoyer without any worries, fresh and cheerful. I would hardly Fr. Brunn." works diligently for us, but it is difficult for him to arouse have expected to be able to take in seven pupils for the Steeden, 26 April 1864 first start. I would almost have thought it presumptuous (Sent in by P. Lochner.) drawing everything to itself. I have also come into to fly from my own thoughts. But the Lord has so Hymnological walk through our hymnal for the promotion of its blessed use in church, contact with Würtemberg, and have already received graciously and wonderfully guided it beyond all school and home. gifts and two pupils from there, but it remains to be seen expectation, given the students, provided the space to (Conclusion.) how far the Lutheran confession will find faithful friends accommodate them all here in my house (we have, in Now that we have become lovers of rhythmic singing in praise of God through our hymnal, we do not want to waste the effort of researching the origin of our beautiful church melodies in general. and witnesses there, in contrast to the Pietism there. fact, built four quite beautiful rooms above our apartment How then did the church come to these tunes? I answer: As to the songs themselves - one used what was already there, one created something new. Through all this correspondence, I was urged to think under the roof), and also given so much prospect of One used what was already available. Here, first of all, the melodies to those German songs presented themselves, which the people already sang before the Reformation and which were already mentioned in the two supplementary additions to Luk 4. Of these melodies, one and the other was retained with the text, about and decide to have a kind of small missionary support that I can hope to feed them all. Therefore, with but in part, by omitting superfluous stretches, it was made more suitable for the performance by an entire pamphlet printed for our North American cause, and joyful confidence, I have recognized God's hand and made more suitable for the performance by an entire congregation. after long deliberations with our friends, this has now providence in all of this and have confidently entered the path that God has shown me. But so that everything would go according to God's word and order, the Lord Also present were the melodies already been set in motion. It is to be printed first as a supplement to the Pilgrim from Saxony under the title: would go according to God's word and order, the Lord "Lutheran Mission among the German Emigrants of N. has also provided for the beginning of our establishment D. Red.

*This is without doubt an excellent thought. Through such a journal, we will undoubtedly be amply replaced by the former organ for our church affairs in Germany, which we lost because of our adherence to Luther's teachings.

How much more I would like to talk to you about, but time and space force brevity. From our gel. I received a detailed letter from our dear brother Prof. Crämer a few weeks ago.

"We have of course not been able to send what has come in little by little all at once. Now Brunn will have two bills more, and in these days a fifth will go off to him.

to the Latin hymns, which Dr. Luther and others Luther also comments on the fact that the carnal boo and most effective would emerge. Thus, already in translated into German and partly expanded, and whose songs should be forgotten when he writes in the preface poetry, the melody produced itself more or less clearly. manner was edited for the German text, such as: "Nun to his "geistl. Gesangbüchlein 1524": "And (the hymns) If the talent for composition was on the same level as komm der Heiden Heiland," or, "Come, God Creator, holy are also written in four voices, not for any other reason that of poetry, then the most beautiful work could be Spirit." But even here one did not disdain to subordinate than that I would like the youth, who otherwise should accomplished here." Or poet and musician also a pure German text to beautiful melodies of idolatrous and must be educated in music and other proper arts, to discussed. One thinks of the "Cantorey" in Luther's Latin hymns. About this Dr. Luther explains himself in the have something so that they would get rid of the booing house, of which Year 13, No. 1, p. 5 has been told. It preface to his Begräbnisßgefangen v. J. 1542: "In addition, songs and carnal hymns and learn something was faith that not only wrote poetry, but also sang. The we have also taken as a good example the beautiful wholesome instead, and thus enter into the good things composer understood the poet, the poet the composer, musica or hymns that are used in the papacy in vigils, with pleasure, as befits the young. Nor am I of the opinion one was the other's ego; therefore, the one found the masses and funerals, and have had some of them printed that all the arts should be beaten to the ground by the right way to the given text, or the other found the right in this booklet, and in time we want to take more of them, "Gospel," as some superstitious people maintain, but I text to the existing way, which sanctified it, and both or whoever is better able than we are, but put other text would gladly see all the arts, especially musica, in the again understood the German people, its mind and what underneath, so that we can decorate our article of the service of Him who gave and created them." Thus, to grace had given it, so that both were at the same time resurrection; not purgatory with its torment and give but a few proofs of what has been said, the melody its interpreters. Therefore, what gives the old melodies satisfaction, for which their deceased cannot sleep, nor of: "To my dear God" from "Venus, thou and thy child," -their own flow and character, which still defies our rest. The song and the notes are delicious, It were a pity "Christ, he is my life" from "Why wilt thou depart," - present, so developed music; what makes them so they should perish, But unchristian and unrhymed are the "Herzlich thut mich verlangen" from "Mein Gmüth ist mir inimitable, so unattainable, that even the greatest text or word, They should perish. As in all other places, verwirret" - "O Well ich muß dich lassen" from "Inspruck, composers willingly hand the palm to their they (the papists) do it far before us, have the most ich muß dich lassen" - "Wie schön leucht' uns der predecessors, and what leaves all later products far beautiful church service, beautiful and splendid Morgenstern" from "Wie schön leuchten die Aeugelein" behind in the judgment of all, as long as only the true monasteries and convents. But the preaching and is used. Thus the sacred grew into the popular, and the and natural is still valid in the field of beauty - it is not teaching which they practice within, serves the devil in popular into the sacred, and with a surer tact than really the old church keys, it is also not really the rhythm: more part and blasphemes God. For he is the prince and nowadays one knew how to distinguish between nature, it is the spirit, which always creates its own forms, or god of the world, therefore he must also have the most sin, and grace. It is therefore not surprising when we which, where it is not yet powerful enough to do so, beautiful, the best, and the most lovely things. So they come across collections of melodies such as: Nye assumes the forms that are the most appropriate also truly have much excellent beautiful music or singing, christlike Gesenge un de Lebe, op allerlei Art Melodien, expression of its essence. The time after the Thirty especially in the monasteries and parishes, but much der besten olden düdeschen Leder ff. dörch Herm. Years' War also has many a beautiful melody, and down impious idolatrous text adorned with it. Therefore we Vespasium, preacher tho Stabe. Lübeck 1571"; - or to our time there is no lack of many a splendid product have stripped such idolatrous, dead and mad lyrics and "Joh. Herm. Schein's "Musica Boscareccia, oder of church song, but nevertheless we miss the stripped them of their beautiful musica and put them on Wälderliedlein von einem Liebhaber mit geistlichen characteristic of the tunes of the Reformation period, the living holy Word of God to sing, praise and honor it Texten versehen. 1621." Yes, we find collections of and Tücher aptly explains to us where it lies that they with, so that such beautiful ornaments of musica may melodies in which, in the midst of secular songs, we are distinguished by ecclesiastical consecration and serve their dear Creator and His Christians in the right encounter texts such as: "Wenn wir in höchsten Nöthen intimacy, ecclesiastical great seriousness next to the way, that He may be praised and honored, but we may sein," "Christ lag in Todesbanden," etc. m sweet and pleasant, spiritual depth with great be honored by the holy Word with sweet singing. Word, In regard to the melodies, however, one not only used comprehensibility, when he says in the preface to his driven into the heart with sweet song, we are improved what was already available, but also created something collection of melodies: "The cause of this is probably and strengthened in faith. May God the Father with Son new. Here again, Luther, who was not only poetic but quite simply to be found in the moment of ecclesiastical and Holy Spirit help us. Spirit. Amen." The melody: also musical, leads the round dance. Songs such as: "Ein folklore peculiar to that first primeval period, in the "God's Son is come" is, for example, originally the melody feste Burg" - "Jesaia dem Propheten" also have Luther expression of what belongs to and is common to all, as the author of the melody. It is certainly not too much since what the evangelical congregational song offers in of the Marian hymn: "Ave Hierarchia coelestis et pia." as the author of the melody. It is certainly not too much since what the evangelical congregational song offers in

Finally there were melodies to secular folk songs. As to say when, in a magazine from 1775, it says with its truth has emerged from the innermost soul of the little as one was afraid to strip the idolatrous dead texts respect to Luther's melodies: "We may waste all the art Christian congregation, without reflection and art, has and to strip them of their beautiful musica in order to put of composition, call upon all the chromaticism and use all grown out in the simplicity of the greatest immediacy and them on the living holy Word of God, so little was one the enchanting advantages of the organ - it will still not therefore spiritual depth, therefore everyone recognizes afraid to do the same with the secular folk songs. Word be a Lutheran melody. It seems to me almost as if an the product of it as the expression of his own feeling, of of God, one was not afraid to do the same with the angel had dictated his melody to him; each has a swing, his own innermost life of mind, finds himself expressed secular folk songs. They did not even hesitate to use the an unction, which, to my feeling, borders very closely on in it again, therefore also the spirit that has called forth these sound creations is the spirit of the commonality in melodies of such songs, whose text belonged to the inspiration." And in this spirit poets and composers sang after Luthern, so that text and melody were as if of one Christ, the Holy Spirit, and the sound artist is the spirit of category of booing songs, and at the same time intended to replace it with a Christian one when it presented itself cast. The poet himself often heard "in his mind, as the the commonality in Christ. Spirit, and the sound artist, or to the people in its beautiful garb. That in general, sound of his words, so also that of the tones with which whoever else invented the sublime modes, only its through beautiful, lively spiritual folk melodies, the they, sung, were most appropriate. organ and instrument."

Since the division of the songs in our hymnal, as it was done before the

If the reader is interested in the present table of contents in an overview, what might be necessary will be discussed in the individual sections themselves, we have thus come to an end with these introductory remarks.

Let us now begin our walk from section to section, from song to song. But at the end of these remarks and at the beginning of our walk, let us fold our hands and speak with the childlike, simple man of God Matthesius thus: "Now that God's word is sounded and sung in every corner, that the prophecy of the Lord Christ is once more fulfilled, and that the end of the world is certainly nearer than anyone thinks; We thank Thee, dear Lord Jesus Christ, that Thou hast let us hear Thy word, and hast preserved for us the old psalms, and hast caused them to be adorned with beautiful melodies by the great artists, and to be put into German tongues, and hast warned us by the Scriptures and many good songs that we should not be secure, but should wait with joy for the same day of redemption beside all the saints. Come soon, dear Lord, and make an end of this wicked world, and hear our lamentations, and let thy voice and trumpet also be heard, and lead us out of this pitiful valley again into our eternal fatherland, that we may begin and praise thee in perfect holiness and righteousness for ever, beside all the saints and angels, with an everlasting *Te Deum laudamus*. And keep church and school from evil songs and frivolous music. Praised forever and ever. Amen."

To the ecclesiastical chronicle.

The so-called "United Brethren in Christ," a sect founded by a certain Otterbein, in their General Conference held in May, formulated a paragraph of their church discipline concerning secret societies as follows: "We believe that secret societies are evil in their nature and consequences (a secret society is any whose ceremony of introduction or whose bond of union is a secret); any member or preacher who should associate with such a society shall be treated as in cases of other immorality than the 12th and 20th sections of the Church Constitution provide for. and 20th sections of the Church Order prescribe." - It is shameful for us Lutherans when in this the sects act more decisively according to God's Word than many synods who nevertheless want to be Lutheran.

The Leipzig Evangelical Lutheran Missionary Society. This Society, headed by Dr. von Harleß and in whose mission house the noble men Dr. Graul and Director Hardelan serve the church so faithfully and zealously, is still being slandered by the missionary Ochs and his partisans as incomprehensibly as unchristian, as if it sought to spread a half-pagan Christianity in the East Indies. In order to promote through this unworthy slander the

In order to completely destroy, where possible, the Almighty God from the mouths of all-accompanied with missionary work driven from Leipzig, the opponents tears of joy-I dare not utter by my words." (De civit. Dei spare no effort: distortions, even blatant lies. Missionary L. 22. c. 8.) S. Neander's Memoirs II, 178. 179. Ochs seems to have set his sights on Dr. Graul, in particular, in order to destroy him with his poison of slander in such a way that no one should recognize him as a righteous Christian and servant of the church. In order to destroy him where possible, a friend of Ochs has even taken pains to create the impression that the former Condirector Dr. Besser is on their side, against which he seriously protests in the Pilgrim from Saxony. Since the Lauenburg pastor Moraht has taken sides with Ochs, many have believed that the Lutherans of Lauenburg are all of this opinion. But this is by no means so. In the Leipzig Missionary Gazette of April 1, there is a letter from the present Lauenburg Missionary Committee, which most emphatically denies this.

"The prayer of faith shall help the sick, and the LORD shall raise him up; and if he hath sinned, shall they will be forgiven him." Jac. 5, 15.

The church father Augustine tells the following strange story of a glorious answer to prayer, of which he himself was an eyewitness.

A civil servant at Carthage, named Innocenz, suffered from a severe fistula defect. He had already happily endured many painful and dangerous operations, and believed

He had healed himself when it was found that a hidden cavity had escaped the attention of the physicians. It was finally announced to him that he could not expect to be saved unless he underwent a new operation. This news brought him and the whole house close to despair. The evening before the day appointed for the operation the church servants came to him as usual. He asked them with tears to be present the next morning when he would die under the hands of the doctors, for this was what he expected. The church servants did not promise him a miracle for his salvation, but they exhorted him to trust in God, and to bear what God's will was manfully. As they knelt in prayer, Innocent, too, as if carried away by a higher power, suddenly threw himself to the ground and prayed with such an outpouring of tears, such fervor, that Augustine says: "It cannot be described in words. I could not pray, I only said the words in my mind.

Hearts, Lord, what prayer of Thine dost Thou hear, if Thou dost not hear this?" The next morning they all came together in eager expectation. After the preachers had encouraged the sick man, the physicians went to operate; but how astonished they were when they found nothing left to operate! "That joy," says Augustine, "that praise, and those outpourings of thanksgiving against the merciful and

A righteous confessor.

The count's chancellor Backbir, a native of Nieder-Wildungen, went your Saturday at Nicolai the well-known poet of the song: Wachet auf, ruft 2c.) to confession. When the confession was over, Nicolai held him back and told him that he had to demand a confession from him, since he wanted to go to the supper with him for the first time, and that he should not take it badly, since it was his office. In the course of the conversation it came out, which Nicolai probably already knew, that the chancellor had read the writings of Grynaeus and Calvin "with pleasure," for he confessed his Calvinistic view of the holy supper, that he had read the writings of Grynaeus and Calvin with pleasure, and that he had read the writings of Grynaeus and Calvin with pleasure. Supper, that he

He said that he only enjoyed the body of the Lord spiritually, by means of faith, through the power of the Holy Spirit. Nicolai, who could only praise this honesty, regretted that he could not admit him to Holy Communion. Communion. The chancellor now complained to Count Franz, although Nicolai offered to negotiate with him in a friendly manner and sent him his reasons in writing the next day. Nicolai, who had acted as a steward of the mysteries of God, declared against the count: a preacher had to give the whole sacrament as bread, wine, body and blood, but not a half-divided sacrament as bread and wine alone. But Backdir had only asked for half a sacrament from his hand, and that he could not give, because he had not received it from the Lord. In doing so, he refers to the Waldeck church order, and also encloses a copy of statements made by the theologians of Wittenberg and Leipzig. - What Nicolai had certainly done, driven by conscience, in order not to sin against the mysteries of the Lord, was confirmed by the synod of Mengerlinghausen in June 1590, in that it declared to him, who was also present, but had to resign until the decision of his case, that it could not, if Backbir did not renounce his errors, "allow him to use the holy supper. of the holy supper." - How calm and conciliatory, however, our Nicolai remained, is shown by a letter he wrote to Backbir before the Synod, who sent him his plea:

"Greetings beforehand! As I love you, especially learned sir, love me likewise, and do not believe that love is absent from our dispute, since nothing is so dear to me as that I may win your soul to Jesus Christ and eternal blessedness.

In your writing to me, you disapprove of the refutation of Calvinism and of the eleven to defend my cause (since I am

that the oral use is abhorrent to the Zwinglians). But the synod at Korbach in 1588 judged that the public refutation of Calvinism in the church was necessary. Therefore, dear Backbir, I am justified in withholding my judgment on your confession until I have better ascertained the opinion of the Superintendent Zisenius and the Visitor Steinruck about it, and have also learned from their letters whether they will bestow upon you, as long as you still have such a mind, the citizenship of the churches of the Augsburg Confession. In the meantime, in full and unshaken friendship and love: farewell!

With an open mind, your Ph. Nicolai."
February 1590.

Where does it come from that so many people in Hesse think there is no devil.

This is best taught by a parable of the ostrich. For the ostrich lays its eggs in the sand of the wilderness, does not care for them, does not breed them, and lets its young grow up wild. Therefore they become very stupid, and when an ostrich is pursued by an enemy, it puts its head into a bush and thinks that the enemy is not there, because it does not see him. In the meantime he is caught, and the enemy takes his life and plucks out his feathers.

The University of Giessen and the two seminaries at Friedberg bring their students to the bottomless sands of the confessionlessness of the Union, of rationalism. Nor do they pray properly for them and with them. Many of them, whom the Lord does not understand in any other way, become stupid. They themselves, as well as the members of the congregation taught by them, bury their heads in the bushes of worldly lust, of presumptuous science, of self-chosen wisdom, and cry out: the devil is not there, there is no devil, for I do not see him. Hence it comes that many in Hesse master the Scriptures and our Saviour. Meanwhile the devil plucks out the last feathers of faith, the last ornamental feathers of true holiness, and kills their whole life together with spirit and body to eternal death.

(Freimund.)

Farewell speeches.

When M. J. N. Jacobi was called from Leißnig in Saxony to Meissen in 1690, he concluded his farewell sermon with the following words:

"Good night, thou house of God! Let no accident befall thee, and no soul-damaging doctrine pollute thee, till the foundations of the earth break in. Good night, pulpit. Upon thee tread no Pharisee, capernait, and rational fladder spirit. Good night, altar! You must remain the glorious table of grace, on which the reverend Lord's Supper is never served otherwise than according to Christ's order and institution.

donated and holy hands are lifted in the bidding. Good-naked, confessional and sacristy! Let the word of absolution be spoken here to all penitent sinners and heal their wounds of conscience."

When M. J. Elias Uhlich was called from Pretzsch to Leißnig in the year 1722, he spoke at the end of his sermon:

"From this chair I have preached more than a thousand sermons, but I did not know whether I should exclude two or three from all of them, since I did not first lie on my knees and heartily cry out to God that he would give his Holy Spirit and strength to the preaching of the word, and let it be like fire and like a hammer that breaks rocks. God, who examines hearts and kidneys, knows that whenever I have spoken to you publicly, it has always been from my heart." Dietmann, reporting this, adds, "This is a fine lesson for the shakers," that bites, who, as mau says, shake their sermons out of their sleeves. In the farewell sermon, however, there is also a lection for the congregations. Among other things, it says: "A faithful teacher must constantly allow himself to be censured: sometimes he preaches too learnedly, sometimes too popularly, to those who are addicted to censure; sometimes the style is too high, sometimes too low; sometimes he speaks too slowly, sometimes too quickly; sometimes his language is too strong, sometimes too weak; sometimes he preaches too long, sometimes too short; sometimes he brings forward too much history, sometimes too much polemic," that is, sometimes he speaks too much against those of other faiths. "If he keeps himself to himself, and so easily does not come into company, he is called a misanthrope (enemy of men), a sour-puss; if he now and then attends a honored company, he is exclaimed for a voluptuary, who bravely joins in."

Church news.

Mr. E. Mangelsdorf, candidate of theology, who completed his studies in the theological seminary at St. Louis, passed the prescribed examination, and had already previously accepted a very urgent, regular appointment from the recently established Lutheran congregation at Belleville, Ill, was ordained on Sunday Cantate, April 28, by the undersigned in the midst of his new congregation, with a commitment to all the symbols of our Lutheran church, and was solemnly inducted into his office.

Praise be to the Lord, who has opened a door for the proclamation of his pure Word even in this extremely important place, which was previously closed to the Lutheran Church. May he grant the new worker in the spiritual vineyard of his church spirit and grace and make him a blessing for many.

St. Louis, June 1, 1861.
G. Schaller,
d. Z. Pres. of the Westl. Distr. of the Synod of Missouri, Ohio a. St.

After Mr. J. L. Muckel, former student in the Preacher's Seminary at St. Louis, Mo., passed the prescribed examination pvo candidatura, card, and from my previous branch congregation, the Lutheran Dreifaltigkeits-Gege

As he was called to the parish of West Seneca, N. A., he was ordained by me in the midst of his congregation on the 1st Sunday after Trinity by order of the Hockw. president of the eastern district of our synod, and was inducted into his office.

The Lord crown him with rich blessings!
L. Dulitz.
Add.r.: Rev. ss. R. Nuckel,

The negotiations

of the 7th Sessions of the Western District of the German Evangelical Lutheran Synod vort Missouri, Ohio a. St. left the press a few days ago, and are to be had from the undersigned with postage included for 10 CtS.

Unfortunately, the decision of the Synod to send a free copy to each member of the Synod could not be carried out due to lack of money.
M. C. Barthel.

Receipt and thanks.

For Wm. A. Kähler by Mr. Past. Schönedepg, ' / at Mr. A. Ernst's child baptism grs. \$1,13, from the Centrafre \$5,37\$6,..... 50
"H. Everö of the Young Men's Society of the Rev. Schwan zu Cleveland, O.5,00
" Eh. Schultz by Hrn. Christoph Mittlerstem, gcs. on the Hochz. s. brother in Buffalo, N.I. 2.26
"Heinrich Hölter out of the communion treasury of St. John's parish of the Rev. Sallmann in Newdurgh, O. \$2, from an unnamed person in Tbornton Station, Ill. \$1.00 3,00
"Joseph Grüber of the Young Men's Society of Trinity Congregational Church, Cincinnati, O., by Mr. Kolb-Teacher-..... -- 10.00
"Heinrich Brakesühler at the wedding of Mr. Fr- Walkemeier collected- - - 2,00
" Carl Brensinger from Mrs. Pastor Föhlinger three white handkerchiefs.
" F. Möller, of the Young Men's Association from the congregation of Mr. Pastor Lindemann, at Cleveland, O. \$3; further, of the Young Women's Association of the same congregation \$2; further, at the wedding of Mr. Walkemrier at Cleveland, O. ges. \$- 7.00
"F. Dernert from the congregation of Mr. Past. Hügli \$5,00; likewise on the infant baptism of Mr. Past. Renz \$1,506,50
"G- Wambsganß from the community of Mr. Past. Schumann3.86
"W- Bunge of the four districts in St. Louis by Mr. Past. Bünger received--12,53
"A. Crown of the four districts in St. Louis by Hrn. Past. Bünger received 12L2
" Johann Hoerr from Mrs. G Keil sem \$1,50, from Mrs. G. Walter 50 CtS. ^,n Mrs Hagrmann 25 Cts, from Mrs Bock 33 LtS, from Mr G Keil jr 50 Cts, from Mr Langcamp \$1, from Mr I. Keil \$1.1 0 5.08
"Heinrich Niemann of the congregation of Hrn. Past. Farmer in Pittsburgh1000
Fri dnch Dreyer from Mr. Tirmeier in Baltimore \$2,50; further from the Filial-Gem. of Mr. Past. Sieger 25 Cts, finally from Mrs. Jörgen from Pastor StezerS parish 25 CtS..... 3,00
"Hermann Kuorr of the Women's Vkr. of Fort Wayne...

...a vest and a nightgown.
"M Meyer by Mr. H. T. Rohlfing in St. Louis7.00
"Conrad Stöffler received from the congregation of Hrn. Past. Shepherd to Indianapolis.....
" Tbeodvr Mießler of JohanneSgrmeinde, Whitley Co, Ind. - 1,10
" Heinrich Ernst von der Jol snnesgemrinde zu Whilley Co, Ind. 3.00
" Heinrich and Lorenz Crämer of Mr. Kanne, Fort Wayne, Jndr "in 5,00

For Lj. Seuel of the Young Men's Association of the Gemünde
. deS Hrn" Past. Lindemann to West Cleveland-- 3.00
"W. F- Hoffman", Chr. Grob und Chr. Justin Gotthardt Burck au
dcrZöglingscasse des Hrn. Past. Hattstädt12,00

For the Proseminar in Germany

received through Mr. H. Bartling from Mr. F. Weiß -1.00 and from Hry.
D. Kornhaaß 50 Cts. - from Mr. Fr. Ostermeier in Indianapolis -3,00 -
from Mr. H. Syorup there 25 Ctö. - from Rev. L. Fricke the same 65
Cts.

C. F. W. Walther.

Received for the California Mission:

Don Bro. Ostermeyer in Indianapolis -2.00 - by Past. P. Eirich of "
whose common in Lithopolis, O -5- C. F. W. Walther.

Received

I. To the Synodal Fund of the Northern
Bon of the parish of Mr. Past. Rauscher"- 5,00
2. for the mission in California:
Bon M. Gottfried 1,00
" G. Finzel 1.00
3. for the general synodal mission fund :
By M. Gottfried 1.00
" of the commune in Adrian 5,00
" G- Finzel 1,00
At the wedding of Mr. Ph. Schneider dah. gcs. 2,67
Don the unnamed in my parish2.00
4. for the retention of teachers in the two
teaching institutions:
From the community inFrankenmuth 22,00
" "" Monroe 10.60
" "" Adrian 10.00
At the wedding of Mr. G. Finzel by me - - - 4,40
5. for the preparatory institution of Pastor Brunn
in Nassau:
Cathedral Women's Club in Adrian 4.00
Don M. Gottfried 1.00
" Mrs. L. Eichbauer 1.00
6. for poor pupils and students:
Cathedral Young Men's Association in Monroe 12.00
7. for the general, pres:
Don der Gem. des Hrn. Past. Lemke 6,00
8. for Mr. Past. Röbbelen:
Don Hrn. Past. Lemke 0,50
" /, Chr. Graus dahier 1,50
s. For Prof. Biewend:
By Mr. Past. Trautmann from M. M.0,50
1v. For the inner mission:
Don der Gem. des Hrn. Past. Lemke 4,50
W. Hattstädt^ Cassirer.
Monroe, May 22, 1861.

Alende monies have been received by me for
the purposes named:

a. Inner Mission:

Don of the Gem. deSHrn . Past. Sihler-25,00
""""Ernst 3,00
,, "" ""Schäfer 6,00
"" Hattstädt8,00
"the Women's Association of the Past. Trautmann- 10,00 " Mr. F.
Dorfmeier from the Gem. Past. Klinkenberg 150
" of the Gem. deS Hrn. Past. Schumann, Noble Co. 1.26 By Mr. Past.
Stephan by Mr. Schlebecker - - 0.50 By the St. Joh. congregation of Mr.
Past. Werfelmann 7.36
" Zions Gem. "" "" 5.00
AuS of the College Book of Parish Fr. Swan-- 1.95 By Past. King for
Minnesota 1.15
" I. Ruprecht from an unnamed person. - - 5M
Bon der DreirinLgkeits Gem. Past. Lindemann12,45
Through Past. Röter from some members of his congregation,
namely: F. R. 50c., G. H. 25c., F. H. 25c. 1.00 By Past. Hugo
Hanser ges. on the infant baptism of the.
Mr Bishop fr.0.77

By Pastor Bilz 5,00
,, the community of Mr. Past. Nätzel 8,25
By Past. Saupert von Tschoppe -1, von Noschin-
ger -1, Genard -1, Mrs. Umbach 50c. 2c. - - - 5.20 From the St. "
Paul's comm. of the Hm. Past. Rolf - - - 4,85 " " " Petri " " " " 2,47
" " Parish of Mr. Past. Kunz 6,00
By Mr. Past. Hüsemann auf drr Hochzeit von L.
Hussung -3, at the wedding of G. Ph. Schön -2.505.50
From the congregation of the Rev
. Winter (f. Minnesota) 10,00
" ""Stephan 9,50
""""Hattstädt for Iowa- --5.0l>
"" " Shepherd 2 .36
""""Hattstädt 4.0tt
"" St Martini Gem. des Hrn. Past. Stephan1 ,50
"" Trinity Parish of Mr. Past. Saupert13 ,15
,, EmanuelS " "" "" 2.15
" Gem. des Hrn. Past... Friedrich... 3,62
" "" "" Bergt, Fnlton Co.,
-2.30, on the infant baptism of Anton Rong -2.00, from his gem.
in Henry Co. -1.455.75
" derGem . des Hrn. Past. Besel5,00
"""" Minor 13.45
""""Franke 8 .84
""""Friedrich,WhitleyCo. 1.50
"" "" "" Hattstädt,, Monroe--4. 50
b. Synodal Treasury:
From Mr. Teacher Kunz 1,00
,, " " Brewer 1,00
By Hrn. Past. Friedrich for memoranda 3.50 ""
Lehnert "" -1.48,
from its comm. -1.032.51
From the Gem. of Hrn. Past. Schumann, Noble Co. 2.42 " ""
"" DeKalb Co 2.8 l
""""Stephan 6.62
"""" " Bold 12,00
""""Bergt,Fulton Co. --4.20
""""Williams Co. 1.20
"" "" ""Desiance1,10
""""Napoleon --1 .20
"" "" ""Reißinger, Augl. Co. 3.6l
By Mr. Past. Schumann for memoranda --- 1,50
"" "" Zage! "" 0,20
From the St. Paul's parish of Mr. Dr. Sihler.>. 57,75
,, " Gem. desHrn . Past. Fricke6,00
"" "" Rolf 4.43
By Mr. Past. Husmann for memoranda 2.13
From the comm. of Mr . Past. Köstering, New Boston 6,00
,, "" "" Stürkrns 9 ,25
By Mr. Past. StürkenS for memoranda 1.15
o. Synodal Mission:
By Mr. Past. Seuel at the wedding of Hr.
Friend1.45
From the Emmanuels Gem. at the Cicero, through
Mr. Past. Nettle15,00
" of the parish of Mr. Past. Schvneberg 1.97
By Mr. Past. Wichmann vonFr . Bosse 1,00
From the Gem. of Hrn. Post. I. Ruprecht 6,00
ä. General Praeses:
From the centcash of the St. Pauls parish of Mr.
Dr. Sihler in Fort Wayne25.00
From the comm. deö Mr. Past. Swan, Cleveland- -35 .39
""""Schumann, DeKalbCo3 ,10
,, "" ""Cobbler, Marshall Co. 3.65
"""" St.Jos. Co. 2.8l
"" "" ""Stürkenö, ges. am 1.
Sunday, in drr fasting-- 4.85
" " " Ernst, Euclid, O.-- 4.00
"Mrs. Nols fr. there, as a thank offering 2,00 " to
the DrcifaltigkeitS Gem. in Cinninnal from the
Centrasse15,00
" of the comm. of Mr. Past. Friedrich, Whitley Co. 3.00
e. Teaching institutions:
From the comm. of Mr. Past. Ernst, Euclid, O. - - 5.30 " " " " " King,
Cinninnati, O. 26.84
namely:
For daS Concordia College -17.79
" Srminar in Fort Wayne--> 9.05
"The congregation of Mr. Past. Wichmann, collectirt am Osterfeste
.....9,38
t. For Prof. Biewend:
Bon der Gcm. des Hrn. Past. Schäfer3,00
,, " " " King, Cinninnati, O.

Z. For Kansas Mission:

B on Mr. Päst. Travelingrr 1,00
"" Stürkens 1,00
" Teacher Wolf 1,00
,, Past. Renz 1,50
"the Gem. of the Hrn. Past. Fritze 19,00
By Mr. Past. Reichere, collected at the high time of Mr. Past. Brakdag
..... 4,51
Wilh. Meier.

Received

a. To the Synodal-Casse Westl. Districts:
By drr Gem. of Mr. Past. Wagner, Plea^ant Ridge, Ill.-11.55
From TreiciurgkritS-Tistr in St. Louis, Mo.9.70
" Anna Nelson, St. Joseph, Mo. 1.20
From Drri.inigkeiö Distr. in St. Louis, Mo. 4.55
From the comm. of Hin. Past. Bryer, Altenburg,
Perry Co, Mo.12.28
From Concordia Listr. in St. Louis, Mo. 8.05
By Mr. Past. Rieh-Herbst, Hamillon, O. 10.00
s. For the new seminary building at
FortWayne:
From Mr. Heinrich Pieper through Mr. Past. Moll - - 2,50
"" Carl Lucker ""--2. 50
"" Ludwig Lücker ""--5 .00
Subsequently by the Gem. deö Hrn. Past. Metz, Nerve Orleans, La.
20,00
From Mrs. Cath. Heintz by Mr. Past. Lehmann, 1,00
Cd. Noschke.

For the Lutheran have paid:

The 14th year;
Mr. C. Erb.
The 15th year;
Messrs: Past. C. Sallmann 50 CtS., Chr. Erb, Past. H. Horst.
The 16th year:
Messrs: C Ostermeyer, Past. G. Reißinger -2 Er., Past. H. Horst -
1.78.
The 17th year;
The gentlemen: Past. G. Reißinger l3 Er., Past. F. König
30 Er., Past. H. Horst -1,22, A. Bergt, A. Köuia.
Martin C. Barthel.

Where is Friedrich Hartmann?

After the same learned the roper's trade at
Fort Wayne, Ind. he went to Cincinnati, O., two
years ago, and from there intended to go to St.
Louis, Mo.

His mother, who has not licensed anything
from ibm since that time, is very distressed
about his whereabouts. Whoever can give
information about him is asked to do so at the
address: Urs. Regina Hartmann
your ot* kev. krieärieli
RuntmZtcv, luä.

The following has just been published by the undersigned and is
available from the same, as well as from Mr. A. F. Siemon at Fort Wayne,
Ind:

The Altenburg Bible Work,

Volume I.
1 Book of Moses up to and including Job.
756 pages Imperial in good pressed leather binding with title vignette
depicting:
The translation of the Bible in 1532,
and, as an annex, a detailed
Families - Register.
Price: pr. copy \$2.25.
An appropriate discount is granted for the purchase of parthia.

The second edition of this work has just been published and a
particularly durable binding has been provided.



Herausgegeben von der Deutschen Evangelisch = Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Vol. 17, St. Louis, Mo. 25th June, 1861, No. 23.

Municipal suffrage. (Continued.)

Having already proved the doctrine that the church, that is, all believing Christians have the command and therefore the right to preach, that is, the ministry originally, with passages from our public ecclesiastical confessions, we now leave for this doctrine a few more testimonies from the private writings of our old orthodox church teachers.

Thus, for the time being, Luther writes in the Church Postil in his other sermon on the Sunday of Quasimodogeniti about the words: "Take ye the Holy Ghost, which ye remit sin 2c.":

"This authority is given to all Christians, although some have given it to them alone, such as the pope, bishops, priests, and monks, who openly and insolently say that this authority is given to them alone, and not also to the laity. But Christ says here neither of priests nor of monks, but says, Receive ye the Holy Ghost. He that hath the Holy Ghost hath power. To him who has the Holy Spirit, authority is given, that is, to him who is a Christian. But who is a Christian? He that believeth. He that believeth hath the Holy Ghost. He that believeth hath the Holy Ghost. Therefore every Christian has the power, which the pope, bishops, priests, and monks have in this case, to retain or remit sins. Thus do I well hear (say): I may hear confession, baptize, preach, administer sacrament? No! St. Paul says: Let it all be done honorably.

and orderly. If everyone wanted to hear confessions, baptize, and administer the sacrament, how could it be done? Item, if everyone wanted to preach, who would listen? If we all preached at the same time, how would it become a tumult among ourselves, as now among the frogs? Therefore let it be so, that the church choose one that is able, to minister the sacraments, to preach, to hear confession, and to baptize. We all have this authority, but no one should presume to exercise it publicly, except he who is appointed by the church. Take an example: Where there are many heirs among the nobility, they choose, with the consent of all the others, one to rule on their behalf alone; for if any one were to rule over land and people, how would it be done? although they all have the same authority, which he who rules has."

Further Luther writes: "We have here (Matth. 18, 19. 20.) the Lord himself over all angels and creatures: who says that they shall all have equal authority, keys and office, even two bad Christians gathered together in his name alone. Let not this Lord make us fools, liars, and drunkards, neither Pabst, nor all devils: but let us tread Pabst under foot, and say that he is a desperate liar, blasphemous, and idolatrous devil, who hath snatched the keys unto himself under St. Peter's name alone, as Christ

hath given the same to all alike in common, and will make the Lord Matth. 16. a liar." (Scripture: Wider das Pabstthum zu Röm, vom Teufel gestift, vom Jahre 1545. XVII, 1347.) If one hears Luther speak in this way, one must be truly shocked when teachers now come out who call themselves Lutheran, even want to be out-and-out Lutherans and martyrs for the Lutheran doctrine and church, and who nevertheless claim that the keys or the office are by no means given directly to the church or the Christians, but indirectly'. Thus Pastor Grabau wrote in his Informatorium in the 2nd volume, page 23: "The church has the keys not directly, but indirectly *) in the word of God and in the holy ministry. The church has the keys not directly, but indirectly *) in the Word of God and in the holy preaching office," (by which, as is well known, Pastor Gr. always understands the parish office). Further, he wrote: "Now when it is said that this peculiar ecclesiastical power is given to his church on earth by Christ, nothing else is said than that it is instituted in the gospel, and established in the church by ordinary means by the power of the gospel, in the form of the episcopate or preaching office." (1st ed. p. 85. 86.) Finally, the same wrote: "The Missourian master further concludes, that the power to preach 2c. is placed in every believing multitude.. This crude Missourian error

*Notice how Pastor Grabau here declares in bare words that which our church confession in the Schmalk. Articles confesses as divine truth before all the world!

is based on a false interpretation of Matth. 18, 20. where the Lord says: "For where two or three are gathered together in my name, there am I in the midst of them". (Jahrg. 1. p. 74.) We repeat it, we are frightened, when we read such from the hand of a man who claims to be a champion of pure Lutheranism, and when we compare the above testimony of Luther with it, wherein the same, with true zeal of Elias, reproves that in the pope, which an alleged Lutheran teacher claims to be genuinely Lutheran. For though Pastor Grabau does not ascribe the power of preaching to the pope alone, yet he, like the pope, denies it to believing Christians, and ascribes it to bishops or preachers alone, and therefore goes still further than the pope, by making all pastors vain popes instead of the One Bishop at Rome. O shame that such shameful antichristic, sacrilegious doctrine may be proclaimed in the midst of the Lutheran Church! O pity that even those who claim to be Luther's most faithful sons are now proclaiming the very doctrines by which Luther, above all, brought about the reformation of the church.

Finally Luther writes in his interpretation of the 1st Epistle of Peter. "In the New Testament, no priests should wear plates; not that it is evil of him himself, for one might even let himself be given them, but because no distinction was made between them and the common Christian man, which faith cannot suffer, so that those who are now called priests would all be laymen like the others, and only some ministers would be called by the congregation to preach. So there is only a difference outwardly, because of the office to which one is called by the church; but to God there is no difference; and only for this cause are some drawn out of the multitude, that instead of the church they should hold and exercise the office which they all have, not that one should have more power than another. For this reason no one is to go out on his own and preach in the congregation, but one must be drawn from among the multitude and set up." Luther means to say that if the congregation did not originally have the office of preaching, but if certain special persons alone had this office, they could of course go forth and preach in public without first being called by the congregation; but since all Christians originally have the office, the individual may not presume to administer this office before others, but must wait until he is drawn forth and called to it by those who have the same authority with him. (Walch's Ausg. IX, 702. 3.)

Here, therefore, belong all the recurring passages in Luther's writings in which it is said that preachers carry out their ministry "instead of the congregation," "for the sake of the congregation," "for the sake of all of us," "in the name of all."

Thus writes the famous Martin Chemnitz, former Superintendent of Brunswick,

Main author of our Formula of Concord (died 1586): "Against the tyrannical principles (of the Papists) Luther taught from God's Word that Christ has given and commanded the keys, that is, the office of the Word and Sacraments to the whole Church. The keys, that is, the office of the Word and Sacraments, have been given by Christ to the whole Church, so that the supreme power of the Word and Sacraments rests with God; then the office rests with the Church, as through whom God indirectly calls, chooses, and sends the ministers of the Church; thirdly, and finally, with those who are lawfully chosen and called by God through the Church, as with the ministers who are commanded to use and administer the office of the Word and Sacraments. *) By this distinction, which is true and clear, Luther wished to reject the pride of the ministers of the Mass, who were filled with the proud delusion, as if they alone had the whole power over the Word and Sacraments, so that the Sacraments were powerful because of the character, I know not what character, impressed upon them of a state. And that the rest of the Church itself might dare to say with no silent sigh: What do ye? they presumptuously pretended that the rest of the Church had no power at all in the Word and Sacraments." (S. Chemnitz's Examination of the Tridentine Concilium p. 222-223.)

Thus writes Tilemann Heshusius, this dear man, who so often had to go into misery because of his adherence to the pure doctrine, of whom also Pastor Grabau had a theologian (died 1666), in his Hodosophy: "The church writing reprinted (died in Helmstädt 1588): "Who then is a holy community, secondly, through the immediate a right-believing Christian and a living member of Christ, and inseparable possession of ecclesiastical rights and who asked his share and righteousness to the holy offices, in which that power is rooted and can be ministry and to everything that belongs to the church perpetuated uninterruptedly when the pastors die or service. He has asked for his share and righteousness to become wolves, and when the sons of Levi defile the holy preaching ministry and to everything that belongs to the church ministry. Christ gives the whole church power, according to God's word and promise, to first to the church, the ministry would be lost if all the forgive the sin of the penitent. . If the preachers do not pastors died, or if they all became false teachers, whom perform their office as they ought, or if there are none, the church should not hear. Then the church would have the office returns to the churches to which it belongs. As to deal as gently as possible with the domineering if the living bearer dies or forfeits the fief, the fief reverts to the lord of the fief. The office of preacher and pastor is not do what we want, you shall have no ministry, no therefore ordained and set apart from the common preaching, no absolution, no sacrament. That would be Christians, so that certain persons may preach the a dangerous thing. But, thank God, it is not so. And if all gospel and wait for the service of the church and the pastors should die, or become tyrants and heretics, yet administration of the sacraments, because otherwise the the church would not be without office, for she has it Christians would lose their handicrafts and their proximity immeasurably, and is in a possession of it quite inseparable from herself. When, therefore, the papists in

*)The present papist Lutherans reverse this order. They say: first, God has the office, secondly, the pastors, and thirdly, through the pastors, the church or congregation. They say, therefore, that when in the 28th article of the Augsburg Confession it is said, "The power of the churches or bishops," it is thereby signified that the power of the keys is called the power of the church, because the bishops, i.e., the pastors, have it, through whom, of course, the church also has it; while it is the other way round, the power of the church is called the power of the bishops, because they have it through the church. And yet such Papist Lutherans want to be the only confessional Lutherans; but they are Lutherans as the hedgehog is to a snuff rag.

The reason is also that the teachers should have a good audience of pure and sound doctrine, and of an honourable walk, lest the Christians should be driven about with all manner of wind of doctrine. Otherwise there is no difference between a preacher and a common Christian; one has no more authority in the kingdom of Christ than the other; from which it also appears that a common Christian in such a case, where there are no righteous church ministers present, may preach the gospel, dissolve sin, baptize, and distribute the supper of Christ." (See Felix Bidenbach's Consilien p. 383. ff.)

Johann Gerhard (died 1637) writes in his Locis: "Christ gave his church, as his bride, the keys of the kingdom of heaven, Matth. 16, 18, 17.; he promised her, where she would become one among herself, why she should ask, that this should be done to her by his Father in heaven, Matth. 18, 18, 3, 2. that to her was entrusted what God had spoken, and Rom. 9, 4. that to her belonged the adoption, the glory, the covenant, the legislation, the worship, and the sacraments; that is the house of God, 1 Tim. 3, 15. in which the ministers of the church are appointed stewards, 1 Cor. 4, 1.; to her, therefore, is the ministry, according to 1 Cor. 3, 21. all things are yours, whether Paul, or Apollos, or Cephas." (Loc. de min. § 85.)

Thus writes Conr. Dannhauer, the witty Strasbourg theologian (died 1666), in his Hodosophy: "The church who asked his share and righteousness to the holy offices, in which that power is rooted and can be ministry and to everything that belongs to the church perpetuated uninterruptedly when the pastors die or service. He has asked for his share and righteousness to become wolves, and when the sons of Levi defile the holy preaching ministry and to everything that belongs to the church ministry. Christ gives the whole church power, according to God's word and promise, to first to the church, the ministry would be lost if all the forgive the sin of the penitent. . If the preachers do not pastors died, or if they all became false teachers, whom perform their office as they ought, or if there are none, the church should not hear. Then the church would have the office returns to the churches to which it belongs. As to deal as gently as possible with the domineering if the living bearer dies or forfeits the fief, the fief reverts to the lord of the fief. The office of preacher and pastor is not do what we want, you shall have no ministry, no therefore ordained and set apart from the common preaching, no absolution, no sacrament. That would be Christians, so that certain persons may preach the a dangerous thing. But, thank God, it is not so. And if all gospel and wait for the service of the church and the pastors should die, or become tyrants and heretics, yet administration of the sacraments, because otherwise the the church would not be without office, for she has it Christians would lose their handicrafts and their proximity immeasurably, and is in a possession of it quite inseparable from herself. When, therefore, the papists in

Luther did not think: where shall we get preachers for our the right to choose their own regents. *) A householder poor brethren who are in captivity, if the ordained do not and a housewife have indisputably the right to manage ordain them and do not want to confer the office? but her household themselves, and to do all the work wrote: "we will see how we get pastors and preachers necessary for it; so they have also the undoubted right from baptism and God's Word without their Chresem, to appoint those who shall have the office of doing this coordinated and confirmed by our election and calling. work for them. Therefore, as certainly as the church has If the angle-pastors or bishops do not consider such our the command and thus the right to preach God's word called pastors to be ordained, they may well leave it, the itself, that is, the ministry, so certainly does it have the devil ask them to do so. . . For we have (praise God) the duty and the right to choose, call, and appoint those who Word of God pure and certain, as the Pope" (and the are to do this in its name.

papist Lutherans) "has not. But if the word of God is pure The same reasoning can be found in the public and certain, then all things must be, God's kingdom, confessions of our church. Thus, for example, in the Christ's kingdom, the Holy Spirit, baptism, these second appendix to the Schmalkaldic Articles, it is said: Sacrament, and so on. Spirit, baptism, sacrament, "Where (ubiquitous, i.e. everywhere, where only) the ministry, preaching, faith, love, creed, life and church is, there is always the command to preach the blessedness, and all that the church should have, as gospel; therefore the churches must retain the Christ says Joh. 14, 23: We will come to him and make authority to demand, elect, and ordain church servants; our abode with him; and Matth. 28, 20: Behold, I am with and such authority is a gift actually given to the churches you to the end of the world. But whether the abominable by God, and cannot be taken away by any human (or a papist Lutheran) "will not take our word for the right authority of the churches." Here also belongs the word of the halls, it is not our concern; they may know passage from the first appendix of the Schmalkaldic otherwise in their conscience. We are nevertheless sure Articles, which has already been repeatedly quoted: that we have God's word." (S. Schrift von der "Just as the promise of the gospel belongs certainly and Winkelmesse und Pfaffenweihe, 1533. In Luther's without means to the whole church, so the keys belong Volksbibliothek, Vol. V, pp. 76. 77.) without means to the whole church, for the keys are

Here again belong all those passages from the nothing else than the office by which such promise is writings of our pure scholars of God, in which they say communicated to everyone who desires it; as it is then that the preachers administer their office "in the name," in the work for eyes that the church has power to ordain "by right," "under authority" of the church, "after the church servants." Here an inference is made. From this, manner of a *commission*," (*commissionis*), as its "agents" namely, that, as everyone knows, the church has the and "agents;" for by all these and similar expressions it is choice, it is concluded that it must therefore also signified that not the preachers, but the church of the necessarily have the office itself, which it confers by its faithful, has the office originally and immediately. election and appointment. For if she had not it, she could

If it cannot be denied that, according to God's Word not give it.**)

and Lutheran doctrine, the church has the command and *Thus Johann Gerhard writes: "Concerning the manner of attaining the sovereign power, the question arises: with whom is the right to elect the sovereign? I answer: A distinction must be made between a governmental power that is first to be appointed and a governmental power that has already been appointed. When the power of government is appointed, the right and the power to appoint an authority is vested in the people, according to the law of nature and the law of nations. For, since the people feel the advantages of government, and since they have the something, he has without doubt also the right to have it Therefore it is reasonable that the power to choose whom they done. A farmer, for instance, undoubtedly has the right to will obey is with them. And this does not conflict with the divine right, but is rather confirmed by it, for thus the Lord speaks to cultivate and harvest his field; so he also undoubtedly has the right to elect and employ those who shall do this as king whom the Lord thy God shall choose. To Samuel, 1 Sam. 8:19, the people say, There shall be a king over us. Herodotus writes in the 1st book:., "Kings were first chosen by the nations. .'" According to the nature and the time are subjects rather than princes, for princes have not appointed subjects for themselves (but we are speaking of princes chosen by popular vote, not of tyrants, violent conquerors of kingdoms), but subjects have appointed princes for themselves; so princes are for the sake of subjects, and are to serve the welfare of subjects, but not subjects for the sake of princes, as if they were given up to their lust." (Loc. de magistrato polit. § 89.)

public office) themselves. If a man has the right to do something, he has without doubt also the right to have it Therefore it is reasonable that the power to choose whom they will obey is with them. And this does not conflict with the divine right, but is rather confirmed by it, for thus the Lord speaks to the Israelite people Deut. 17:15: "Thou shalt set him over thee as king whom the Lord thy God shall choose. To Samuel, 1 Sam. 8:19, the people say, There shall be a king over us. Herodotus writes in the 1st book:., "Kings were first chosen by the nations. .'" According to the nature and the time are subjects rather than princes, for princes have not appointed subjects for themselves (but we are speaking of princes chosen by popular vote, not of tyrants, violent conquerors of kingdoms), but subjects have appointed princes for themselves; so princes are for the sake of subjects, and are to serve the welfare of subjects, but not subjects for the sake of princes, as if they were given up to their lust." (Loc. de magistrato polit. § 89.)

newly discovered, deserted country, in which there was as yet no jurisdiction, the migrated band would still have the power of government in itself, and therefore it would undoubtedly also have the right to appoint the governors.

**From this it can be seen, if the Buffalo Synod of necessity wants to admit to some extent the right of congregational suffrage, that for this reason it still has a long way to go in this respect.

The same conclusion which our public ecclesiastical creed makes from the original possession of the office to the right to elect to it, is also made by our orthodox theologians in their private writings.

Luther writes: "Where there is a holy Christian church, there must be all the sacraments, Christ himself and his Holy Spirit. Should we then be a holy Christian church, and have the greatest and most necessary things, as: God's word, Christ, Spirit, faith, prayer, baptism, sacrament, key ministry, 2c., and should not also have the least part, namely the power and right to call some to the ministry, who would present to us the word, baptism, sacrament, pardon (as ready as they are) and serve in it - what kind of a church would that be to me? Where would Christ's word be here, Math. 18:20, when he says, "Where two or three are gathered together in my name, there am I among them?" (Scripture of the Angle Mass and Consecration of the Parish. S. Luther's Volksbibliothek, Vol. V, p. 99)

Luther further wrote: "Since it is sufficiently evident that everyone has the right to serve in the Word, how would not a whole congregation also have the right and this commandment to command such an office by common election to one or more in their stead? (Letter to the Bohemians. X, 1861.)

Thus, further, J. Gerhard writes: "Yours (the church) is the ministry, according to 1 Cor. 3:21: All is yours, whether Paul, or Apollo, or Cephas. To the Church, then, belongs the delegated (übertragenes) right, as it is called, of appointing able ministers of the Word, and God wills to make use of the Church's ministry in the indirect appointment of pious teachers." (Loc. de min. § 85.)

Thus, at last, Joh. Conr. Dietrich, our teacher of catechism (d. 1639.), writes: "The right and power to appoint the church ministers is to the whole church, because, first, the whole ministry is to the church, according to Ephes. 4, 12. Matth. 18, 17.: Tell it (not to the prelates, as Bellarmin wills without reason, but) to the congregation." (Institutiones catecheticae p. 479.)

It will not be necessary to cite any more identical testimonies of our theologians, of which we could cite a whole host. He who knows their writings knows how the following has always followed in the footsteps of his predecessors, and how all have really "spoken the same discourse in one mind and in one opinion." 1 Cor. 1, 10.

(To be continued.)

does not teach Lutheranism. For it asserts nonsensically enough that the church has the right to elect to office, but by no means have the keys and the Amr themselves originally and directly, and only carry them over! But so give it to all false teachers who wish to be regarded as pure teachers. It is necessary for them to admit many things which they cannot admit in the right way (i. e., in the correct way). They must accept the most contradictory things. Truth agrees only with itself. If one connects error with truth, the worst contradictions arise. But the whole Buffalo theology (if one can speak of such a theology at all) is composed of such contradictions.

(Sent in by Past. Brohm.)

That an orderly care of the poor and sick belongs to the prosperity of a Christian community.

What a lovely, heart-warming picture it is that St. Lucas lays out before our eyes of the faith and love of the first Christian community at Jerusalem! They continued steadfastly in the apostles' doctrine, and in fellowship, and in the breaking of bread, and in prayer. But all who believed were with one another and had all things in common. And they sold their goods and possessions, and divided them among all, as every man had need. And the multitude of the faithful were of one heart and of one soul. Neither said any of their goods that they were theirs, but all things were common unto them. Neither was there any among them that lacked: for as many as had lands or houses, they sold them, and brought the money of the lands sold, and laid it at the apostles' feet, and gave every man what was left him. Apostelgesch. 2, 42-45. 4, 34. 35.

What an astonishing change had taken place in these people. Only a few days or weeks ago they had been blasphemers and murderers of the Lord, and had stood among the multitude that cried, Away with him, crucify him. They had been proud, quarrelsome, envious, lewd men, serving all manner of lusts; but the preaching of the gospel, which had passed through their hearts by the mighty operation of the Holy Ghost, had been a great help to them. But the preaching of the gospel, which had passed through their hearts through the powerful effect of the Holy Spirit, had made believing disciples and worshipers of the Lord Jesus, humble, chaste, loving people out of them, who now gave all their goods to serve their poor brothers. What a powerful, living, wholesome, blessed word the gospel must be, which produces such a mighty, blessed transformation! Yes, it is a power of God to make blessed all who believe in it.

This community of goods was indeed a very peculiar, extraordinary phenomenon in the life of the Jerusalem Christians; it was neither commanded nor recommended by the apostles, nor was it imitated by other Christian communities, neither at Antioch, nor at Corinth, nor at Thessalonica; Nevertheless, it was a noble, good work of self-sacrificing, self-denying love of the well-to-do toward the poor, and in this respect it is a shining example of the mother to all her daughters throughout the world. Even if that particular form of love is not decisive, it is still love itself that has found expression in that form. There is, however, a communion of goods which is not only recommended but commanded to all Christians in all places of all times, which is an inevitable fruit of faith and an essential characteristic of the Christian life. This is the community of goods of which the prophet speaks: Break thy bread to the hungry, to them that are in misery,

If thou seest any naked man, bring him into the house, the wealth of the middle classes would not be sucked and clothe him, and not shun thy flesh, Isa. 58:7; or which dry by the usury of the empire, and the lenient hand of John the Baptist commandeth, He that hath two coats, let the rich would gladly lend and give to the impecunious him give to him that hath none; and he that hath meat, let and poor what their need requires.

him do likewise, Luc. 3:11; or of which Christ saith, Give What is true of each individual Christian, that love, the to him that asketh thee, and turn not away from him that active, self-sacrificing, self-denying love of true faith is would borrow of thee, Luc. 6:30. 6, 30. That community fruit and proof, is also true of a whole community of of goods in Jerusalem was a temporary phenomenon, the Christians. If, on the other hand, the preaching of Christ community of goods that will last for all times is love, has become strong in it, if it has begun to take deep root, which considers itself bound to use what it owns not for then this love will also become more and more evident its own benefit, honor and comfort, but for the relief and in it as a whole; works of love will no longer be the work alleviation of the need of its neighbor. As soon as the of mere individual members of the congregation, but the gospel becomes strong in a man's heart, where faith and congregation as a whole will participate in them.

love are planted in the heart by it, such a man does not So that love may always have the opportunity to show say, This field, this house, this business, this capital, is itself and be practised, God, according to his wonderful mine, and I will do with it as I please; but he says, All these wisdom, has mixed rich and poor together in the world, things are mine of God and my neighbor. I am only the and so it is not by chance that there is never a lack of manager and steward of my goods; my lord allows me to poor or widows or orphans or sick people in Christian take as much of my earnings, like a civil servant his congregations. These may seem to be a great burden to salary, as is necessary for my and my family's needs, but a congregation, and are often regarded and treated as the actual usufruct of my goods belongs to my neighbor, such, but in truth they are not a burden, but rather a gift; whom God provides for me in his stead, the poor, the they are a field in which a congregation can prepare a widows and orphans, the persecuted, the sick, the rich harvest for itself; indeed, in the form of the poor, churches and schools. This community of goods, which, widows, orphans, and sick, Christ Himself disguises however, is not left to our discretion, but is expressly Himself, and comes to the congregation to be fed, commanded by God, does not require us to give up our clothed, and cared for by it, and to be able to put a possessions, not to make a monkish, enthusiastic vow of glorious crown on it in that day". Oh, when a Christian eternal poverty, not to renounce any enjoyment of our community recognizes this, it will not complain about the goods, which is rather given to the conscience of each multitude of its poor and sick, but will thank Christ that one; nor does it impose a certain tax on us, as in the Old he has made it worthy to take kindly lodging with him in Testament, the tithe was given to the people of Israel. the the form of the poor.

tenth was imposed on the people of Israel; it is a How praiseworthy and sweet it is what we read of the completely free one, bound to no law but that of love; but charity of the first Christians. They were not content with must add that the law of love is by no means fulfilled by the fact that their own poor suffered no lack; they even a few scanty morsels of the abundance of the rich, which supported other communities. When, for example, in the he feels in his bag as little as the sea of the world feels a time of the emperor Claudius, a great upheaval occurred few buckets of water withdrawn from it, but love wants over the whole world, each of the disciples at Antioch sacrifice, sacrifice, sacrifice.

resolved to send as much as he could to the brethren If this community of goods, as I have just described it, who dwelt in Judea. And they did so, and sent it unto the were to flourish, the inequality between the rich and the elders by the hand of Barnabae and Sauli. Acts 11, 28- poor would, with all the difference between them, be 30. 11, 28-30. Paul boasts of the common people of essentially different from what it is now in the world; there Macedonia, that though they were very poor, yet they would hardly be millionaires who increase their capital gave abundantly in all simplicity: for according to their almost infinitely from year to year, and just as few poor ability, he adds, I bear witness; and above ability they people who could not satisfy their hunger. For this themselves were willing, and besought us with many community of goods would, on the one hand, not permit exhortations, that we might receive the benefits and the rich man to increase his property by usury and to fellowship of the hand that is given to the saints. 2 Cor. fatten himself on the sweat of his debtor, and, on the other 8, 3. 4. And provoked by the example of the common hand, it would open up a perpetual channel for his pouch people of Macedonia, the common people of Achaia also and chest, so that they would not overfill and suffocate willingly took part in this tax for the poor saints in their owner in his own fat. Jerusalem. Rom. 15, 26.

This fire of love did not go out even in the post-apostolic period. With great faithfulness

each congregation took care of its poor, sick and to a plentiful harvest. We will send you a hundred¹⁶, 1. Phoebe, who was ministering in the church of prisoners. Every Sunday, after the service, all the thousand sesterces (close to 4000 dollars) as the Kenchrea near Corinth. Her ministry consisted of caring members of the congregation voluntarily gave abundant proceeds of the collections held among us for the ransom for the poor and sick women. For this purpose widows contributions to meet the needs of the needy, and in of the captured brothers. The Lord preserve you from were taken, of whom the apostle wants none to be addition, the individuals were eager to provide help similar misfortunes, but if it should please him to afflict chosen who are not 60 years old. 1 Tim. 5, 9. Also in the where it was needed; it was especially the business of you again, then do not think for a moment to inform us of post-apostolic time we find the office of the deacons the Christian housewife to visit the homes of the poor and it and be assured that we will willingly help you with our preserved, with such an exact imitation of the Jerusalem the sick. The love of the first Christians was not confined prayers and our money. - It is reported of the Christian model that even the number of seven was retained, only to the narrow circle of their immediate surroundings; community in Rome in the middle of the 3rd century that with the difference that their sphere of office was when other communities needed help, they hastened to it cared for more than 1500 poor, widows and sick people. somewhat enlarged and certain spiritual duties were collect it, and its yield was always abundant. Their love Such examples of Christian mercy spread a refreshing entrusted to them as assistants of the bishop. The office also spread to the heathen. At Carthage in Africa, a fragrance through Christianity of all times and are a voice of servants and deaconesses also continued to grow, terrible plague broke out that killed countless people to us: go and do likewise. and traces of it can be found as far back as the 5th and every day. The pagans were dismayed by the measures, If all hearts were full of such faith and love, the care of 6th centuries. Even princesses and empresses were not and in their dismay they forgot even to bury the dead. the poor and the sick would be an easy task. Every man ashamed of the anus and name of the deaconesses, as Cyprian, the bishop of the church of Carthage, a man full and woman, young man and maiden, would compete we have the name of Placilla, the wife of Emperor of burning love for his Lord, in which he himself suffered with one another, and would be eager to seek out the Theodosius the Great, and Radegundis, the wife of martyrdom in the year 258, summoned his congregation need in the huts and at the bedsides of the sick. But as Clothar, King of the Franks, who as deaconesses and delivered a speech of mercy to them. He showed his the individual Christian, so also a whole congregation of devoted themselves to the care of the sick. In addition to own that if they did no more than the pagans and tax Christians, even where they are at their best, suffer from the office of the deacons and deaconesses, a special collectors who only took care of their own, they would not all kinds of infirmities in life. One is thoughtless and male office of nurse was formed in the church, that of the be worthy of the Christian name; it was their duty to love careless, and does not see where it is lacking until it is a parabolan, whose name already indicates what a their enemies as well. And Cyprian had not spoken in specially called to his attention; another, though difficult, life-threatening office was incumbent upon vain; a holy zeal of love was kindled in all. The Christians otherwise willing to sacrifice, is slothful, and needs them. With the final rise of monasticism and the papacy, divided themselves into classes in order to provide admonition. Moreover, certain obstacles lie in the nature the care of the poor and the sick, as a service of the successful help in times of need. The wealthy gave of this earthly life. For many, their earthly occupation community, gradually became extinct and retreated into abundant contributions of money, the poor gave what does not permit them to take care of the needy with their the monasteries. they had, the labor of their hands. The sick heathens who own hands; many needs, especially those of the stupid, Although it is not necessary for the sake of the had been abandoned by their own found care and timid poor, remain hidden from human shortsightedness; example of the apostolic and post-apostolic times, the comfort, the corpses were buried, the streets cleaned. No the more numerous a community is, the greater the necessity of the matter itself requires that similar one thought of the danger to which he was exposing his danger of overlooking individual needy persons; and in institutions be established in Christian communities in life, and with amazement the heathen saw the effects of general, isolated help can never accomplish what united order to make the bestowal of mercy successful, God's love in Christ, and had a wholesome opportunity of forces are able to do. Even in that mother and model effective, and universal, But it teaches us this much, that comparing the same with their own selfishness and church at Jerusalem the unfortunate situation occurred the care of the poor and sick must not be left to chance, inhumanity. The devastations of the plague were that the widows of the Greeks were overlooked by the but that a certain number of such men, greater or lesser followed by the horrors of war. The province near apostles in the daily handouts. This caused the Greeks according to need, should be assigned to it, who, in the Carthage, Numidia, was devastated by an unexpected to grumble against the Hebrews. What then do the name of the whole congregation, should secure a invasion of barbarian nations, and among others many apostles do? They did not deny that an oversight had uniform and sufficient help for the needy. Christians were carried away into captivity. Eight occurred through human weakness, but they wanted to If I am not mistaken, there are two prejudices in some Numidian bishops reported this sad event to Bishop remedy the problem and advised the church to appoint minds against an orderly care of the poor and sick. One Cyprian. What he felt and did will best be shown by his seven men who had a good reputation and were full of thinks that a certain order is incompatible with the answer. With deep sorrow, he writes, and with tears, dear the Holy Spirit and wisdom to meet this need, so that they voluntary nature of charity; one worries that charity will brothers, we have read your letters about the could continue unhindered in prayer and in the ministry thereby gradually become an enforced matter, confined imprisonment of our brothers and sisters. The apostle of the Word. This advice pleased the whole church and to certain external forms, to which the spirit of voluntary says: if one member suffers, they all suffer; therefore we was carried out without delay, as we read in Acts 6:1-6. love must finally give way. But this prejudice will soon regard their captivity as ours. The same apostle also The whole apostolic church followed this example. vanish as soon as one becomes convinced that such says, Know ye not that ye are the temple of God, and that From the epistles of St. Paul we see that besides the external forms and orders by no means limit love, but rather the Spirit of God dwelleth in you? How should we leave office of the bishops or elders, there was also an office of are intended to stimulate it, promote it, make it effective, and direct it the temple of God in captivity? We thank you that you servants or deacons and 1 Tim. 3, 8-13. the apostle gives to the greatest possible advantage. If there were really such an inner have made us partakers of your tribulations, and have instructions as to what qualities these servants should discord between order and voluntariness as one fears, then we should given us fruitful fields in which to sow the seeds of our have. Yes, in the apostolic church there was also an not be able to find it, hope. office of female ministers or deaconesses, as one of the Rom.

But in the essence of order there is not the slightest element that paralyzes or destroys love, and if there has been such an element at times, it has certainly only been an abuse of order and a quality contrary to the Gospel that has been attributed to order. Be careful not to confuse voluntariness with arbitrariness. Love, free as it is, is not arbitrary. The Lord wants willing givers, but he still wants them; he leaves it to the discretion of the individual Christian where, when, how, to what extent, under what circumstances he shall show love, but he does not leave him free whether he will show it at all or not. How both, a voluntary love and an ordered love, can stand in most beautiful harmony, is most clearly proved by the already mentioned establishment of the Jerusalem alms-giving office. A second prejudice is the fear that the individual, personal loving activity of the individual Christian would be too much limited and paralyzed by an orderly care for the poor. This, too, is not the case, if things are done differently. Certainly the fault would not lie in order, but in the lack of love, if it allowed itself to be held back, made lax and indolent by it. Order only serves the purpose of helping where the help of the individual is insufficient. Love is like a careful housemother, who keeps her household in the best order, so that every member of the house knows what he must do; yet she looks about the house diligently, and takes action herself when necessity demands it. The smaller a congregation is, the less order it needs. Each member of the community knows the other, and where a need arises, it does not remain hidden for long; personal charity has the freest scope here; the preacher of the community, who is above all others responsible for caring for the poor, can almost overlook and carry out the same alone. If there are orphans, they are most comfortably placed in God-fearing families, and a new father's house is prepared for them; the feeding of the sick also presents little difficulty, if only brotherly love fills the hearts in some other way. The more populous a community is, the more difficult it becomes. Here an orderly care of the poor and sick must come to the rescue. Thus, at the time of the Reformation, all the cities of Germany that fell to the Gospel were soon anxious to establish such a system. The miserable beggary was controlled in all places; the monasteries, which had hitherto been only hostels for the lazy, were abolished and converted either into schools or hospitals, and their revenues devoted to the service of God and the poor. The first beginning was made by the little town of Leißnig in Saxony on the Mulde. No sooner had the first rays of light of the Gospel fallen into this town than the citizens united with the neighboring noble lords, elected 10 men from among them, drafted an order of the common caste, formed

The monasteries established a fund, partly from the existing income of the monasteries, partly from voluntary contributions, and made provisions for its use. In 1523, Luther published this order of the common diet, with a preface, in the hope, as he wrote, that this order would become a common example that other commons would follow. And his hope was not deceived. The Protestant cities of all German lands followed Leißnig's example and established abundantly equipped poorhouses and hospitals, and while begging continued in the Papist cities and lands, the Protestant ones could boast that no beggar was to be seen in their streets. A most attractive story is told us of the first institution of pauperism in Breslau. Johann Hess, the first Lutheran preacher in Breslau (died 1547) could no longer stand by and see the beggars, cripples and the infirm lying in the streets in front of all the churches in Breslau. He therefore made several public exhortations from the pulpit to the authorities, but no food was provided for the poor in the churches. Then Hess refrained from preaching several Sundays in a row. This made the magistrate and the congregation think twice, since he otherwise always climbed the pulpit with great joy. It was finally decided to ask him the cause. The answer was: "My Lord Jesus lies in his limbs before all the church doors. Over him I may order for the poor, only that these lines should have as not pass away. If he will not be removed, I will not preach. their purpose that this part of Christian love should be The words made the deepest impression on everyone. ever more carefully cultivated and grown, and that immediately the poorhouses were advised, the diligent thought should be given to how it might be unauthorized beggars were turned away, and in a single brought into ever more cheerful exercise. I conclude by asking a few more questions of our congregations, preachers and leaders: 1. What have we done so far, and what is still left for us to do, in order to prove "our" faith actively in love as a whole, as a congregation? what could and should be done to make the order we have kept so far even more expedient, useful and successful? (2) Is it a matter of course among us that the widows and orphans to be supported by a congregation include the widows and orphans of its deceased pastor or city administration was divided between Catholics and schoolteacher? (3) Do we also let our love flow over to strangers who do not belong to a community, as the community of Carthage mentioned above did? (4) Would it not be a praiseworthy and noble work what pious foundations of earlier centuries have bequeathed to them; here, they can only be maintained through the charitable gifts of the community members. countless abandoned orphans who have been left to run But the greater the difficulties that stand in our way, the wild, and a nursery for the church? 005 Where shall we bury our brothers and sisters? shall we give their bodies a place by the graves of devout Christians, that they may rest by their side?

Finally, I bring to the attention of the I. Finally, I bring to the attention of the readers a word of Luther, which he speaks in the church postillon on St. Stephen's Day: "In this history you see, first of all, how a Christian congregation is to be formed; in addition, you see a true picture of a spiritual regiment/ which is to govern the church.

Apostles lead here. They provide for the souls, preaching and praying, but they also provide for the body, raising up some men to distribute the goods. Thus the Christian government feeds the people both in body and soul, so that no one lacks anything, as Lucas says, and all are abundantly fed and well provided for, both in body and soul. This is a very fine picture and example, and it would be well to begin in this way, if there were people who wanted to divide a city, like this one, into four or five parts and give each part a preacher and several deacons, who would supply the same part with sermons and distribute the goods, visit sick people, and see to it that no one suffers any lack. But we do not have the persons to do this, therefore I do not dare to start it until our Lord God makes Christians.

(Submitted.)

Traits from the history of the Reformation in Northern Germany.

5.

The dukes Philipp, Ernst and Wolfgang von Grubenhagen.

The principality of Grubenhagen, so named by an old castle where princes used to hold court in early times, now belongs to the Kingdom of Hanover and stretches in a narrow strip from the Weser River to the Harz Mountains. It is a small country, but has been rich and blessed by the above-mentioned godly princes, who were truly caretakers and nurses of the church.

In the principality itself, we find the preaching of the pure gospel in a village, Hullersen, as early as 1522, and even though the preacher himself was imprisoned at the instigation of the clergy living in the nearby town of Einbeck, which was richly endowed with monasteries and benefactors, his word had become powerful. In Westerhausen the gospel first became known through the songs "Let God be gracious to us" and "A strong fortress is our God", which the local priest had sung in his church. When the Count of Reinstein, to whose territory Westerhausen belonged, heard this, he ordered his captain of Lunderstädt to arrest the clergyman on account of these "seditious" songs and to hand him over to the spiritual court in Halberstadt. But the captain, himself devoted to the Lutheran doctrine, asked the count whether he would not let God the Lord be his stronghold or whether the devil should have mercy on him? When he proved to him that these songs were only taken from psalms, the count was won over, and that preacher

von Westerhausen was appointed the first Lutheran superintendent for the counties of Blankenburg and Reinstem. From Nordhausen, a town on the southern slopes of the Harz Mountains, the gospel penetrated the county of Stolberg, especially through Johann Spangenberg; The famous monastery in Ilfeld, the rich monastery in Quedlinburg accepted the Reformation, and when the monastery in Walkenried was again occupied by the monks who had fled from the rebellious peasants (the Münzersche Aufstund had also penetrated here), the truth also broke through here and many of them preached the Word of God in the neighboring villages. The then Count Ernst of Hohnstein, in whose territory the monastery was located, resisted in vain; he certainly succeeded in having the Protestants expelled and only the Romans remained in the monastery, but he could not prevent the proclamation of the Gospel all around. His own son and successor was devoted to the Lutheran doctrine, and when the Walkenried monks lost their way in the woods with the corpse of his father, which they wanted to bring to the hereditary burial place of the Counts of Hohnstein in their monastery church, he said: "The boys have seduced their father in life, now they want to seduce him in death, too. When Duke Philip of Grubenhagen himself, who had been won over by Luther's word at the Diet in Worms, took up the cause of the Reformation and had Count Albrecht of Mansfeld sign the Schmalkaldic Covenant, victory was assured for the Gospel. Everywhere, the numerous founders and monasteries had to reform themselves; the duke preached the right sermon with seriousness and severity and was all the more certain in his faith, since he himself had come to it only after a long inner struggle. At the outbreak of the Schmalkaldic War in 1546, he found himself with his four sons in the Protestant camp, where he lost one son, a promising youth of 24 years, who had already fought with glory against the Turks in 1542, and had to see another son, Ernst, fall into imperial captivity, but neither these blows, nor the defeat that the Protestants suffered in this war, were able to move him to the slightest yielding to the Emperor. When the latter, with promises and threats, demanded the acceptance of the Interim (s. When the latter tried to force him to accept the Interim (see the previous article) with promises and threats, he replied that he had now reached "a great and inexcusable age" and, as befitted a Christian, God-loving prince, he had directed his united and earnest diligence toward keeping his poor and few people, and himself with them, in true doctrine and knowledge of divine truth; he had therefore provided his country with pious, learned, peaceful preachers of the Gospel. "But because I," he continues, "do not want to give the advice of counsel in this important matter to myself and to my poor, wicked, ignorant, little people, I do not want to give the advice of counsel in this important matter to my poor, wicked, ignorant, little people.

and that the same cannot let my people be told of it in such haste, in view of the fact that they have recognized with me the present pure doctrine of the holy gospel as right and do not know otherwise, that there is no other Christian doctrine than that which I have hitherto tolerated in the many years since all my subjects, so different in time from this world, died Christian: I humbly beg that Your Imperial Majesty will bear with me and not hasten me and my poor, simple, little people in this matter, which concerns our faith, salvation, the honor and confession of God." -

When Duke Philip died in 1551, he was succeeded by his son Ernst. He had spent a large part of his youth in Wittenberg, had heard the theological lectures there and had been in close contact with Luther. Through him he was introduced to the depths of the Scriptures and to the knowledge of Christ; from the pious Elector John Frederick of Saxony, whose favorite he was, he learned the art of governing the country and its people. When the Schmalkaldic War broke out, he found himself with his father, as already told, in the camp of the Protestant princes. It is well known how unhappy the war turned out for the Protestants. Their leaders did not sufficiently remember the words spoken by Luther when he received the news of the conclusion of the covenant: "But wisdom is also needed how to make and need covenants, namely, that hearts seek first God's glory." Dissension and discord broke out in the camp, and to this was added the apostasy of Duke Moritz of Saxony, who, in order to win the electorship, defected from his kinsmen and co-religionists, and sided with the Emperor. On his side at that time was Margrave Albrecht of Brandenburg-Culmbach, later his mortal enemy. When the Elector John Frederick, in the Protestant camp on the Danube, heard that Moritz had attacked his Electorate himself, instead of protecting it against the imperial attacks as he had promised, he hurried back to protect his oppressed country and was accompanied by Ernst, who commanded a part of the Saxon horsemen. With a part of the enemy army, the Margrave of Brandenburg had encamped in Rochlitz, where Elisabeth, the widow of Duke Henry of Saxony, a Landgravine of Hesse by birth, then held court. She knew how to keep her guest entertained with feasts and carousals and, while he was luxuriating in the castle and mocking at his opponents, who had hares instead of hearts in their bodies, secretly sent word to the Elector. As a result, Duke Ernst quietly set out for Rochlitz with five squadrons of horsemen, attacked the Margrave, forced him to surrender as a prisoner, captured him in Gotha, and then hurried back to the Elector's camp on the other side of the Elbe. Soon the emperor approached from the other side with great superiority, and, favored by treachery, crossed the Elbe, threw himself upon the disordered army, which was in the

The Elector himself fought bravely in spite of the indisposition of his body; at his side Duke Ernst held out faithfully "who would have it no better than his dear lord." When at last the Elector, wounded and beset by enemies, surrendered to the knight Thilo von Trotta, and was led away, Duke Ernst sprang after him, presented himself also to the Emperor as a prisoner, and shared his prison with John Frederick. But the Electress Sibylla, a born Duchess of Eleve, did not allow herself to be intimidated. In spite of the defeat on the Lochauer Haide she did not want to surrender Wittenberg, but rather led the defense herself with insight and emphasis. Then the Emperor appointed a court-martial under the presidency of the bloodthirsty Spanish Duke of Alba and had the Elector sentenced to death for disloyalty to the Emperor and the Empire. He was sitting with Duke Ernst in his dungeon playing chess when an imperial officer entered and read out the death sentence. Then Duke Ernst turned pale with horror, but the Elector himself lost so little composure in this terrible moment that he kindly persuaded the Duke to continue the game.

(Conclusion follows.)

The Chain of Christian Being.

You believe, you speak;
If you speak, you must suffer;
If you suffer, you will be comforted.
For faith, confession, and creed belong to one another and are the duty of a true Christian. (Luther, LVIII, 411.)

Youthful abhorrence of heresy.

Theodoret tells us in his church history that a well-known Arian heretic (who denied the divinity of Christ) once rode on a donkey through the market in Samosata, while a number of boys were playing ball there. It happened that while they were throwing a ball, it ran between the legs of the donkey on which the heretic was riding. What do the boys do? They throw the ball into the fire; not out of superstition, but to show their disgust at the atrocious heresy of the Arian. S. nist. so much IV, 14.

Thoughts from books.

The peculiar way of good minds is to love the true in words, not the words. For what good is a golden key if it cannot unlock what we want? Or what harm is it if the key is wooden, if it can do this, if we seek nothing but that what is locked may be opened to us? (Augustinus, *äs äoetr. okri8t. IV, II.*)
Secular writers direct all their care to words, we to things. (The same ooutr. H.äimant. II.)

If the church is visible, where are the poor blind to go: after all, they cannot see? R... e.

Church News.

Mr. H. Baumstark, candidate of theology, who began his theological education in Germany, namely at the universities of Heidelberg and Leipzig, and completed it at the theological seminary at St. Louis, and passed the prescribed gramen, received a regular call-on the Lutheran St. John's parish at Quincy, Ill, and was ordained on the 2nd of Sonnt, x.?riu. (June 9) by the undersigned, assisted by the former pastor of said parish, Rev. Chr. Popp, with commitment to all symbols of the Lutheran Church, solemnly ordained in the midst of his new congregation and installed in his office there. - JESUS Christ, the LORD and Head of His Church, who has preserved this dear congregation in spite of all earlier challenges and perceptions, so that it has not been swallowed up by the sectarianism that prevails around it, but rather has been more and more fortified on the good foundation of the pure, purified confession, now grant the newly called shepherd of the same strength and grace, that he may work in blessing and create much fruit for eternal life! Amen.
St. Louis, June 17, 1861.
G. Schaller, currently President of the Western District of the Synod of Missouri, Ohio & a. St.

Church consecration.

On Eraudi Sunday, May 12, the Lutheran, congregation at New Bielefeld, St. Louis Co, Mo. had the joy of dedicating their new church, built of brick, to the service of the Triune God. The church, 40 by 30 feet, and 18 feet high in the light, with 8 high arched windows, and double staircase in the form of an arch, has quite a handsome appearance, owing to the school built under it, and the interior arrangements, as well as the pulpit and altar, have turned out to the satisfaction of all. The aforementioned Sunday was therefore a real day of celebration for the congregation; in view of the hot summer season, they could now rejoice in possessing a beautiful, bright, airy and spacious house of worship, as it was often hardly bearable in their old church because of the oppressive heat due to the narrow space. The Bremer Singverein had offered some weeks before to increase the celebration by singing some four-part chorales, also Past. Claus in New Bremen had agreed to come. On the day of the dedication it rained very hard from early morning, and we were already worried that none of the dear guests would come, this worry was unnecessary, because in spite of the persistent rain, Pastors Claus and Böse from St. Louis and the members of the Singverein arrived at the right time to the not insignificant joy of the congregation, also many guests came from the surrounding area, so that the church was crowded. The festivities began in the old church with a short speech and prayer, after which the congregation after the singing of hymn No. 10 had been intoned walked in an orderly procession, singing, with the preachers in the lead, followed by the school youth, towards the new church. Arrived at the church door, the 100th Psalm was read out and unlocked, during which time the Singverein went through the sacristy into the church and welcomed the congregation with

The consecration prayer, spoken by Pastor Claus, followed; then Ges. No. 1, Collecte, Psalm 84 and Gesang 168, which was followed by the sermon by the undersigned on Exodus 20:22-24. Confession and Communion, by Pastor Claus, and singing of some chorales closed the morning service. In the afternoon Pastor Böse preached on Psalm 118:24. Praise and thanks be to the Lord our God for everything! He helped us to complete the building in this miserable time, and now He wants His Spirit to be active in the new church, where only His Word is to be preached and His Sacraments administered. Let His Spirit be effective, so that the house may be and remain a house of God for the congregation and for all visitors until the latest posterity.

H. J. Schwensen, Pastor.

"The men of darkness."

This booklet is, as undersigned is travelling to Germany, at the address: Llr. II. ÜLchermedl, Box 1001, Baltimore, N., to be obtained.

A. Schlitt.

Response.

At the request of the undersigned, I would like to inform you that the local schoolteachers' conference, under the advice of the undersigned, is working on a school reading book and that, God willing, the book will be ready for printing within two months.

C. F. W. Walther.

Received in the Preachers' and Teachers' Widows' and Orphans' Fund.

A.. At contributions from the gentlemen pastors and teachers:
Dörmann (6) M. Eirich (2) S. Riedel (2).
For 186! One dollar the person: J. H. Bartling. N- Beyer, F. Bünger, Daib, Dörmann, M. Eirich, Fischer (50 Cts), Fredcrking, Fricke, Friedrich, Geyer, Hermann, Heinemann, HollS, Hoppe, Jäbker, Jüngel, Küchle, Kün- kenberg, Metz, Ottmann, Popp, Nennicke, Richmann, E. Nidel, Röker, Schliepsiek, Schürmann, Schönefeld.
For 1862: N. Beyer (2).
B. In gifts:
By Mrs. D. Meier in the congregation of Mr. Past. Pollack P1.00, by Mr. Friedemeier in the congregation of Mr. Rev. Jüngel Pl.OO, from the congregation of Dr. Sinler in Fort Wayne, collected in the weekly services during Lent K29,30.
I. F. Bünger.

For the Lutheran have paid:

The 13th year:
Mr. Past. M. Merz.
The 16 year old:
Messrs: H. Voßkamp 50 Cts , Past. I. G. Klindworth, teacher Kohlstock, Zach. Müller, C. Vogel, Past. M. Merz.
The 17th year:
The gentlemen: Past. I. Vaumgart, H. Voßkamp, Past. I. G. Klindworth, A. Merlau, I. Lochhaas, teacher Kohlstock, Zach. Müller, Gottfr. Schüßler, G- Funke, Joach. Schmidt, Past. I. Bernreuther, C. -Vogel, Schenk, Stumpf, Gräser, W> Fritz, V. Kiefer, G. Elfner 50 CtS., -H. Frol- ler, C. Fleck, Past. I. G- Hahn, Phil. A. Peter, Past. M. Merz, T. Nickel.
Furthermore: Wittwe Ekkert and Wittwe Estel.
The 18th year:
Teacher Kohlstock.
Martin C. Barthel.



Herausgegeben von der Deutschen Evangelisch - Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 17, St. Louis, Mo. 9th July, 1861, No. 24.

Sermon on the Gospel on the Visitation of the Virgin Mary, delivered on the 5th Sunday after Trinity at Immanuel Church, St. Louis, Mo. and at urgently requested by C. F. W. W. *)

I. N. J.

O Jehovah, for every need Thou hast opened for us a place of refuge in Thy holy word. In it we shall find light when the darkness of error has overtaken us; in it we shall find comfort when our sins trouble and torment us; in it we shall find peace when strife and unrest are all around us. O then open to us also in this hour the quiet sanctuary of Thy heavenly Word, and let us find therein what now our poor dark, afflicted, and troubled heart longs so fiercely for, and what we seek in vain in this world. Make this day a day of visitation for us: seek us out, Thou, and let us, under the sound of Thy Word, know Thy nearness of grace.

*) Only the urgent desire of the entire congregation here has been able to move us to share this sermon. It was not only written in times of great unrest, but also bears the mark of its meager origin only too much. If, however, the gracious God has blessed the hearing of this sermon, it is certainly pleasing to Him not to let the reading of it remain unblest. The good in them is from him, and is stronger than the defects that make up what we have done.

And feel the sweet breath of thy spirit. So we too will exalt You with Mary; our mouth shall be full of Your praise forever, here temporally and there eternally. Amen.

Beloved brothers and sisters in Christ JEsu!

The difference between the Old and New Testaments consists, among other things, in the fact that the Old Testament is full of complete portraits of the lives of the faithful, while in the New Testament only individual traits from the lives of the saints are communicated, and even these only very rarely. The Old Testament is therefore, along with the New, an exceedingly precious treasure, indispensable even to Christians. It not only teaches what a true child of God is to believe, hope, do, tolerate, and experience; but it also presents to us a whole host of holy persons in whom we can, so to speak, see with our eyes the practice of this teaching, that is, the true form, conduct, and destiny of righteous children of God. There we learn what they thought, felt, and spoke in the most diverse situations of their lives, and what paths they took in them. Not only their glorious works of faith and love, but also their sins, infirmities, and weaknesses are presented to us, so that we may see how true children of God have always had a righteous heart and have sincerely feared God, but that in doing so, they have not kept their hearts open.

that they, like these, carried the old Adam with them even unto death, that therefore also in them the flesh lusted against the Spirit, and the Spirit against the flesh, and that this strife did not cease until they were delivered from the body of death. We see, moreover, how those who kept God always had to confess, "Little and evil is the time of my life; I am daily afflicted, and my punishment is every morning." But at the same time we see how the faithful, even the strongest heroes of faith, have by no means been insensible to the hardships of this poor life, but have often felt them painfully, and have often borne them as a great burden in great faint-heartedness; how, however, they have not thrown away their trust, but by faith and patience have at last overcome all; how God has never forsaken them, has indeed laid the burden upon them, but has also helped them to bear it, has indeed led them wonderfully, but has led all out gloriously. And we see in the Old Testament the children of God both in their public and in their domestic and family life, in the state of feeding, of military service, and of teaching, in the state and in the church, in war and in peace, as rulers and as subjects, as husbands and wives, as parents and as children, as freemen and as slaves, as rich and as poor, in highness and in lowliness, in good days and in evil, in honor and in dishonor, in health and in sickness, living and dying.

Even in their most intimate dealings with their God, we can observe and listen to them. In particular, it is the Psalter that reveals to us all the folds of their hearts and shows us how they brought all their concerns before God, presented the distress of the church and the world government to him, called upon him in their own distress with faith and humility, thanked him fervently after receiving help and salvation, and praised and glorified him for all his works, counsels, and judgments.

In short, there is no situation and no relation into which we could fall: in the Old Testament we always find a model for our conduct in it, sometimes an inspiring, sometimes a comforting, sometimes a warning example. Those, therefore, who set the Old Testament against the New, and consider the latter almost unnecessary for Christians, are in a great error. Far from the Old Testament being superseded by the New, and having become superfluous, all those exhortations of the New Testament to search the Scriptures, and to give heed to the word, as to a light that shineth in a dark place, until the day of eternal life dawn, refer, I say, to the Old Testament. Not a day should pass, therefore, in which we do not graze our souls in the green pastures of the Old Testament Scriptures in addition to the New Testament.

But, beloved, as much as the Old Testament differs from the New in that it is full of pictures of the lives of God's children, the New, as we have already noted, is not entirely lacking in them, at least not in individual traits. The very Gospel for our celebration today contains an exceedingly lovely passage from the lives of New Testament believers. Let us now hear this Gospel once again. It is contained in

Luc. 1, 39-56.

In this precious gospel we are allowed to take a look at the daily life and character of the first believers of the New Covenant. In particular, it presents us with a shining example of proper Christian conduct. Let me therefore speak to you now:

of the sweet and blessed intercourse which believing Christians keep one with another; show you three things here:

- (1) whereon their intercourse is founded, (2) what makes it so sweet, and (3) wherein its blessing consists.

I.

What was the reason why Mary and Elizabeth kept company with each other? What was the reason that Mary had to walk over a hundred miles over a high mountain range from Nazareth in Galilee to Hebron, the city of Judah?

And that Elizabeth received the dear Mary with such joy and sheltered her for so long? It is true that they were relatives, but that could not have been the real or sole reason, for Mary had still nearer relatives in her Nazareth. The same age and the same status can still less have been the reason, for Mary was a virgin of the tenderest age, while Elizabeth was the aged wife of the old man Zacharias; Mary was a poor, unimportant maiden, Elizabeth the respected wife of a highly respected priest. There must have been a very special reason why such outwardly dissimilar persons sought each other out and had such intimate contact with each other. It is not difficult to find out what it was.

First of all, they both believed with all their hearts, beyond all doubt; they belonged to the very few who at that time still waited for the consolation of Israel; how heartily they both believed we see, among other things, from the exclamation of Elizabeth at Mary's entrance into her house: "O blessed art thou that hast believed!" In addition to this, both had had very similar experiences of grace. Elizabeth, though an old woman, carried the forerunner of Christ under her heart through the miraculous working of God, and Mary, though still a tender virgin, carried the Saviour Himself through the Archangel Gabriel had foretold both. Therefore they were both highly pardoned children and instruments of God. So it was not possible for them to love each other in any other way. The same faith, the same experience of grace, and the same mutual love were the real reasons for their intercourse with one another, and this is the threefold reason for all Christian intercourse.

As great as the other differences are between true Christians, in age and sex, in class and profession, in worldly education or Christian knowledge, in gifts, temperament, and inclinations, they are all equal for the time being in the matter of saving faith. No Christian has a better, more just, and more saving faith than another. For all Christians, through their faith, have the same full forgiveness of their sins, the same gracious God and Father in heaven, the same perfect righteousness valid before God, the same certain hope of eternal life. In addition, all true Christians have had the same experiences in their hearts. Every one has experienced how a poor sinner feels when his innumerable sins are revealed to him by the Holy Spirit, and remorse and terror over them and sighing for mercy arise in his soul. Everyone has experienced how sweet the gospel of the blessed is.

The first time a person has come to a living sense of his misery and has become anxious for consolation, he tastes the joy of being born again by grace. Everyone has experienced the great mystery of regeneration through the Holy Spirit in his soul, for every true Christian is a child of God reborn through grace. As natural brothers and sisters, children of one and the same earthly father, love one another by nature, so Christians, as spiritual brothers and sisters, as children of one and the same heavenly father, cannot help loving one another. Although, alas, it is possible for natural brothers and sisters to deny and lose their natural love for one another, and even to become bitter enemies, this is quite impossible in the case of spiritual brothers and sisters. As long as a man remains a born-again child of God, or a true Christian, so long does he remain in the love of all other children of God, of all other true Christians. With whom brotherly and sisterly love ceases, with him also divine filiation has ceased. For thus the word of God testifies to us, "He that saith he is in the light, and hateth his brother, is yet in darkness. "He that loveth not his brother abideth in death. He that loveth him that begat him loveth him also that is begotten of him."

But since all true Christians have the same faith in overshadowing of the Holy Spirit. One and the same their souls, have had the same experiences of grace in their hearts, and are filled with the same mutual love, they cannot do otherwise; they must also keep company with one another. As soon as those three thousand had come to faith through Peter's preaching at the first Christian feast of Pentecost, it is said of them, "They were daily and always with one another." Christians, like the children of the world, are not brought together by selfishness; rather, they are urged by a longing for fellowship to seek one another out, to see one another, to talk with one another, to pour out and pour out one another's hearts, to hold one another together, and to form communities everywhere. Wherever true Christians meet and get to know each other as true Christians, a warm affection soon arises in both of them; it is as if they were old acquaintances; they feel attracted to each other; they feel that they belong together; they soon become more intimate with each other than with father, mother, and brothers and sisters, if these are not Christians, and delight in their fellowship. He who feels no inner urge to do this, who would rather wander through the world all alone, has certainly not yet attained that faith, has not yet had those experiences of grace, has not yet received into his heart that love of the brethren on which the intercourse of Christians among themselves is founded; he is therefore certainly still an unchristian. He who hopes to be with the Christians alone in heaven for all eternity will undoubtedly seek their fellowship here.

II.

But now that we have learned the reason of the intercourse of Christians with one another, let us 2. also consider what makes this intercourse so sweet.

If we look just a little more closely at the picture our Gospel paints of Mary and Elizabeth being together, we must exclaim: What blessed hours, days, weeks, months these faithful souls must have spent together! First of all, we find no trace of suspicion as to whether the visit of the young Mary might not be unpleasant for the aged Elizabeth; on the contrary, both approach each other with the warmest confidence; so that Mary, without the slightest apprehension of falling on hard times, stays three months as a guest with Elizabeth. But we also find no trace of arrogance and inconsiderate behavior. Rather, both vie to precede each other with deference. Mary, although she was the mother of the Lord himself, more highly pardoned by God than Elizabeth, who was only to become the mother of his servant and forerunner, Mary, I say, nevertheless greets Elizabeth on her entrance into the house in the most respectful and chaste manner, and the latter, as soon as she sees Mary, breaks out into the great words, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence cometh this to me, that the mother of my Lord cometh to me?" Elizabeth, who might easily have had the idea of claiming the right of motherhood over the young maiden, humbled herself before her in the most profound manner, and declared herself quite unworthy of so high a visit as that of Mary, who had received the Lord herself. And now both began to tell each other what great things the Lord had done for them, and to alternate with each other in praising and glorifying God. Not of one vain word do we hear. Mary's whole song of praise is composed of passages from the prophets. God's word, and from it especially the promise of the Messiah and the already begun fulfillment of it, is the actual subject of all her conversations. They may have talked with each other about earthly things, but since nothing of this is reported, we are told that these talks were only secondary matters, that their daily conversation was only about God's word and grace. How quickly, therefore, may the three months have passed, like short hours, and how pleasurable, sweet, and delightful they may have become!

But so sweet, beloved, is the intercourse which believing Christians have among themselves; and if you ask what makes it so sweet, I answer, the same which made the intercourse of those believing women so sweet.

The children of the world, too, derive pleasure from not only of earthly things, but also of God's word and divine their intercourse with one another, but they do not derive spiritual things, above all, of God's church and kingdom, of true joy from it. Worldlings do not trust one another, and what goes on in their hearts by God's grace, of what the they cannot trust one another. In all mutual assurances Lord has done and is doing for their souls, of God's of love and friendship, there is always the worry on both faithfulness toward them and their unfaithfulness toward sides whether things are not different in the heart from him, of their soul's refreshments and of their soul's needs, what the mouth says. Like an evil spirit, therefore, in short, of things concerning their soul's happiness, and distrust intrudes disturbingly into all the societies of the that they together praise and glorify God for all the good world's children. In addition to this, the children of the and great things he has done for them.

How sweet and pleasant all this makes the intercourse of Christians among themselves cannot be expressed. If you want to know, become a Christian, and you will experience and feel it. In this intercourse Christians are usually no different from wanderers who have wandered through a sandy desert in the blazing heat of the sun and can finally rest, refresh themselves, and refresh themselves on a green grassy place by a fresh spring of water. If a true Christian is invited to a great banquet and feast of joy among the children of the world, it is only a sacrifice of love on his part to accept the invitation, or he finds infinitely less joy there than when he can sit with Christians over dry bread and water, and talk with them of what his soul is full of. Yes, what do I say? Just as the fellowship with all the saints and elect in heaven will one day give Christians eternal blessedness, so the Christian fellowship is already here a foretaste of blessedness, a true heaven on earth.

How very different is the relationship that true Christians have with one another! First of all, they trust one another. They know of themselves that as a true Christian speaks, so he means it. No one fears from the other that the latter will dissemble and that he will be deceived by him. If one is kind, the other knows that his kindness is from the heart. If one punishes another, the punished person knows that the other punishes him only out of love, only out of concern for his soul. If one of them sins in his dealings with another, the latter knows that it is not out of malice, but out of weakness and haste; the sin is therefore as soon recognized and repented of as forgiven and forgotten; indeed, the brief disagreement that may occur among Christians always gives rise to a more intimate unity and a louder love. True Christians, moreover, always precede one another with reverence. They are far from reckless and crude, however little their worldly education may be. No one wants to distinguish himself before the other and to set the other back or even to offend and insult him. A stab in the heart of a brother through his own imprudence wounds his own heart more than that which he has wronged. On the contrary, every true Christian is anxiously anxious to avoid everything in countenance, gestures, words, and actions that might cause pain and distress to another. Each rejoices only when he can please the other. Each thinks himself a greater sinner than the other, even if he had never fallen so low outwardly, and always considers it an honor when even the least Christian visits him; for he knows that even the least Christian carries the Lord Jesus spiritually in his heart, as Mary also carried him bodily in her heart, and that therefore in every Christian Christ himself always visits him. But what, finally, distinguishes the intercourse of Christians above all others, is that they are in communion with one another.

III.

But, beloved, the intercourse which Christians already have with one another in this world is not only an exceedingly pleasant thing, but also an exceedingly blessed thing. Let us now consider, thirdly, what the blessing of this is.

The blessing which sprang from the intercourse of Mary and Elizabeth was evidently twofold; first, they themselves were thereby promoted in their faith and in all things pertaining to godliness, and secondly, the fruit of it was a praise of God, which still resounds in the holy Scriptures, and has already kindled, and still kindles, millions to the same praise of God. For we hear that when Mary had greeted Elizabeth, which was certainly done in holy words full of fervor, Elizabeth also became "full of the Holy Ghost," and when she now returned Mary's greeting in words full of spirit and life, the fire of devotion blazed up in Mary in bright flames, and the first New Testament psalm, the so-called Magnificat, that is, the song: "My soul exalteth the Lord, and my spirit rejoiceth in God my Saviour," flowed out of the depths like a closed but unleashed stream.

of her heart from her lips and filled the house of the priest The one who has become certain is awakened, the one in that many give thanks to God for this faithful service of Zacharias, who had become mute because of his who has become lukewarm becomes zealous, the one ours." As long as thanksgiving for your gifts comes unbelief, with loud praise of God and the Saviour of who has fallen into error receives a better light, the one before God through the prayers of the poor, you need not sinners. How abundantly blessed, how strengthened in who is despondent and discouraged feels encouraged fear; God's gracious repayment awaits you. - To the faith, how encouraged in the knowledge of the counsel again, the one who is afflicted is rejoiced and refreshed, fearful apply the warning word of the Lord, Matt. 6:31: for the salvation of men, how fired with love these holy yes, the one who just wanted to fall away from the world "Ye shall not be anxious, saying, What shall we eat? women must have been when they parted from each is suddenly shamed and drawn so that he decides to What shall we drink? Where withal shall we be clothed? other after three months of contact! return to his first love; For the Holy Spirit is then the For the Gentiles seek all these things. For your heavenly

But we must not think that such a blessing has come invisible wind that blows into the assembled Christians Father knoweth that ye have need of all these things. But from the intercourse between such holy persons as Mary as into coals, so that the holy fire seizes them all and seek ye the kingdom of God, and his righteousness; and and Elizabeth; but if we poor, weak, infirm Christians compels them to finally break out with Mary in a fervent all these things shall be added unto you." All things, he were to come together, we could by no means expect a Magnificat. says, will be added to those who first seek the kingdom

similar blessing from our intercourse. Foolish concern! Well, then, beloved, let us not be deceived as to the of God. And do you fear that your goods will diminish if Mary and Elizabeth were also poor sinners by nature glory and blessing of the company of Christians. Since you give abundantly for Jesus' sake? You wretch, do you and in themselves; they too were what they were, by we can still enjoy this great grace, let us also use it not know that while you fear your wealth will diminish, grace alone. Hence even Mary, the mother of the Son of faithfully. Consider, as long as we live in the midst of the your own soul-life and salvation will diminish? And while God, in her Magnificat, calls this her Son her "Saviour," fellowship of Christians, we do not know how much we you are anxious that your possessions should not be and therefore praises him because "he saw the have to thank this fellowship for, and how without it we damaged, do you completely disregard the fact that you lowliness of his handmaid." There is no doubt, therefore, might long since have left Christ and returned to the yourself are suffering damage? You fear that your that even when poor weak Christians come together, world. fortune will perish, and out of concern for your fortune

there is a great glorious blessing upon them. Consider, would have become a prey. It is true, of course, that the you yourself perish. "For they that desire to be rich fall when after Christ's crucifixion the disciples, who had more blessed we are in our intercourse with Christians, into temptation and snares, and many foolish and hurtful almost entirely fallen away from Christ, yet came the more Satan is of the same mind, and he offers lusts, which sink men into destruction and perdition. For together and at least wept with one another, Christ the everything to hinder this blessing by our own evil flesh covetousness is the root of all evil, which some have Risen suddenly stood in the midst of them and brought and blood. But let us not give Satan the victory, but be lusted after, and have gone astray from the faith, causing peace to their torn hearts; only Thomas was excluded all the more careful, when we come together, that we themselves much pain."

from this blessing, and why? Because he had withdrawn come together in JEsu's name, and deal with one Thou art anxious to be in want through abundant and separated himself from the company of the other another as Christians, as Mary and Elizabeth did. Let us giving? When did it happen that the righteous lacked disciples in distress and shame. Later, when the not complain of others that they spoil the fellowship and sustenance, for it is written, Prov. 10:3: "The LORD will disciples were united with more than a hundred other make it unblest; let us only cultivate right fellowship not suffer the soul of the righteous to hunger; but he believers on the first Pentecost after Christ's ascension, ourselves, and so we shall always have rich blessings overthroweth the wicked oppressor." Elijah is fed by behold, the Holy Spirit suddenly came upon them, filled from it and bestow rich blessings ourselves, until at last ravens in the Theurung. The people of the Jews 40 years them, and made their tongues fiery to preach of the great we come to the place where we are to be together with, in the wilderness with manna, and thou fearest that, if deeds of God. And when at last the first Christians who all Christians in perfect blessedness from eternity to thou doest good, thou shalt lack food? Hear how the Lord were converted on that day were daily and continually eternity. May the merciful God help us for the sake of reproves thee, Matt. 6:26: with one another, it is said, "the Lord added to the Jesus Christ. Amen.

congregation daily them that were saved."

After all, it can't be any other way. Christ made the glorious promise, "Where two or three are gathered together in my name, there am I in the midst of them." This promise never goes unfulfilled. As often as Christians gather together in His name, the LORD comes into their midst and blesses them. It is with Christians as with coals. If several coals are laid on a heap and even one is glowing, the slightest blow of the wind will soon set them all ablaze. So also the Christians. If they remain alone, the light of their faith and the fire of their love are all too easily extinguished; but if they gather together diligently, and if there is even one Christian with a burning heart among them, his expressions of faith and love will easily set them on fire.

(Submitted.)

Foolish excuses of those who do not like to share their possessions abundantly.

(Translated from the ancient church teacher Cyprian.)

(1) Thou fearest, if thou givest abundantly, that thou heard all these things, and were covetous, and mocked mayest exhaust thy fortune, and peradventure fall into him." Should some poverty.

Be without fear, can that be exhausted which is used for Christ? Hear what the Scripture says. Proverbs 28:27: "He that giveth to the poor shall not want: but he that turneth away his eyes shall greatly perish." How shall he also lack, to whom the LORD giveth good things? Proverbs Sal. 19:17: "He that hath mercy on the poor lendeth unto the LORD: he shall repay him with good again." And the apostle says 2 Cor. 9:12: "The handing of this tax not only satisfieth the want of the saints, but is also abundant

Thou art anxious to be in want through abundant giving? When did it happen that the righteous lacked sustenance, for it is written, Prov. 10:3: "The LORD will not suffer the soul of the righteous to hunger; but he overthroweth the wicked oppressor." Elijah is fed by ravens in the Theurung. The people of the Jews 40 years in the wilderness with manna, and thou fearest that, if thou doest good, thou shalt lack food? Hear how the Lord reproves thee, Matt. 6:26:

"Behold the birds of the air; they sow not, they reap not, they gather not into barns; yet your heavenly Father feedeth them. Are ye not much more than they?" The birds and sparrows, who have no sense of the divine, lack neither drink nor food; and do you think that a Christian, a child of God, a faithful servant of Christ, that he who is dear to his Lord, will lack anything? Do you think, perhaps, that he who feeds Christ will not himself be fed by Christ, or that those who have been given heavenly and divine things will lack earthly things? Whence this unbelief! these ungodly, sacrilegious thoughts. Thou art no Christian, but a Pharisee. For when the Lord spoke in the Gospel of almsgiving, and gave us the faithful counsel that we should make friends with mammon, the Scripture adds, "The Pharisees also

If we find people of this kind in our congregations who do not allow the light of salvific admonition to enter their closed ears and blinded hearts, we must of course be deeply grieved, but we cannot be surprised if they do not want to hear God's servants, but mock them, since we see that even the Lord is not respected by such people. But I must punish thee, and I say unto thee, if thou fearest that by giving for Jesus' sake thou mayest become poor, the light of truth is gone out of thy carnal heart, and the thick and deep night of avarice hath compassed thee about. You are a prisoner and slave to your money; you are bound with chains and bands of covetousness. You would have been free through Jesus Christ, and now you are held captive again.

You want to increase your wealth so that the burden of life may be lighter for you, and you weigh down your heart so that it sinks into deadly foolishness? you do not remember what God said to the rich man when he boasted in vain of his riches: "You fool, this night your soul will be required of you" - Why do you seek riches, since the richer you become in this way before the world, the poorer you look before God? Share your income with the Lord your God, share your earnings with Christ, make Christ a fellow member of your earthly goods, who so gladly wants to make you a fellow heir of his kingdom of heaven.

And now consider that widow, who, in her distress and poverty, laid up all her possessions in the treasury for two farthings. When the Lord saw this, and examined and judged her work not according to her wealth, but according to her mind, he said, Luke 21:3, "Verily I say unto you, That this poor widow hath laid up more than they all. For all these have put in of their abundance unto Day, when the LORD shall rain upon the earth." And the sacrifice of God: but she of her poverty hath put in all according to this divine promise, all that was given to the barren food that she had." O happy woman, who even widow was multiplied and abundantly increased. Thus the before the day of judgment received such praise from the mother did not deprive the children of what she gave to voice of the judge. Let the rich, and all who have more Elijah, but by her mercy she relieved the children's than the widow, be ashamed of her sorrow, her distress. How grievously, therefore, do those sin against unfeignedness, and her wretchedness. A widow, and a God and against their own children who, preferring poor widow at that, is found charitable. She giveth that themselves and their children to Christ, keep their riches should have received. What punishment then will befall and do not share the abundance of their wealth with the thee, who giveth unwillingly and scantily, since according poverty of Christ.

to this pattern even widows are said to be charitable, who call even two mites their whole substance?

2 You further excuse yourself by saying that you yourself rich in mercy. You know that you, who are cannot give much because you have to take care of temporal and weak, cannot be a true father to your children.

But when you give, you must first think of Christ, for is the true father over all that is called children in heaven. He is the recipient of your gifts, as He Himself testifies and on earth. To him, therefore, commit you (Matt. 25-40): "Verily I say unto you, Inasmuch as ye possessions, which you keep for your children; let him be have done it unto one of the least of these my brethren, your children's guardian, their foster father, their protector ye have done it unto me: Inasmuch as ye have done it against all the temptations and evils of the world. The unto one of the least of these my brethren, ye have wealth that is trusted to God is not robbed by a thief, nor done it unto me." And now you must not give your consumed by fire, nor lost by revolutions of state. Safe is children to the Lord...

because he himself teaches, Matth. 10, 37: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." The same is written in the 5th book of Moses, 33:9: "He that saith to his father and to his mother, I see him not; and to his brother, I know him not; and to his son, I know not: I know not; they keep thy speech, and keep thy covenant." For if we love God with all our heart, we are not to prefer parents or children to God. - Thus did that widow in the third book of Kings, when all was consumed in the drought and famine, and she had baked bread under the ashes of the little flour and oil that was left, and then, when she had eaten the last of it, she died with her children, and now Elias came and besought her to give him first to eat, and then to eat the remainder with her children. - Rather, be such a father to your children as Tobias And the woman had no hesitation in complying with him; the mother did not prefer her hungry children to Elijah. Thus was done in the sight of God that which was pleasing to God: willingly and gladly was given that which was required, and not of the abundance only a portion, but of the little the whole. While the children suffer need, the other is fed first, and in the case of want and hunger, mercy rather than food is thought of. Elias, bearing the example of Christ, and showing that he repaid every man according to his mercy, answered, Thus saith the LORD; The flour of the cad shall not be consumed, neither shall the crucible of oil be lacking, save that which is in the cad.

If you truly love your children, if you want to bestow upon them the right abundance of fatherly care, then be children, but that only the Father of our Lord Jesus Christ is the true father over all that is called children in heaven. To him, therefore, commit you your possessions, which you keep for your children; let him be your children's guardian, their foster father, their protector against all the temptations and evils of the world. The wealth that is trusted to God is not robbed by a thief, nor consumed by fire, nor lost by revolutions of state. Safe is the inheritance which is preserved by God's protection. That is to provide for the future of the children that is to provide for the future heirs

Make provision with fatherly love. For the Scripture testifies, Ps. 37: "I have been young, and have waxed old, and have never seen the righteous forsaken, or his seed going after bread. He is ever merciful, and lendeth gladly, and his seed shall be blessed." And again, Prov. 10: 3: "A righteous man that walketh in his piety, his children shall prosper after him." You are therefore a neglectful and treacherous father if you do not faithfully counsel your children, if you do not care for their preservation with conscientious and true fatherly love, by seeking more earthly than heavenly fortune for them, by seeking to commend your children more to the devil, the prince of mammon, than to Christ, - and by all your worldly thoughts and actions you give your children to trouble and teach them to love fortune more than Christ. - Rather, be such a father to your children as Tobias was; give them useful and wholesome teachings, as he gave to his son; command your children what he also commanded his son: "All your life have God before your eyes and in your heart; and beware that you do no sin, and do anything contrary to God's command. Out of thy goods help the poor, and turn not away from the poor, and God will look upon thee graciously again. If thou canst, help the poor. If thou hast much, give abundantly; if thou hast little, give the little with a faithful heart."

Cyprianus.

(Submitted.)

Traits from the history of the Reformation in Northern Germany.

3.

The dukes Philipp, Ernst and Wolfgang von Grubenhagen.

(Conclusion.)

That blood sentence was not executed, and Duke Ernst also regained his freedom by being exchanged for the above-mentioned Margrave of Brandenburg. He now returned to his country, whose government he took up soon after the death of his father. His whole mind was directed to the firm establishment of the Reformation introduced by his father. Like many Protestant princes of the empire, he accepted a commission from King Philip II. of Spain as a military commander against Catholic France, and fought in that war himself; but when Spain made a show of using force against the Protestant Netherlands, he immediately returned the commission. "If," he once said, "the King of Hispania should say to me, 'Ernest, you shall serve me without any condition or exception, and keep nothing for yourself,' I would answer him: No, dear king, neither do I desire to be your servant, for my blessedness, honor, and glory are a thousand times dearer to me than ten thousand worlds. I am raised up in the word of God

gerr, with God's help I will stay there as long as I live."...against the French. But his reign was peaceful and exhort you not only to be attentive here (in church) to what When the envoy of the King of Spain stayed at the castle quiet. Nothing was more dear to his heart than to prevent is said, but also to be constantly occupied in your homes in Herzberg, where Ernst usually held court, to bring him the Gospel from being falsified by papist activities or with the reading of the Scriptures. Scripture in your the above-mentioned appointment, he also went to the sectarianism. Therefore he had a church order made and homes. I have never failed to impress this on those who castle chapel one Sunday. But when, as usual, the song decreed that the pastors of his country should meet have visited me in my house. And let no one hold against was sung: "Keep us, O Lord, by thy word, and prevent annually in a synod to discuss doctrine and ministry as me those rather tasteless and very reprehensible the murder of the Pope and the Turks," he was annoyed well as all matters of the church in a brotherly manner. excuses: I am overrun with court business; I have public and requested the Duke to cancel this song. Then the He gladly and abundantly gave money to preachers who business to attend to; I am engaged in a trade; I have a duke answered: "My preacher is not appointed that I had been hounded out of office by Catholic sovereigns wife and children to feed; I must have oversight of my should tell him what is to be taught and sung in the because of their faith; he gave poor students and pupils servants; I am a secular man; my business is not to read church, but that he, by God's command and in our Lord, the necessary support to pursue their studies; for the in the Scriptures; but that is disturbed for people who Christ's stead, should preach and teach me and mine construction and improvement of churches, he gave have renounced the world, who abide on the tops of what helps to eternal blessedness. If this does not please money to the church. mountains, and lead such a life continually. What sayest you, you may stay away from the church." This was a in his country he always knew how to procure the means. thou, my friend? therefore it shall not be thy business to bold reply to the emissary of the mighty King of Spain Every sacrilegious, lewd, or blasphemous word spoken read the holy scriptures, because thou art innumerable? from the little Duke of Grubenhagen. But it came from a at his court was punishable by a heavy fine, which went Is it because you are distracted by innumerable sorrows heart which was full of faith, and therefore sincere before to the poor, and by expulsion from the court. He disliked that it is not your business to read the Scriptures? For this God and man. In this faith he showed himself courtly ways and foreign fashions. "I was," he used to very reason it is more your occupation than the other. everywhere, and when he said that "in his poor little say, "also at court, where they wore whimsical designs, We are driven about as on the high seas; we are country the subjects should have food and peace and but I stuck to my old German costume." Music gave him entangled, even against our will, in many sins, and are remain in possession of pure Christian doctrine," he did recreation and pleasure. The teachers of the school in therefore in constant need of the continuing consolation everything to achieve this. Friendly to all his subjects, Herzberg were fed at the court, and also received, along of the Scriptures. Scripture. - Do you not see that those harsh only where he encountered arrogance, with the pupils, the necessary clothing and books from who work in brass, gold, or silver, and in general all who everywhere himself looking after the state of affairs in the the court; in return, they had to perform sacred chants work in a trade, always keep their tools in full readiness? country, he also shone forth to his subjects in the with the latter in the castle chapel, so that strangers and - and so must we also be minded: then what to them is Christian attitude of his house. If he could not come to locals alike could feast their eyes on the princely the hammer, the anvil, the tongs; to us are the books of church himself because of illness, the priest had to "Cantorei," just as the Duke himself could "play the the apostles and prophets, and all the useful Scriptures preach the sermon to him and the castle servants in his instrument (i.e., the organ) very artfully and sweetly. inspired by God: these are the tools of our art.-O then let chambers, which he then used to repeat to his servants Thus Duke Wolfgang ruled his small country for 28 years us not be foolish in acquiring the Bible, lest we receive a and to substantiate with examples. Woe to the horseman in the fear of God and bequeathed ^s, when he died deadly wound. Let us not bury the gold, but gather us a or servant who cursed or otherwise misused the name of childless in 1595, to his brother Philipp II, who, however, treasure of spiritual books. It is true that money, the more God! He was not safe from the Duke's wrath and reAerte/^kklch only one year with whom in 1596 the old it increases, the more dangerous it becomes for its punishment, no matter whether he was of noble or low house of the Dukes of Grubenhagen died out. But their owners: but if we have the Bible attached to us, its birth. Thus he ruled his small country for 16 years, memory is not yet extinguished in the country. possession brings us many benefits. O beloved! let us not fail of our salvation. All these things are written for our sakes, for our betterment, upon which the end of the world is come. To read the Scriptures But ignorance of the Scriptures is a dangerous precipice that plunges into a deep abyss. A man has already lost much of his salvation when he knows nothing of the divine laws: by this means heresies have arisen, corrupt customs have been introduced, and all things have been confused. For it is not possible; it is not possible, I say, that he who reads diligently and attentively the Scriptures should lay them aside without profit."

Necessity and Usefulness of Bible Reading for Everyone.

That the Roman Church is by no means the old true Scriptures But ignorance of the Scriptures is a one, but a new one, can be seen quite clearly, among dangerous precipice that plunges into a deep abyss. A other things, from the fact that the old Church exhorted man has already lost much of his salvation when he knows nothing of the divine laws: by this means heresies all laymen to read the Bible diligently in their mother tongue, while the Roman Church admonishes against it have arisen, corrupt customs have been introduced, and and warns the laity against it as a dangerous thing, and all things have been confused. For it is not possible; it is even forbids them to read the Bible. not possible, I say, that he who reads diligently and

The famous Doctor of the Church Chrysostom (died attentively the Scriptures should lay them aside without 407) is a fine example of how the ancient Church profit."

exhorted this. He says in a sermon about Lazarus: Furthermore, Gregory the Great (died 604), whom

"For this reason I use to give you many days' notice the Romans themselves venerate as one of the most of the contents of my future sermons, so that in the holy popes, writes to a physician named Theodorus: meantime you may take the Bible, survey the whole "What is the Holy Scripture but a letter from Almighty Pericope at once, and when you know what has already God to His creatures? but a letter from Almighty God to been dealt with, and what remains to be dealt with, his creatures? And indeed, if Your Glory were in any other office, and received a letter from the Almighty prepare your minds the better to hear what is yet to be God, it would be a letter to His creatures. said. And I exhort you always, and will not cease to God, it would be a letter to His creatures. exhort you.

She would not let up, would not rest, would not let sleepInstitute of the Luther Association, through which the come into her eyes, until she knew what this earthlygreat treasure of Lutheran popular writings is spread in emperor had written. Now the emperor of heaven, thegreat mass among the German Lutheran people of lord of men and angels, has sent you his letters, fromAmerica, also to support its part with half a dollar.

which you are to learn how to conduct your life properly. Applications and funds for the Luther Society will be And yet, my dearest son, you neglect to read these lettersaccepted until the end of this year, but the earlier they diligently. Study them therefore, and daily consider theare received, the sooner we can proceed to the words of thy Maker. Learn to know the heart of God frompublication of the 6th volume.

the words of God, so that you may desire ever more The 5th volume contains two writings: 1. the writing fervently the eternal goods, and ever greater desire forof the corner mass and consecration of the priests, one heavenly joys be kindled in your soul."

Compare this with the judgment of the learnedpapacy, and 2. the answer to the question: whether men Cardinal Hosius. He writes: "To allow the laity to read theof war can also be in a blessed state. The latter writing Scriptures is to give the sanctuary to the dogs and to castshould be read by every Christian, especially in the pearls before swine. *)

Luther's People's Library.

The 5th volume of Luther's People's Library has been sent to the members of the Society, with the exception of those who received the book by mail but have so far neglected to send in the postage. After the considerable losses that our managing director has suffered through postal money that has never been refunded to him, he cannot be blamed if he does not want to risk new losses. We request all those whom this concerns to immediately send in the postal money, 10 cents per piece.

With deep regret we have to report that the political turmoil has also had a very inhibiting effect on our association. While in earlier years there were over 4000 participants, not more than 1100 have registered to date. Given the low level of support, it would have been quite impossible for us to publish this 5th volume if Mr. Wiebusch had not offered to set and print it at his own risk, without imposing any legal obligation on the Publications Committee. We have accepted the offer in the hope that in the second half of the year we will receive as much as is necessary to cover the costs. Perhaps, many of our old members have been reluctant to send in money for fear that they would not be able to do so in these warlike times. We can give the reassuring assurance that the postal traffic with St. Louis has never been disturbed and that no loss of funds has come to our knowledge. Should it not be possible to make the number of members equal to that of the previous years? We do not doubt it, if only every Lutheran would recognize it as his task to support this useful, promising an immense blessing for the present and the future.

*) "Taicis Isctionsm scripturss esb, sirnctum oonidus cksrs et mar^aritas ante porcvs pro-jieere." Oe exprössv Vordo Oel. 1. I. p. 040.

In faith," then all the people sitting in the church stood up until these lines, which contain the great Godly mystery, were sung: God is revealed in the flesh! were sung.

Blessings of good child rearing.

Children are the gift of God, Therefore take good heed to them, And train them in the fear of God; A pious child the sooner obeys, If your house is like a temple, Adorned with a good example. When parents are godly, they bring up godly children. They say, As the old men sang, So do the young afterwards chirp.

(From Nic. Herman's house rules.)

Ordination.

Mr. Christian Frederick Keller, having received his theological education in the Seminary at Fort-Wayne, Ind. and having passed the prescribed examination, having received and accepted a regular call from St. John's Parish, Town of Rockland, Mani- towoc Co. and its branches, was ordained by the undersigned, by order of the Honorable Presbytery of the Northern District, with the assistance of the Rev. A. D. Stecher, on Wednesday after the 3rd Sunday p. Lriu. he was solemnly ordained on the spot and inducted into his new office. May the Archpastor, our Lord Jesus Christ, bless him greatly.

Address: Hev. 6th LLI-I-LK, I> a(zu6tt6 0.

Nnuitovoo Oo., ^Vi8.

I. N. Beyer.

Receipt and thanks.

Received for the California Mission: from Past. J. L. Daib in Fairfield Co., O., \$2.00.

C. F. W. Walther.

Obtained for the proseminary in Germany by Bro. E. Hüsemann at LaneSville from St. John's parish \$7.00-collected at the infant baptism of Bro. Blank \$2.25-at the infant baptism of I. Reinhard 50c.-from Rautenbusch at the hauScommunism of his sick daughter \$1.00-from the sick daughter herself 25c.-by Bro. Besel partly from himself, partly from Bro. W. and C. S. of Port Hudson \$5.00.

C. F. W. Walther.

For H. Walker from the Jünglingsverein zu West-Eleve- land \$8; from the Jungst.-Ber. ebenendaselbst \$3\$ 6,00 "Bernhard Küntzel from the Young Men's Association of the Lutheran St. Paul Parish of Neu-Melle, St. Charles Co., Mo. a pair of shoes worth 2.25 " W. Matuschka from Mr. Past. Föhlinger, New York \$5,00; by the same from a confirmand 50c.; from Mrs. El. Damm \$3,00; from Mrs. Nickel \$1,00 9,50 "R Biedermann from the women's club in Rossville \$2, collected on the child baptism of Mr. A. Grabmann \$! 3,00 "Chr. Schnly and Wm. Kähler from Mr. Christ. Rose \$2,00, by Mr. Carl Rose \$1,00 3,00 "Rudolph Lisch" by Mr. Gottl. Thime in Fort Wayne a summer skirt, pants and hat.

Nice ceremony.

Dietmann tells in his book of the "Priesthood in the Electorate of Saxony," that in some parishes of the diocese of Großenhayn the following custom still prevailed until 1747: When the so-called great faith of Luther, "Wir gläuben all an Einen Gott," was sung, and the words came, "Ist ein wahrer Mensch geboren durch den heil'gen Geist

Received

1. to the synodal treasury of the northern districts:		
From Mr. Past. Ruff.....	!	1.00
"" Bringer.....		1.00
" " Trautmann		2.00
"" Ahner		1.00
"" Lochner.....		1.50
""Penalties.....		2.00
"" Winter		1.00
"" Sievers.....		5.00
"" Thickness		5.00
"" Also	1.75	IM
"" Kolb	1.00	
"" Jox	1.00	
"" Hügli	1.00	
"" Eisfeller	1.00	
"" Rauschert.....	2.00	
/, " " engraver	1.00	
"" Steinbach	1.00	
" to the undersigned.....	1.00	
" Mr. Teacher Simon.....	1.00	
"" Guenther	1.00	IM
"" Haltimer	2.00	
""Kunding	0.50	
" " Riedel-	1.00	
"" Fryer	10.00	
" Sober little	3.89	
" Gretz	13.25	
" " M. Gremel	8.20	
" F- Koehn, Jr.	3.00	
"of the community in Adrian	3.9	!
"" Frankenlust	2.81	
""of Mr. Past. Lochner.....	1.61	
"" Link		
""in Kirchhayn	8,63	
"" Frankentros	19,64	
"" Sheboygan, Whitsun Collecte --		
"" Town Wilson.....		
""of Mr. Past. Steinbach, Pfingstcollecte>		
" " in Monroe		
Thereby from Mrs. I. S. and W. S. ä \$1; from Mrs. Kohr		
25c., from Mr. Är. as thank-offering 50c., from Jungfr. S.		
Graus 50c.		
" Frankenmuth for memoranda	4,00	
" the of the municipality		
as surplus of his travel money	7,00	
"Mr. Past. Eisfeller for memoranda	1,00	
2. into the synodal missionary treasury:		
"of the municipality of Meqnon	4,00	
""in Adrianin Misstonsstunden ges.	9,00	
"" of Mr. Past. BeyerinTown		
Hermann	6,60	
namely:		
from the Mission-Casse \$3,35 and Collecte am		
Palm Sunday \$3,25. " Mr. Past. Beyer	1,00	
"" F.	Bauer	
0,25		
" of the branch parish of Mr. Past. Steinbach at the HowelS-Road		
.....	6,18	
" this year's confirmandofMr. Rev.		
Steinbach	1.25	
" himself	1,00	
" the schoolchildren of Mr. Teacher Glaser	0.78	
" Mr. M. Angerer	1.00	
3. for the retention of teachers in the two teaching institutions:		
Cathedral Women's Club in Adrian	12.00	
From Amelith	2.84	
„ Frankenlust	7,25	
Bon Hrn. Past. Sievers	5,00	
" „, teacher soberlcin	0.50	
Collected at the wedding of Mr. W. Eichhorst at Cedar Creek ..	2.68	
4. for the preparatory institution of Pastor Brunn in Nassau:		
From the municipality of Mequon	4,57	
From Wetzet and Koch in Bloomington, Ill. ä\$1,002	,00	
" Mr. Past. Ruff	1,00	
" of the commune Frankenmuth	18,00	
" M. Gremel	0,50	
For this institution and the mission in California -- -21	,09	
namely:		
Von Lampe and Grundier L 12c., Thome 15c.,		

Seysrr 20c., Pürkner, H. Lohmann, Wenzel, Hartmann, Mohaupt, Brose, E. Stamm, Lück, Priefel, and N. N. L 25c., Schwanin- ger 30c., Wilde 35c., Wiese 40c., Feiertag, Gudert, Kemper, T. Müller, Otto, Kieß- ling, Leitsch, Gudert, Fr. Meier a 50c-, G- Scholz 85c., Chr. Müller 60c., G. Kricke, Fr. Köhn, M. Vogel, M. Schmidt, I. Eg- gers, Meibohm, Trentlage, H. Meier ä \$1, P. Steinbach \$3.

5. for poor pupils and students:		
From the centcaffe of the municipality in Adrian	6.00	
At the wedding of Mr. Past. Achenbach collected 3,50		
"" „, C. Eckarts „	1.58	
To Mr. Dir. Saxer of the women's association of the Gem.		
of Mr. Past. Steinbach at Milwaukee	12.54	
Bon Madam Bird	3,00	
6. for the general praeses:		
From Frankenmuth Community Centcaffe	18,00	
From Detroit Community>	- 10.00	
" "" of Mr. Past. Also	4,10	
" Mr. Past. Stcinbach	2,00	

7. for Mr. Past. Röbbelen:		
From a number of women of the congregation of Frankenmuth for Mrs.		
Past. Röbbelen	26.05	
For the children of Mr. Past. Röbbelen collected by Mr. teacher Pfeiffer		
in his school in Frankenmuth-	11,00	
From Mr. Past. Steinbach	3,00	
8. for the seminary construction tu Fort Wayne:		
From Mr. Manthey	1,00	
"" I. Dumstrey	4.00	
"" Chr. Bicrosch	1.00	
"" Woldt	0.25	
" of the municipality of	Frankenmuth	
29.90		
" ... of Mr. Past... Horst	8,20	
"" "" Also, 2nd Sendg. 15,75		
"St. John's Parish of the Rev. Horst inMapleGrove	2.60	
"whose Tri-County community in Minneapolis, Minn. 5.60, is:		
By G- M. Thome \$2.50, F. Kletzin, F. Dähren L \$1.00, F.		
Krückeberg 50c., for memoranda 60c.		
" Karl Hundstock	1.25	

9. for Prof. Biewend:		
AuS Frankenlust and Amelith	4.29	
From Mr. Gotz	IM	
" " Past. Sievers	5,00	
"" Steinbach 2.00		

10. for Mr. Past. Hoffmann in Hesse:		
From Mr. Deeg	1.00	
W. Hattstädt, Cassirer.		
Monroe, June 17, 1861.		

Received

a. To the Synodal-Casse Westl. Districts:		
From the Trinity District in St. Louis, Mo.	\$10.80	
From Mr. Teacher Ulrich in St. Louis, Mo. 1.00 From the Immanuel		
District in St. Louis, Mo.	6.60	
Mr. Rev. Brohm in St. Louis, Mon. 1.00 " from the congregation of Mr.		
Past. Wunder, Chicago 5.76 " ,,,.....	"	of Mr.
Past. Moll, New Gehlen-		
beck, Madison Co., Ill.	8.20	
" Mr. Teacher Bartling, Addison, Ill.	2.00	„ "
Past. F. lungk, Panthergrove, Wood-		
ford Co, Ill.....	IM	
d. To the college - maintenance fund:		
From the DrcieinigkeitS-Tlstr. in St. Louis, Mo. 11M From the Gem. of		
the Rev. Meyer, Proviso, Ill. 5.00 " By Mr. V. Fehd at Glencoe, Ill. 1.25		
From the second women's association of the congregation of Mr.		
Past.		
Miracle, Chicago, Ill.	2.00	
From Christine Kertscher in Chicago, Ill. 0.50 From ImmanuelS Distr.		
in St. Louis, Mo. 11.00 Pentecost Collecte of the congreg. of Mr. Past.		
Scholz,		
Minden, Ill.	5.10	
From the collection bag of the parish of Mr. Past.		
Stubnatzy, Thornton Station, Ill. 11.00 From the comm. of		
Messrs. Rev. Franke, Addison, Ill. 4.00 "	Mr.	H.
Marquardt, Addison, Ill. 1.00		
" of the St. PanluS-Gem. of the Hrn. Past. Easter-		
meyer, Pomeroy, O.	7.00	

O. to the Synodal Missionary Fund:		
From Trinity Distr. in St. Louis, Mo.	3.75	
W. Pentecost Festival Collecte of the congreg. of the Rev. Loeber,		
Frohna, Perry Co., Mo.	2.20	
"" the community of Mr. Past. Scholz,		
Minden, Ill.	2.73	
From the comm. of Mr. Past. Wagner, Pleasant Ridge, Ill. 10.00		
Collecte on Jacob Gerlach's wedding, Altenburg, Perry Co., Mo.-" ..-		
.....	5,95	

6. for the new seminary building at FortWayne:		
By Hrn. Past. Wunder, Chicago, Ill. r H. Brockmann and L Würffel		
L \$5; L. Gils \$3; H. Grupe \$2; F. Becker, C. Potzel, I. Brose ä		
\$1; L- Sommer, L. Kriege, G. Niemeyer, I.		
Gielow, N. Braren, F. W. Krnse ä 50c. ---- 21.00 From Hru. Heim.		
Isenberg, New Gehlenbeck, Ma-		
dison Co, Ill.	5.00	
Ed. Roschke.		

For the Lutheran have paid:

The 13th year:		
Mr. Teppe.		
The 16th year:		
Gentlemen: Teppe, Theod. Stemler.		
The 17th year:		
Messrs: A. Bolm47 Erpl, Past. T. lungk, Past. E. Bode4 Erpl., Fr. Erler,		
Theod. Stemler, Joh. Gonglein, Jac. Klein.		
Martin C. Barthel.		

Indication.

I have again received some beautiful copies of the Weimar Bible of Germany and offer them as follows:
A very beautifully preserved with a supplement volume, containing all Weigel's pictures, the whole in an antique walnut cabinet (very rare) tz35.00
Three very good condition copies a 15,00 One less good condition copy 12,00
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Book Display.

A new consignment of Bibles has arrived and is available from the undersigned agent of the local Lutheran Central Bible Society at the prices quoted.

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Changed addresses:

kev. ^s. N. KOLSMIMO, ^,reaäia,
Hamilton Oo., loä.
kev. O.
Oolumdia, Oo., laä.
kev. I'r. LL8LI., Lruas^ielc, Obariton Oo-, No.



Herausgegeben von der Deutschen Evangelisch = Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Vol. 17, St. Louis, Mo. July 23, 1861, No. 25.

Municipal Election Law.

(Continued.)

004 A fourth doctrine of the scriptures, from which the suffrage of the church ariseth, is, that preachers are a gift peculiar to the church, and given unto it of Christ. For thus St. Paul writes Ephes. 4:8, "He ascended up on high, and hath led captivity captive, and hath given gifts unto men." But in the following 11th and 12th verse the apostle names among these gifts mainly the preachers or church ministers, he writes: "And He hath appointed some to be apostles, and some prophets, and some evangelists, and some pastors and teachers; that the saints should be prepared for the work of the ministry, edifying the body of Christ." A parallel passage to this is, 1 Cor. 3:21, 22, where it is said, "It is all yours. Whether it be Paul or Apollos, whether it be Cephas or the world, whether it be life or death, whether it be things present or things to come; all things are yours." Men, therefore, whom God set apart to be his prophets, like Jeremiah, before they were born of their mother (Jer. 1:5), whom he chose from eternity to be his witnesses, to preach his name, like St. Paul (Apostg. 9, 15.), and whom the Holy Spirit equips and adorns with his gifts to minister the word to the church, and makes them men eloquent and mighty in the Scriptures, like Apollo (Acts 18, 24.), such men are not a

They are not the property of the clergy or of the so-called clergy, who could do with them as they see fit, but they are a gift given to the church by God, a gift given to her, her property. This is also shown by experience. The ordination of those who are to enter upon an office is an exceedingly wholesome ecclesiastical apostolic use, and it is not to be doubted that the fervent prayers sent to God for the equipping of the called one for the right and blessed discharge of his office will be heard, if the newly called one does not resist the effects of the Holy Spirit. If God has not already chosen, set apart, made, and equipped a man to be an apostle, prophet, evangelist, pastor, teacher, prophetess, etc., no ordination can make him so; these only give him the right and impose upon him the duty to use his gift, which is in him, in a proper manner. The right order is not really this: first one chooses one to be a preacher, and then God makes him inwardly so; but the reverse: first God makes one a preacher inwardly, and then he is to be chosen so; as the Holy Spirit once said, "Separate (ye) unto me Barnabam and Saulum for the work whereunto I have called them." (Acts 13:2) This is the very misfortune, that so many are chosen by men to be preachers, and appointed to the public ministry, whom God hath not first inwardly made, we may say, not to be preachers.

and thus presented and offered them to the church for election. In any case, it remains true that those gifted to preach the Word of God and to shepherd the congregation are not both fruits that grow on the tree of ordination or of a so-called priestly ordination, but fruits on the tree of the Church.

If it is therefore certain, as it cannot be denied, that preachers are a gift given to the church by Christ, it necessarily follows that the church has the right to choose, appoint, and employ its own preachers. For if something is really given to me, the right to dispose of it is given to me.

In this conclusion, too, we follow our Evangelical Lutheran Church in its confessions. For example, in the second appendix to the Schmalkaldic Articles it says: "Such authority (to elect the church servants) is a gift that is actually given to the church by God and cannot be taken away from the church by any human authority, as Paul testifies in Ephesians 4. 4, where he says, "He ascended up on high, and gave gifts to men; and among such gifts, which are proper to the churches, he numbereth pastors and teachers, and hangeth upon them to be given for the edifying of the body of Christ. Therefore it follows, where there is a true church, that there is also the power to elect and ordain ministers; as

for in case of need even a bad layman can absolve Humans. It is all yours. Be it Paul or Apollo" 2c. 1 Cor. 3:4, For the doctrine that preachers are not masters but another and become his pastor. From these last words, 5, 21, 22. Further, the same apostle writes to the same servants of the church, no human testimony is needed. one can see at the same time what the Schmalkaldic Christians at Corinth, "For we preach not ourselves, but Only a few sentences from the confessions of our Articles want to be understood by the "right church," Christ Jesu, that he is the LORD; but we your servants church may find place here. Thus we read in the namely, a community where truly faithful Christians are for Jesu's sake." 2 Cor. 4, 5. And finally to the Colossians, Apology of the Augsburg Confession, in the third article, A similar confession is contained in the first appendix of "I make restitution in my flesh for the lack of affliction in of the preachers. For example, in the Apology of the the Schmalkaldic Articles. In it we read: "Now the office Christ, for his body, which is the church; to whom I am Augsburg Confession, in the third article on abuses, we of preaching is not bound to a certain place or person become a minister, according to the divine preaching read: "*Liturgy in Greek* is actually called an office in (*personis*, persons), as the office of the Levites was office which is given me among you, to preach the word which one serves the community; this is well suited to bound in the law, but is spread throughout the whole of God abundantly." Col. 1, 24. 25. This is not to say, of our doctrine, that the priest there, as a common servant, world, and is in the place where God gives his gifts, course, that the preachers are wretched servants of men, serves those who want to communicate, and apostles, prophets, pastors, teachers 2c. And if the who could therefore treat the churches as their servants administers the Holy Sacrament. Sacrament." And person do nothing at all to such a word and ministry, and to whom they could dictate what they should and further, in the first appendix to the Schmalkaldic commanded of Christ, *) let him preach and teach it should not preach, how they should and should not Articles, it is said, "1 Cor. 3. Paul makes all ministers of whoever he will; where there are hearts that believe it administer their ministry, and whom they could appoint the church equal, and teaches that the church is more and keep it, to them be done as they hear and believe it." and dismiss at will! There may be rough fellows who, than the ministers." *)

As for the testimonies which our old orthodox when they hear the doctrine that preachers are servants But it is clear that the right of the congregation to theologians have given to this doctrine in their private of the congregation, understand this carnally, and elect ministers follows from this doctrine. Now the writings, here belong all those in which they prove the therefore think that it is quite all right for them to deal with preachers, according to the word of God, are servants right of congregational election from the fact that the their preachers as with a hired groom; there are also, of the church; therefore the church also has the whole church has the office, wherein is included at the especially here in America, alas! some so-called exclusive right to employ them, to elect them, to call same time the doctrine that the preachers themselves, to preachers who, in order to please ungodly congregation them, and to appoint them to their church service. whom the office is to be conferred, are a gift proper to the and not to lose their bread, do and leave as obedient This is so self-evident, that in the symbolical books, church, given to it by Christ. To the question, "What servants everything that the latter want them to do and from the fact that the church admittedly has the choice, means then will God use by which he will ordinarily call leave, although it is contrary to God's will. it is proved that the church must be above the preachers, and send preachers?" therefore old Martin Chemnitz Word is. But to be a servant in this way is not the sign of or that the preachers must be the servants of the church. answers, "Not by angels will he do this, but by his church a humble true teacher, but of a low-minded false Thus, in the first appendix to the Schmalkaldic Articles, or congregation, which is the royal priesthood, I Peter prophet, a hireling, a miserable belly-servant. To such it is said: "How can the pope be above the church 2:2. 2. for to the same, as to his dear bride, he hath servants the Lord speaks through the prophet Ezekiel: according to divine rights, since the choice is in the commanded the keys, Matt. 18; word and sacrament he "Woe to you who make pillows for people's arms and hands of the church?

trusteth unto her, Rom. 3:9; and, in sum, the ministry, pads for their heads, both young and old, to catch souls. Luther writes of this: "Those whom we call priests (or together with the ministers, is all of the churches, 1 Cor. Now when ye have caught souls among my people, ye preachers) are servants chosen by us, who are also to 3. Ephes. 4." (*Thesaurus Dedekenni* Vol. I. 2. fol. 418.) bite the life out of the same, and desecrate me among perform everything in our name." (Scripture on the

5. a fifth doctrine of the scriptures, on which the church my people for a handful of barley and morsels of bread." Babylonian Prison of the Church, 1521. Walch's Ausg. suffrage is founded, is, that the preachers are not the Ezek. 13, 18. 19. Therefore the same Paul, who calls XIX, 135.)

masters, but the servants and stewards of the church. himself a servant of the church at Cerinth, on the other The same: "He who holds this office is not a priest for

No one denies that this is a clear teaching of holy hand, writes to the Galatians, in opposition to the false the sake of the office (as all the others are), but a servant Scripture. It says in innumerable places that the teachers, who "would also make themselves agreeable of all the others. . For such an office is no more than a preachers of the gospel are God's servants and according to the flesh," "If I were still pleasing men, I public service, when one is commanded by the whole bondservants, but at the same time it testifies just as would not be Christ's servant." Gal. 1:10. Let unchristian congregation, who are all priests at the same time." clearly that they are also servants and bondservants of minds, therefore, use the doctrine that preachers are not (Interpretation of the 110th Psalm, 1539. V, 1505. 1506.) the church. When once one of the Corinthian Christians lords, but servants of the church, to arrogate to The same: "Should we then be a holy Christian boasted of this and another of that famous and gifted themselves a dominion over them; this is abuse and church and have the greatest and most necessary teacher, the apostle chastises them, writing, "If one say, perversion of this doctrine; nevertheless, the same things, as God's Word, Christ, Spirit, faith, prayer, I am Pauline; but another, I am Apollonian: are ye not remains true, and, as Johann Gerhard writes, is justly baptism, sacrament, keys, office, etc., and should we not carnal? Who then is Paul? Who is Apollo? - Servants opposed to preachers "who, under the pretext of also have the least things, namely the power and right to they are, by whom ye believed; and the same as the Lord ecclesiastical office, arrogate to themselves dominion, call some to office, who would give us the Word, baptism, hath given to every one. . Let no man therefore boast of and ascribe to themselves the power of making binding sacrament, forgiveness (if there are any) and serve in it? any laws in conscience, and of deciding in matters of faith (Scripture on the Anglican Mass and Consecration of the

*) In Latin it says: *Nec valet illud ministe*

rium propter ullius personae auctoritatem, that is, and that office is not valid because of the authority of any person.

according to their arbitrariness." *)

*) S. Loc. th. de min. eccl. § 7.

Clergy, 1533. Luther's People's Library. Volume V. S.)

The same conclusion is reached by all the following pure teachers of our church. Thus Johann Gerhard writes: "Whose servant is the pastor?

*) The Latin text reads: *Et docet, ecclesiam esse supra ministros*, that is, and teaches that the Church is above the ministers.

Those who are and are called pastors also have the right ministers of the church 2 Cor. 4, 5. Col. 1, 25. 1 Cor. 3, and decreed that teaching should be left to the bishops to appoint them. But they are and are called ministers of 21. So the ministering of pastors excludes unlimited and scholars and councils only; what they decide, all the world should consider to be right and an article of faith, the church. Therefore the church has the right and the ruling." (Loc. th. de min. § 89.) as their daily praise of the pope's spiritual right authority to appoint pastors. The middle clause of this Passing over all the following pure teachers of sufficiently proves. For almost nothing is heard of them conclusion is confirmed from I Cor. 3:22 and 23: All things Johann Gerhard, who also in this respect follow their but such fame as that with them stands the power and are yours, whether Paul or Cephas; all things are yours; dear teacher Luther and use the same language, we only right to judge what is Christian or heretical, and that the also from 2 Cor. 1:24: Not that we are lords over your want to mention the short testimony of the last common Christian man should wait for their judgment faith; and from 1 Pet. 5:2: Feed the flock of Christ which particularly respected Lutheran dogmatist *). This is and abide by it. Behold this fame, that they have driven is commanded you; not as they that rule over the people. David Hollaz, former provost at Jacobshagen in in all the world, and their highest hoard and defiance is, Bellarmin (the Jesuit) objects, that the bishops are Pomerania, who died in 1713. He writes: "All who are how impudently and foolishly he storms against God's servants of the church, because they work for it; not ministers of the church must be called by the whole law and word! For Christ equals the antagonism, takes because they obey it, but because they govern and church. Now the preachers of the divine word are from the bishops, scholars, and conciliar both. He takes preside over it. For there is a twofold kind of servants; as ministers of the church, 1 Cor. 1, 22. 2 Cor. 4, 5. Col. 1, away the right and power to judge the doctrine, and gives some serve by obeying, like slaves, others by ruling, like 25. So they are to be called by the whole church. The it to everyone and to all Christians in general, when he disciplinarians and every authority. I answer, 1. The first proposition is made out, because the church, as the says John 10:4, "My sheep know my voice. Item 5: My lawful calling of the hearers by their votes, and the due mistress of the house, cannot be deprived of her right to sheep do not follow strangers, but flee from them; for deference and obedience of the same to the (already) employ her ministers." (Exam. Theol. IV, 2. 7.) they do not know the voice of strangers. Item 8: As many lawfully called minister of the church, ought not to be (6) Finally, a sixth clear doctrine of the Bible, from as come, they are thieves and murderers; but the sheep opposed to each other. The people shall, however, obey which the church's right of election arises, is that the hear them not. Here you see clearly what is the right to the lawfully appointed ecclesiastics; *) but from this it church or believing Christians have the right and duty to judge the doctrine. Bishops, popes, scholars, and all must not be concluded that the voting of the people is to judge about doctrine, to distinguish the right from the men have power to teach, but the sheep shall judge be excluded from the lawful appointment of the wrong teachers, and to accept the former, but to flee and whether they teach Christ's voice, or the voice of ecclesiastics. (2) All that the church servants, being avoid the others. strangers. Dear, what may the water bubbles say again, lawfully called, and rightly administering their office, do, Only the papists deny that this is a doctrine of the that scrape: "Concilia! Concilia! Ei one must hear the scholars, the bishops, the crowd, one must see the old they do not in their own name, but in the name of God Word of God. Luther, therefore, has already proved and custom and habit a'." Thinkest thou that God's word and of the church. God is the Lord of the harvest, and the defended this doctrine from God's Word. As early as should give way to me thy old custom, habit, bishops? father of the house; the church is the honour of the house, 1523, he wrote an entire treatise on this doctrine, which Nevermore! Therefore we let bishops and concilia and the mother of the house; the ministers of the church bears the following title: "Reason and Cause from the conclude and set what they will, but where we have are the stewards of the house; 3. These therefore must Scriptures, that a Christian assembly or congregation God's word before us, it shall stand with us, and not with by no means arrogate to themselves a political dominion has the power and right to judge all doctrine and to them, whether it be right or wrong, and they shall yield to over the hearers, nor arrogate to themselves the power appoint, install, and dismiss teachers. In this writing us and obey our word. Here, I think, you see clearly of acting and ruling arbitrarily by their own authority; but Luther proves the right of Christians to judge doctrine by enough what is to be trusted in those who deal with the they must hearken to that saying of Christ: But ye are not writing the following: word of men over souls. Who does not see here that all so! Luc. 22, 25. and to that word of Peter: Not as those "In this business of judging doctrine, of appointing bishops, monasteries, convents, high schools, with all who rule over the people, I Petr. 5, 3. and dismissing teachers or pastors, there is no need at their bodies, rage against this bright word of Christ, that all to turn to human law, custom, usage, or custom, God they impudently take the judgment of doctrine from the (4) A free republic is not deprived of the power to remove granting that it has been set by pope or emperor, by a sheep, and appropriate it to themselves by their own from office those whom it elects, even by the election of princes or bishops, that half the world or the whole world propositions and iniquities? Wherefore they also are the authorities, when it is limited by certain conditions and has kept it that way, that it has lasted one year or a surely to be reckoned murderers and thieves, wolves contracts made: how much less is it to be believed that thousand years. For the soul of man is an eternal thing, and apostate Christians, as those that are openly the church is deprived of the power to remove from office above all things temporal; therefore it must be governed overcome here, that they not only deny God's word, but ministers who are bad in doctrine or life, by the and governed with an eternal word. For it is a shameful also put and act contrary thereto; as it is fitting to do unto appointment of the ecclesiastical office! Whereby we thing to rule the conscience before God by the law of antichrist and his kingdom," according to the prophecy of repeatedly remind you that in this matter nothing is to be men and by long custom. Therefore one must act St. Paul 2 Thessalonians 2:2. Again Christ says Matth. done in a frivolous or disorderly manner. (5) We repeat according to the Scriptures and God's word. For the 7, 15: "Beware of false prophets, who come to you in what has been said above, that the authorities are called word of God and the teachings of men, if they want to sheep's clothing, but inwardly they are ravening wolves. with respect to God does not exclude their unrestricted Let us prove this clearly in this present transaction, Behold, here Christ giveth not judgment to the prophets ruling with respect to the inferiors; but the ministers are namely, that the word of men and the teaching of men and teachers, but to the disciples and sheep. For how called not only ministers of God, but also ministers of the have been established. can one beware of the false prophets here, if one should inferiors. not take their teaching into consideration, judge, and

*) Namely, when preachers command from God's Word and do not demand obedience to their own wisdom and self-made laws.

*A dogmatist is a theologian who has presented the entire Christian doctrine in detail in the Word of God and defended it against enemies.

pass judgment? So no one can ever

There shall not be a false prophet among the hearers. Luther has everywhere in his doctrinal and controversial writings laid down the right of Christians to judge, accept and reject the teachings and teachers. The narrow space of a journal, however, does not suffer. In addition, with the close of this year's issue, we too must hasten to the end with our essay. Only the important word of our theologian Hieronymus Kromayer (deceased [?]) symbolic books may still be remembered: "The pope... therefore writes: "No one of these classes can relinquish does not want to suffer any judges. This piece does this right (to appoint his pastor). For all those who cannot more harm than all madness; for as soon as the right cede the teaching of discernment in general to the pastor or to a civil head, can much less cede to those the judgment and knowledge (judgment) is taken from the church, it is not possible that one could control false discerning judgment of him who is to become their pastor. But now the laity generally cannot cede the discerning of doctrine or unrighteous worship, and for this reason the doctrine to the pastor, or to a civil chief. Matth. 7, 15. 1 many souls must be lost". (First Appendix to the doctrine to the pastor, or to a civil chief. Matth. 7, 15. 1 they will, and the subjects receive it; but among YOU Schmalk. Art.). Joh. 4, 1. So also they can much less cede the discerning (saith Christ) it shall not be so, but among Christians Our old orthodox teachers have already proved so judgment of him who is to be their pastor to those." every one is the judge of another, and again subject also conclusively and in such simple terms that everyone can (Theol. pos.-poi. II, 531.)

to "another. Although the spiritual tyrants have made a understand that we prefer to let them speak for To the objection: "The people are too crude and worldly authority out of Christendom. And the fourth themselves rather than to give their own proof. uneducated to be able to judge rightly about the teachers saying is Christ's, Matt. 24:4, 5: Take heed that no man Thus Johann Gerhard writes: "He who has the duty to of the church," the old Strasbourg theologian Dannhauer deceive you: for many shall come in my name, saying, I distinguish teachers from deceivers, to test sound answers: "Not all (the people); for even here the guests am Christ; and shall deceive many. Summa, what need doctrine, to distinguish the voice of Christ the arch-often judge better than the cook... and as the people may is there to bring forth more sayings? All the warning that shepherd from the voice of false shepherds, not to seem to be too uneducated to be able to judge, so the St. Paul gives Rom. 16, 13. 18. 1 Cor. 10, 14. Gal. 3, 4. follow a stranger but to flee from him, to curse those mere presbytery (the so-called clergy) can be too unjust 5. Col. 2, 8. and everywhere; item, all the sayings of the who preach a different gospel from the one preached by in judging the divine gifts. Original sin is everywhere at prophets, when they teach to avoid men's doctrine, do the apostles: it is also his duty, in his own way and order, home." (*Liber conscientiae* I, 923.) nothing else, but that they take the right and power to to appoint the church servants. But all this is incumbent (To be continued.)

judge all doctrine from the teachers, and lay it upon the on Christ's sheep, or hearers, by virtue of a divine hearers with earnest commandment in the loss of souls: command. For it is said in Matth. 7, 15: Beware of false so that they have not only right and power to judge all prophets 2c. Joh. 5, 39.: Search the scriptures 2c. 10, that is preached, but are guilty of judging by the disgrace 27.

of divine majesty." (*) (S. Luther's Works, Walch's Ausg. 5: My sheep hear my voice, but they will not follow a X, 1796-1800.) We would gladly share with our readers stranger. Gal. 1, 9: If any man preach any other gospel several other of the glorious testimonies, which unto you than that ye have received, let him be

*It goes without saying that, first of all, he who wants to judge everything that is preached must himself know the doctrine of God's Word and must not, though ignorant of what is preached, criticize it according to his own head, and that, on the other hand, even if an otherwise pure preacher were to preach something erroneous out of weakness, he must not immediately cry this out as heresy in arrogance and unkindness, but must first discuss it with the preacher in humility and love. Hence Luther also writes: "A pious Christian does not do so, but even if he hears something unjust preached, he fähret with humility and admonishes the preacher kindly and brotherly, and does not defy and sharpen in this way." (On 1 Cor. 15:10.) We repeat it again in general, that the doctrine of the liberties, power, authority, and dignity of true Christians is also rightly understood and rightly applied by true Christians alone. This doctrine is like the doctrine of justification and salvation by grace alone, without works, through faith. To those who are enlightened by the Holy Spirit, this doctrine is a power of God unto salvation, a savor of life unto life; to carnal, unbroken hearts, however, it is set for a fall, a savor of death unto death. Therefore Luther again wrote in his epistle to the congregation of the city of Prague, after he had described the power and dignity of Christians: "We write these things to no one but those who believe; nor may they be understood but by those who believe. But those who disbelieve do not understand them at all." X, 1865.

accursed. 1 Thess. 5, 19-21: Do not dampen the spirit. Despise not the prophecy. Test all things, and keep that which is good. 1 Joh. 4, 1.: Believe not every spirit, but try the spirits whether they are of God. 2 John 10:11: If any man come to you, and bring not this doctrine, receive him not at home, neither salute him: for he that saluteth him maketh himself partaker of his evil works. So also this (to call the church servants) cannot be denied and withheld from them. The conclusion is clear. For if the hearers are to beware of false prophets, they must also beware in due order and manner that false teachers be not set before the church office, and consequently they must in every way be concerned that right and godly teachers be appointed to that office." (Loc. th. de min. § 88.)

The reason that Christians judge the doctrines and their teachers, and that they do not know the true

(Submitted.)

A song from the Ohio Synod.

How little Lutheran clarity, but much union fraud still prevails in some circles of the Ohio Synod, is shown by a song in the "Lutheran Church Newspaper", which an Ohio preacher was able to rhyme together, and the honorable editorial committee, Lehmann, Schmidt and Schulze, to include in the church newspaper.) The poet, Pastor K. sings thus:

"That which you now call union- "hath always existed. "It is, so far as I know, "The taking of a brother's hand. "And wouldn't that be Christian duty? - The very beginning is confusing, because what is called union today is not a fraternal handout story, but the violent stroke of unbelieving people to patch together the lie and truth. Besides, it is above all Christians - duty to shun hypocrisy, and not to give themselves brotherly ransom until the brotherhood is there. Unionist brotherhood is nothing but a pharisaic, whitewashed tomb full of inward enmity. - The poet continues:

"Love unites, faith does not." That's when the Ohioan apparently became a Berliner, or rather a Berlin Alliancer,

*) We have just read that Prof. L. recorded the song by mistake and disapproves of it. D. L.

They also have this principle, they also unite with love should not, after all, push poetic license too far and with Luther in heaven, it is at any rate a most noble and and do not trust faith. They first unite among themselves impute to St. Paul what only flows from his confounded sublime work to represent this heavenly union also on with human love before they are united with God through poet's pen. But further:

faith. They build a church, not basing it on the eternal "Let everyone stay what they are; earth. As is well known, the Berlin Allians are bent on carrying out this heavenly union on earth, perhaps Ohio Word of God, on which the individual stones are built by "Be every one but a true Christian!" wants to help and also dabble a little in heavenly things! faith, but on human benevolence, human kindness, The verses would certainly be nice to sing on a barrel - Serious, diligent study of the Symbolic Books and human lovingkindness, and thus (which is cursed) organ! - How might the poet pastor preside over his Luther's writings, however, precedes the dangerous gather flesh for their arm. Such brothers without unity of congregation, which, like most of the congregations mounting of the winged Pegasus (poet's horse), and faith are, of course, not brothers in faith, who would be here, will probably originally be composed of the most even if he had on a soft Union saddle studded with love bound to join hands, but brothers in love, indifferentist diverse elements, un-Irish, Reformed, Lutheran, etc.? tassels; and the sober teaching of the congregations in brothers, union brothers, who, if they still had a Will he teach them that it is an utterly false principle, Lutheran journals would also be more useful in the end conscience in their bodies, would part as quickly as which can only spring from a stupid charcoal-burner's than playing to them, however sweet, notes on the Union possible, in order first to unite righteously with the dear faith, when one says: one wants to remain of the faith of organ box. -

God. - So this is really the principle recognized by the which one is, and yet does not know whether this is also X. organ of the Ohio Synod: that "love unites Christians, the right faith, or not? Among the unionists, reformers, and not faith"? Does it not yet know that only faith makes and Catholics, Christians may be, but not for the sake men Christians, and therefore only faith is the bond that of the error in which they may still be, but for the sake of binds Christians together as brothers? Does it not yet the truth in which they believe; a Lutheran preacher, know that love is the fruit of faith, but not vice versa that therefore, must teach them that much in their faith is the fruit of love? Does it not yet know that he who ecclesiastical confessions is false, and that, when they makes love the foundation of the church thereby shows have now come to the right knowledge, they must, for that he is not yet quite at home in the doctrine of the the glory of God and for the sake of their own justification of a poor sinner by faith alone? - Luther blessedness, cease to be Christians.

says, Erl. 10, 156: "This is the nature of Christian faith, must be what they have been, confess the truth, reject that it makes hearts one, that they are of one mind and the false confession, and convert to the rightly teaching of one will. St. Paul speaks of the unity of the Spirit in and confessing Lutheran Church. Instead of such sound many places, Rom. 12, 18, etc. . Such unity is not instruction, the Ohio Lutheran declaims: possible apart from faith: for every man's way pleaseth him, therefore the land is full of fools, as they say.... But "Remain Lutheran, - reformed, "Can't that mean united? "Let everyone remain what he is; they that have the right faith know that it is in faith." The "Be every one but a true Christian! same: "The word and doctrine should make Christian unity or fellowship; where the one is equal and united, Truly such miserable, rhymed union mash can only be palatable to those preachers and congregations who remains." - The poet goes on to sing: have as little insight as a warm heart for the truth and the name "Lutheran" only as a hypocritical figurehead.

"But faith makes blessed, "Doctrine does not - as Paul says."

Now if Paul says it, it must be true, but where does Paul actually say that "doctrine does not save, but faith saves"? In the passage cited as proof Paul certainly says that faith makes blessed - "Believe on the Lord Jesus Christ, and thou and thy house shall be saved" - but where does he say: "Doctrine does not"? The holy apostle Paul is not such a confusionist that he sets faith and doctrine in opposition to one another, cf. Rom. 1:16, Jac. 1:28; rather, he knows so certainly that the right faith of the heart, which makes blessed, can only be where the right doctrine is, that he curses angels and men who dare to falsify doctrine, to preach another gospel. The poet

In such Ohio congregations the Reformed want to remain Reformirt, the Unirte unirrt, the Wiedertänferisch, but for the sake of cheap service they put up with the general designation "Lutheran" at best; and the pastor, in order to make it known before all the world that he is a full, resolute, on his Confession is a firm Lutheran, commits himself to all the Symbolic Books, but in the meantime sings to his dear congregation: "Let everyone remain what he is; let everyone only be a true Christian. Incidentally, it is obvious at first glance how appropriate this principle is, if one does not wish to disturb the peace that nourishes.

- Now comes the heavenly conclusion of the great poem:

"Where all stand before God's throne,
"There is the right union.
"Where all shout hallelujah,
"Does Zwingli also agree with Luther."

The union with Zwingli and Luther is rejected here on earth by every righteous Lutheran, precisely because Zwingli does not agree with Luther. But if it is true that Zwingli

As it once happened to a preacher who left his congregation against their pleading to stay.

However, there may be cases in which a preacher recognizes so clearly that God is calling him away that he has to leave the congregation and take up another post, even against the will of his congregation. For a preacher can no more refuse God's clear calling than Jonah could refuse the calling to go to Nineveh and preach repentance. But the calling must then, without doubt, be divine and stronger than the first. Otherwise it is highly questionable to leave a congregation against its will. An example of this is the pastor Dr. Aegidius Strauch in Danzig. He wanted to follow a call sent to him from Hamburg. In an old book, however, it is told after the Freimund:

"His fellow citizens of Danzig, however, had such an immense affection for him that when he was about to preach the sermon on July 21, 1675, and leave the sacristy, two members of the audience immediately approached him and begged him to stop preaching, since the entire congregation would no more approve it than they would his departure. But no pleading helped, and Strauchius went on to ascend the pulpit. As he was about to open the door, however, a citizen rushed up and held it firmly shut, whereupon two others immediately seized him and led him back into the sacristy with many tears and pleas, so that he could not preach the sermon. One of the people then began to sing the song with a weeping voice: Ach, Gott vom Himmel sieh darein 2c, to which the entire congregation followed and, with frequently shed tears, sang more songs to God with the greatest fervor, in order to preserve their preacher. After this, the deacons had to administer Holy Communion at that time, without further preaching, and thus conclude the service". Also, in response to the very agile petitions which the Kir

Dr. Strauch did not pay any attention to the fact that thefor a very special man to serve in the American church. But you are not able to prove the former (and we are still mayor had spoken out in her name and in the name of But because this is an especially great joy, let us save this waiting in vain for a colloquium with Rev. Grabau on the the community. "He thought that he had important matter for a special knock shortly. From this, dear reader, doctrine, or for a public refutation of our doctrine by the reasons for his departure and did not allow himself to beyou can see two things. First, that we will soon come Buffalo Synod, founded in Scripture). You cannot charge kept, but departed without the concession and again with a request; - that will certainly please you from the Synod with the other, for you have taken no step to valediction that had been granted," for even the mayor the bottom of your heart - won't it? Secondly, you can see sue us before the Synod. and council had not approved of his plan.-Nevertheless that we have not given up our independence and previous You further fail to see in your zeal that you are a Dr. Strauch did not become a pastor in Hamburg, as heeffectiveness, so we ask you to remember our association partheistic and therefore unjust judge of my and Past. had wanted, but returned to the congregation, which hewith love and continued support, as we do for you Kolb's conduct in the Town Abbotter congregation. You had left completely against its wishes and will, afterChristian love. have received reports from ear-blowers that are not true having endured much hardship beforehand. Because he And now, dear reader, once again: the Lord demands to the truth, and on the basis of these you have not been was in the habit of attacking and refuting the doctrines of debts! You shall pay them to our association, as surely as afraid to cover the good name of your neighbors with the Reformers in his sermons, which were contrary tohis work is the holy kingdom of the Lord. Perhaps you will shame. But you yourself will feel that you are not the Scripture, the Elector of Brandenburg, Frederick William say, "But I have already given! - Are you tired of giving so person before whom we should defend ourselves, and had him arrested in Stargard on his journey from Gdansksoon? Read once what is written in Galatians 6:9, but you will therefore not be surprised if we do not say a word to Hamburg and brought to Küstrin, where he washave not much, says another. Now then, let a pious man in reply to all the accusations and personal attacks. Nor imprisoned for three years and would have remained incounsel thee: Tob. 4:9; and if thou hast any more do we need to defend ourselves before the readers of the prison even longer if the Reformers themselves and the objections, silence them all with the word of God, Gal Informatorium. It is, after all, often our experience in people of Gdansk had not pleaded so strongly for his6:10, and prove that it is said of thee also, as of St. Paul America that law-abiding people are attacked by release. He gladly resumed his former office in DanzigThe love of Christ thus presseth us. Amen. hooligans, in accordance with the local law on freedom of and accepted no other appointment, but remained the The Association for the Support of the Lutheran press, and the law-abiding people do not bother about it. shepherd of the herd entrusted to him until the Church in North America. We want to follow the example of these people in this archpastor called him to himself by a blessed death. trade.

(From the pilgrim of Saxony.)

Pastor Schwankowsky!

Our Lord God calls in debts!

To whom? - To you, my dear reader, whoever youand yours truly in the Informatorium, Vol. 10, Nos. 3 and may be! Are you not His debtor? Do you not owe Him all4, and to throw manure on us. And you have succeeded that you have and all that you are? Would He not havein this in a masterly manner, in that you have drained the a right to claim all thy possessions? Would you be rid ofstores of bitterness from your heart to an overflowing people who do not care about the great difference in your debt to Him? Now look! He does not want all youdegree doctrine between us and you may at least emigrate if they have! He wants but a mite for the cause of His^ holy have poured upon us. Therefore, allow me to draw your cannot otherwise be kept. We do not begrudge you the kingdom! And who shall collect His debt? That is to be attention to a few things. rabble. But that they will not take away righteous done by the association listed below, which I hope is a The accusation you make against us, that we have Christians from us is guaranteed by the strong testimony dear old acquaintance of yours! And do you ask us deviated from the teaching of our Synod in practice, of truth in the "Lutheran"-which is not based on ear- According to our instruction from the Lord, on the basis of does not alienate us and every sober Christian too blowing, but always on "black on white"-and the prayer of which we collect the debt in His name, we refer you to much. We know from God's Word and from the Christians: "Lord God, help us against the Turk's and the Matth. 28, 19 and 20. We seek to fulfill this last will of our testimonies of our church that life always lags behind Pope's murder." highly praised Lord in America, as best we know and can, doctrine, and therefore we strive to judge humbly, mildly, In conclusion, I still ask you to thoroughly prove us by supporting the preparatory school of our dear Pastor and graciously the deviations from doctrine in the life of wrong doctrine from God's word and from the Brunn. And that this holy work has been freshly and a poor fellow-sinner, remembering that we ourselves confessions of our church (for you do not want to cheerfully begun and promises a healthy prosperity - this is shown to you by the enclosure of today's Pilgrim. We owe grace to our Lord Christ. But we want the doctrine consider the nonsensical concoction of Gottlieb H. . . in have already taken over the maintenance of three pupils to be pure in all things. No. 4, you do not want to consider it as your own in Steeden on our account, i.e. also with your love and The attack which you, on the other hand, make on theology, but least of all as a refutation of our doctrine?) your purse. In addition, two others have already but if you cannot do this, you had better remain silent; registered with us, who have been warmly recommended members of it the whole Synod, and condemning it but to judge our life, or as you call it practice, more mildly, by their pastor and who are requesting our help in our Synod, by inferring from the conduct of individual which we always endeavor to do against you, I commend transporting them to Pastor Brunn, maintaining them severely, is, to put it mildly, unreasonable. For with what myself and you to the grace of God. Yours there and, when they are sufficiently prepared, arranging right can the Synod be held responsible for the errors of Ed. Multanowsky. for them to be sent to America. Now get an idea of how individuals? It can only be accused of heresy if it teaches Sheboygan Falls, July 10, 1861. much we need. In addition, we will have a particularly falsely in its public writings, or if it defends the injustices of its members, or is silent about them.

(Submitted.)

Second Lutheran Mission Feast in Northern Wisconsin.

According to the invitation made by the congregation of the undersigned at our first mission festival to our neighboring congregations, the second mission festival was to be held near the city of Sheboygan in the fall of this year. Circumstances and circumstances, however, caused a change in the plan. Since the pastors F. Lochner and F. Steinbach had promised their cooperation if the festival were to take place soon, and in view of the financial hardship here in the North, the dear sister congregation in Town Herman wished to donate the proceeds of this year's mission festival collection to the Synodal Building Fund for the rapid construction of teacher housing in Fort Wayne, so they asked us whether we would be willing to hold the festival here within a month, or whether we would withdraw our invitation and leave it to them. The result of the somewhat hasty negotiations was a missionary feast to be held in Town Herman; because there was no suitable place for it here just now. The date of the festival was set for the fifth Sunday after Trinity, June 30.

As was to be expected, things went somewhat awkwardly in some parts. The above-mentioned brothers, together with Rev. Jor, were in the position of having to decline the invitation to the mission feast, which was now extended to them, for valid reasons. Similarly, the undersigned sought in vain to postpone an official function in Town Wilson, which had been ordered late for the same Sunday morning, to another day, and was therefore not able to arrive in Town Herman among the festival guests until about noon. In addition, Sunday morning threatened a black cloudy sky with persistent rain. Nevertheless, the majority of the dear guests from the previous year, even the most distant ones from the north, had come together again, and except for a refreshing afternoon shower, after a long drought, the weather was quite pleasant. The arrangements for the celebration and the hospitality of the guests were like the previous year.

Year.

Pastor Multanowsky had already held the opening speech of the feast in the morning, and after the simple meal Pastor Beyer held a very inspiring mission sermon on Joh. 4, 35-37. Following his historical mission report at the first mission feast, the undersigned then held a short lecture on the founding of the Lutheran mission in the East Indies, and finally Pastor Keller from Maple Grove shared something about the blessed work of Pastor Harms in Hermannsburg.

This time, too, the blessing of such festivities, the joyful demonstration and cultivation of unity in the spirit among fellow believers gathered from near and far, was unmistakable.

At the persistent urging of the communities in Sheboygan Falls and Plymouth, on Concluding the feast an invitation to the congregation to next year's Mission Feast in Sheboygan Falls. The collected amount was K35.00.

A D. Stecher. Sheboygan, Wisc., July 4, 1861.

To the ecclesiastical chronicle.

Public lay prayer. From the "Missionary" of July 4 we learn that a congregation in Lunenburg, Nova Scotia, called Lutheran, has split over the fact that one of the preachers, the Rev. J. Stine, wanted to see edification and administration of their congregations, they permit meetings established in which women should also be permitted to pray publicly, while the other, the Rev. C. E. Cossmann, wanted to concede this business of God-ordained public preaching to male persons only. It is sad when disputes arise between preachers, neither of whom proceeds from the right principle. There is, of course, little prospect of understanding and unity. -

The Scandinavian Augustana Synod has received from the King of Sweden the privilege that during two years a collection for its seminary may be levied in all churches of the country; also the King has given it between 4000 and 5000 volumes from his father's (King Oscar's) library as a gift.

Freedom to Preach. There is a sect here in America called the Disciples or Campellites (from their founder). In their magazine, the American Christian Review, they claim that the Bible says nothing about anyone needing special permission or a calling in order to be able to preach (publicly). Every Christian has the Right. They do not have to read the bible very much or not carefully. Rom. 10, 15. 1 Cor. 12, 29. 14, 28. 29. Jac. 3, 1.

Freemasonry. We read the following in the "Luth. Kirchenbote" of July 5: "In Cambridge, Massachusetts, on the 12th, the corner-stone of a new Methodist Church was laid by Masons; a Universalist preacher said on a similar occasion: We need not say why we lay the corner-stones of churches in the Masonic way; for Freemasonry is older than the Christian Church, indeed, Freemasonry is Christianity." The Church Messenger rightly adds, "What blasphemy!" -Another Wechselblatt reports: France now counts 350,000 Freemasons. In the whole world 100 millions of them are supposed; they are especially numerous in India and America.

The editor of the "Evangelist", a reformed newspaper published in Cleveland, tells us **how sad the situation is in many congregations.** At the same time, however, the editor rightly declares that in many cases the preachers themselves are greatly to blame for this.

carry. He writes in the number of June 29: "In Rev. Steiner's congregation here in Cleveland we attended a meeting last Sunday afternoon, at his request, in order to give the members of the congregation some information about church order. The meeting was very stormy. One party wanted the preacher not to preside at the meetings of the church council. But their proposal was rejected by a majority of votes. The speeches made on this occasion, and the passionate heat and disorder in so sacred a place as the church should be, were terrible. O, how deluded men must be who suppose that God will allow such blasphemous conduct to go unpunished! And how foolish are preachers and congregations when, in the formation and administration of their congregations, they permit such ungodly men to be admitted to church fellowship and to the holy sacraments! Thus God punishes the foolishness of those who organize congregations before there is a solid nucleus of believing souls founded on the one Rock. They often think that if people were only members of the church, they would soon become Christians. This is the great error! No, first Christians and then members of the church, that is the foundation on which a good church is formed. And so teaches the example in the Acts of the Apostles, where as many as believed were added to the church. This may be a slower and more laborious way, but it is the right one."

Lutheran Mission. May 22

the annual meeting of the Lutheran Missious Society was held in Leipzig. The pilgrim from Saxony reported "that the festival was in every respect extraordinarily blessed and joyful in the Lord, and that it was clearly visible how the discord, driven to its most acute point by the appearance of the opponents, was not able to diminish the number of festival guests and their joy in the festival, and that perhaps these very discords, which were not publicly discussed or brought up, contributed to increasing the participation in the festival by a significant amount. In a meeting the next day, the Missionary College, by presenting all available documents, provided the most comprehensive explanations of a long series of questions concerning the present unfortunate dispute, so that finally all deputies of all Lutheran churches - 24 were present - were enlightened to such an extent that they were left with not the slightest doubt, and one member met the general mood when he moved that the General Assembly should make the following declaration:

"Since the Reverend College of Missions presented to the General Assembly the attacks which have recently been directed not only against its effectiveness in regard to the caste question, but also personally against individual members of the same,

The General Assembly unanimously declares that, on the one hand, it still thoroughly approves of the principles concerning the caste question which have been established here from the beginning and have been maintained until now, and on the other hand, that it recognizes all those other accusations as unfounded and sees in them a part of the shame of Christ which, for his sake, is to be accepted with joy.

This motion passed unanimously with signs of the loudest approval."

The Saxon- Kirchen- und Schulblatt announces the following:

The sermon was held by B. Sokolowski from Ronneburg in Lowland on 1 Cor. 4, 1. 2. The simplicity, depth, and intimacy of this sermon, free of all empty ornamentation, will have made a lasting impression on all hearts receptive to it. The report of Mission Director Hardeland first gave a thankful review of the 25 years the Society has now lived through and a brief overview of the activities and experiences of the past year, summarizing them in the words: "My time in turmoil, my hope in God. While we refer to the mission report to be expected, we only mention the following: the annual income amounts to 40,598 Thlr. so far, that is 1000 Thlr. less than in the previous year, but there are still several thousand registered, which could not be sent in until now. At the top of the list of contributors this time is Russia with over 9000 Thlr, followed by Saxony with 8000 Thlr and so on. Several new associations have been formed in this year, among which the Finnish one has contributed close to 2000 Thlr. Next to Miss. Baierlein, Miss. Kremmer has also returned to Europe for some time for health reasons; both were present. With regard to Missionary Kelber, it is increasingly confirmed that the ship with which he left has disappeared without a trace. After the author of the report had remembered the discord caused by the unfortunate caste disputes, he was nevertheless able to add: at present things are as good with our mission in India as they have been since 1840, and especially the hearty unity that now prevails among our missionaries is very pleasing. The two native preachers, Samuel and Nalatambi, whose ordination has caused so much movement, raise the best hopes. The present number of missionaries in India is: 4846 baptized Christians, 7 missionaries, 2 ordained native preachers, 52 native teachers, and about 100 other church members who serve as catechists, readers, and so on. - Hereupon took place the delegation of Candidat Andr. Maye from Regensburg by Dir Hardeland, who was assisted by B. Ahlfeld from Leipzig and Lehmus from Fürth, as well as university preacher v. Zezschwitz. This was undoubtedly the most moving part of the celebration."

Church consecrations.

The dear readers of the "Lutheran" are hereby notified that the newly built church of the local German Lutheran congregation of St. Paul was consecrated on Sunday last, the 6th after Trinity. A part of the neighbouring congregations from Plymouth, Sheboygan, Wilson, Town Herman and Town of Abbott joined in the celebration with their pastors N Beyer and A. D. Stecher, and the joy of the local congregation was thereby not a little increased. In the morning Rev. N. B.yer preached on the gospel of the consecration of the church, and in the afternoon Rev. Stecher preached on the epistle of the feast.

May the Arch Shepherd of His sheep, our Lord Jesus Christ, graciously look upon it, that also in this little church the light of the beatific truth may always shine, and that the congregation which assembles therein may always adorn the doctrine with works of godliness, to the praise and glory of the glorious grace of God in Christ Jesus our Lord, Amen.

Ev. Multanowsky, Past. loci. Sheboygan Falls, July 10, 1861.

On the fourth Sunday after Trinity, the Lutheran Immannelsgemeinde in Lancaster Township, Huntington Co. Jnd , had the joy of dedicating their newly built friendly log church to the service of the Holy Trinity. Triune God. Pastor Bode of Fort Wayne preached the dedication sermon.

May the Lord Jesus help in his mercy, that also in this little church his pure word is preached everywhere, and hereby many souls are built up to eternal life.

E. J. Frederick. Huntington, Ind., July 4, 1861

Church News.

Rev. G. Reichhardt, since pastor of the congregations at Arcadia, Hamilton Co. Ind., from the Lutheran congregation of St. John in Whitley Co., Ind., hitherto a branch of Huntington, Ind., had received a regular appointment, and with the consent of his congregations had accepted it, he was installed in his new office on the third Sunday after Trinity (June 16) by the undersigned, by order of the Honorable Mr. Vice-President, Middle District.

Our dear Lord and Arch Shepherd, Jesus Christ, let this servant of his also, among the souls entrusted to him here, produce much fruit for eternal life.

E. J. Friedrich.

The address of the dear brother is:

kev. O. Boielillarät, Oolumdis, Oit^, Inä.

After Mr. Past. J. F. Köstering, hitherto of Frankenthal, Spencer Co. Jnd , had been duly called by the congregations of Hamilton and Tipton Co. Ind. , had been duly called, the same was installed in his new office on the 6th Sunday after Trinity, by order of the President of our Synod, Middle District, by the undersigned, assisted by the Revs. Kunz and Schäfer into his new office.

C. Fricke. His address is: Bov. Z. KösrerinZ,

B. O. ^. roackia, Hamilton Oo., Inä.

Address: Uev. H. Baumstark, Bstterbox 483,

The Unintelligent Friend of the House

communicates a message about the Concordia College that has allegedly come to him from St. Louis. Either it is true that the friend of the house really received such a message, in which case he received it from an infamous liar; or it is not true, in which case the editor, the well-known pulpit comedian Hartmann in Chicago, may think for himself what he is to be taken for.

Notice.

In view of the present circumstances I hope to act in the interests of most of the members of the Eastern District Synod when I hereby notify them that the holding of the meeting scheduled for August 21 and the following days is to be postponed until further notice.

Baltimore, July 8, 1861.

W. Keyl,- d. Z- President of the Eastern District of the Synod of Missouri, Ohio, &c. St.

Concordia - Collegium.

The students of the high school are hereby notified that, so far as circumstances now permit, it has been decided to resume classes at **Fort Wayne** on Sept. 1 of this year. You are therefore all requested to be there between August 28 and September 1.

At the same time I announce that the conditions of the school no longer permit, until further notice, the admission of boys who are not yet confirmed or who are under the age of about 1ä years.

G. A. Saxer, Director.

The Concordia Seminar.

This institution, too, is to be reopened D. v. on Sept. 1 of this year at St. Louis. This for the notice of all concerned. C. F. W. Walther.

For the Lutheran have paid:

The 44th year: Messrs: E. Hellwig (110 Cts.), Nev. prof L. Heyl, C. LöwcNSTein (T1,26). The 4Z year: Messrs: C. Löwenstein (K 1,26), Phil. Schreiber, C. Heinle, Nev. Prof. L. Heyl, J. Baumner (.6 Cxpl.), Nev. H. Eisfeller(2 Erpl.). The 46th year: Messrs: C. Louvain on (48 Cts.). I. Bollmer, Bro. K'opp, W. Webmeier, Rev. C. Andren, Nev. L. Daib (OErpl.), P. Walkenbvst, P. Schreiber, C. Heinle, I. Schröder, G- Schcinm, M. Seifferlcin, G. Schott, G. Hemm, M. Hammel, Albert Knans, Bro. Seiffert, W. Rabe (50 Cts.), H. Thoms (50 Cts.), Rev. Prof. L. Heyl, W. Kappelmann, C. Röhrborn, G. Zimmennaim, Dr. G. Seyffarth, H. Meier, Kruse, Heßkamv, W- Bruns, H. Beckebrede, Steinmeyer, Mers, E. Holle, Waldock, Rev. G. Minkenberg (24 Cxpl.), Phil. Jung, L- Sommer, C. Dovenmühle, H. Jürgens, H. Degener, Rev. G. M. Zucker, C. Trampe. Furthermore, Mrs. Eppknger. The 48th year: Messrs: Chr. Grupe, C. Hunninger, Martin C. Barthel.

IM* Several receipts received will appear in next number.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 17, St. Louis, Mo. August 6, 1861, No. 26.

Municipal Election Law.

(Continued and concluded.)

When our old orthodox theologians have proved the right of the congregations to be congregations from the clear teachings of the Holy Scriptures, they generally prove it still by way of an appendix, because equity and justice, as well as the welfare and benefit of the church, require that no preachers should be forced upon the congregations, but that they should choose them themselves. By this they mean to say that natural reason alone teaches this. And certainly every one who considers the matter only a little must agree with them in this. First, what can be more unreasonable, more unjust, more tyrannical, than when the one who is to serve all in a community, and to whom is to be entrusted the guard and care of the sea and happiness of all, is not determined and appointed by all, but only by a part? Even the old Roman bishop Leo, called the Great, who died in 461, therefore laid down the oft-appointed! To this we add, 5. The law of righteousness stated principle: "He who is to preside over all must be chosen by all." *) And what else can be more detrimental, more harmful, more pernicious, than when Christians are imposed upon by men in whom they have no confidence, and yet in whom they place the highest confidence among all men, whom they make their counsellors in their most important affairs?

in the matter of their conscience and their eternal salvation, in whose mouth they shall hear the counsel of God unto their salvation, out of whose hands they shall receive the body and blood of their Saviour, and under whose promise they shall one day die and pass into eternity? Johann Gerhard therefore writes: "That the election of preachers is also due to the hearers, we prove, 4. from the benefit of the hearers: what concerns all, must also be arranged with all consent and vote of the congregation over whom they are to be placed, this nourishes the most necessary mutual harmony between the hearers and pastors, and also averts the discord which, if this order is neglected, is to be feared. Therefore it is justly observed in the most scrupulous manner, that the ministers of the church are appointed with the consent of the congregation." (Loc. de min. § 90.) Similarly, the great theologian Abraham Calov, professor and general superintendent at Wittenberg, wrote: "The Holy Spirit sets the bishops in order. Professor and General Superintendent at Wittenberg (died 1686): "The Holy Spirit sets the bishops (Apost. 20, 28.), who is not a God of disorder, but of order and peace (1 Cor. 14, 33). But this above all belongs to order, that no one estate should arrogate to itself what is due and given to all; as, indeed, the calling to the preaching office is a good of the whole church, not of a few in the church, except by voluntary indulgence and dispensation of their own. It is an accepted rule: what concerns all, must be concerned by all. But who will deny that the calling and preaching of ministers of the word concerns all, since all blessedness depends on the word being rightly preached, and the sacraments rightly administered? Leo also adds a reason for the matter: for this reason, none should be given to those who do not want it and do not desire it, lest the people is to be feared,

*) „Qui praefaturus est omnibus, ab omnibus eligatur.“
Epist. 10. c. 3.

despise and hate the bishop whom it has not willed and Lutheran theologians. To mention only Erneu, Andreas Quenstedt, because professor at Wittenberg, the nephew

Thus the famous Danish theologian Caspar Erasmus of Johann Gerhard (d. 1688.): "Mau objects that there are Brochmand, because. Bishop of Zealand (died 1652): certain abuses in the election by the people, as: first, that "Fourthly, we appeal to natural equity. For it is much the people are ignorant and unskilled to judge; second, cheaper and safer that the ministers of the Word be that in elected by all, yet with respectability and order, than by third, that the election of the people is connected with the a single bishop; both because it is fair that he be elected danger of unrest and rebellion. Ans wort: First, if the proof and confirmed by the whole church who serves the is to be led from the possible abuses, the election will whole church and eats the bread of the whole church; much less be left to One Bishop alone, or to the clergy and also because a single bishop may be more easily alone." (Theol. did. - pol. P. IV. fol. 1509.)

bribed than a whole congregation; but also because the How dangerous it is when the people are excluded administration of the holy ministry will proceed unhappily from the election of their preachers is demonstrated, where men are imposed upon the congregations who among others, by the Strasbourg theologian Conrad are either detested, or suspected, or unknown." (Theol. Dannhauer, who has already been mentioned several Syst. Tom. II, fol. 349.) This testimony is certainly quite times, in his writing on the serious cases of conscience, delicious. When we consider that our dear Brochmand with an example. If preachers want to have it for was himself a bishop, we must heartily rejoice that he themselves alone, this is papocesarism (i.e. preachers was so faithful in doctrine and so humble as to say act as princes and lords in the church), both of which are openly that it is always safer for the suffrage to be given intolerable. The same is to be judged when a state is to the whole congregation than for it to be given to a deprived of its right by trickery or force. This is what single bishop. How times have changed! How differently happened in the city of Colmar about the year 1575; for people speak now! Now they speak no differently, as if one named Johann Cellarius, a pious man who was the church were safe only if the pastors, the completely devoted to the Augsburg Confession, was superintendents, the learned theologians, or even the arrested. Confession, was, so to speak, the first apostle secular authorities, the kings, the princes, had there. But it happened that two others were called from everything in their hands that concerns the government the margraviate by the city council or by some persons of of the church; and as if, on the other hand, it would be it, who were thought to be orthodox, Christian Serihus certain that the church would be safe if the people had and Betulejus, but who were secret Philippists, as they something to say about it in the election of pastors, in were called at that time, because they had been the exercise of church discipline, in the discussion of educated and taught at the academy at Basel. Through doctrinal and constitutional questions. *) them Calvinism crept secretly into Colmar. These first

Just as Brochmand did not abandon the doctrine of abolished that hymn: JEsus Christ, our Saviour 2c. municipal suffrage because it might seem a dangerous because of those words: Hidden in bread so small. This thing to put so important a matter into the hands of the was soon followed by a city council that was close to the people, neither did the other faithful Calvinists, by which the preachers had to swear to teach

*) Of course, we readily admit that if, for example, the national churches in Germany are to remain together, it would be a dangerous thing to leave the exercise of all Christian rights to the congregations as they are now. It is only too evident that then the most miserable seducers of the people would be placed in the pulpits. But is it right to falsify doctrine and to deny Christian rights because there are so many in the congregations who do not want to be faithful Christians and do not want to be guided by God's Word and the church confession? Not at all. The first thing to improve is the free preaching of the truth. While it is preached to unbelieving hearers what fears Christians and Christian congregations have, it must only be testified to them at the same time that they are not such Christians and Christian congregations. There can be no doubt that if the congregations had had and exercised the right of suffrage in former lines, they would hardly have burdened themselves with the wretched rationalist belly-popes who were forced upon them and under whose pastoral care, or rather neglect of soul, they have now sunk so low that the exercise of general Christian rights cannot be left to them without great danger.

pronounce any condemnations against Calvin in the pulpit. But there was a preacher named Magnus, who, because he had preached on the omnipresence of Christ, was called Ubiquitarius *) and deposed against the knowledge and will of the people, who (like the Basle people only twenty years ago) were very ill pleased when Calvinists were appointed. From this it is clear what evil might be introduced into the church by unjust appointments." (Theol cas. p. 232. 233.)

*) When the Lutherans were called ubiquitarians but ubiquitists, they meant that they believed that Christ had such a large body that it was stretched out over the whole world.

Let this be enough, then, as to which doctrines of the Scriptures throw up the right of congregational suffrage. We intend to deal with the apostolic and later ecclesiastical practice in a special article in the next volume of this journal.

News from the Proseminar in Germany.

In a letter dated June 25 of this year, the dear Pastor Brunn in Steeden writes to us again, among other things, the following:

"You will have received my previous letter about six weeks ago, and I should certainly have written again long ago to inform you of the receipt of the last two bills of exchange (one for 350 guilders and the other for 133 Tbls. 16 Sgr., for which sum I hereby acknowledge with heartfelt thanks to the Lord and the American brothers, who are so lively in their zeal for love). Yes, the Lord has led the work we began, our institution for America, mightily and gloriously to this day. If only I could be with you for an hour and tell you verbally all the experiences of His power and grace, of which my heart and mouth would overflow. Since my last set rub, No. 1 of my little publication has appeared and been distributed throughout Germany. I have already been able to reap the pleasing fruits of this from many sides; especially from Saxony, it is written to me that the interest in America is reviving. Hanover, too, has come forward with contributions for the first time. Pastor Siedet of Tharand near Dresden intends to visit me shortly; he is a member of the board of the Dresden Association for North America and seems to be the main soul of it; through his visit to me, I therefore hope that the foundation for a connection with Saxony for the purpose of joint activities for North America will be laid and that these activities of ours will be regulated more precisely. In the meantime, the number of applications for workers for North America has also increased steadily. I have accepted two more Saxons into my institution, and I am still negotiating with several others. On the other hand, I want to send two of my pupils, along with another excellent young man from my local community, who wants to become a school teacher, to Fort Wayne in a few weeks, together with your representative of the Dresden Association, Teacher Hamann, about whom I will write in more detail. Then my Missionary Gazette has borne another fruit, which could become rich and delicious if no worm eats into it *)- My essay on the teachings of your Synod in the Synodal Gazette has also borne excellent fruit; I have received approval from many sides in Prussia ... But the most gratifying thing was reported to me yesterday by Br. Hein, namely, at the Rhenish

*) We are not yet releasing what follows in the letter to the public, as we do not know whether the persons concerned will allow us to do so. The editor.

At the pastoral conference last week, my essay won the evil societies corrupt good manners. The dear Mr. Editors didn't advertise it again. Well, let us first take this little day, and even my toughest opponent had stretched out perhaps baked that one would, as hitherto almost to all point on the chin. The historical account that the his rifle and begun to capitulate. Praise be to God who their really peacefully held works, also be silent to this "Defense" gives begins with the fact that the Synod of bears such shaky witness to His truth. - To what fissures outpouring, which they could then at will regard as a Missouri, W. D., in its session at Altenburg in 1856, of the church cö in Prussia has already come, you have victory over the opponents; but what is too bad is too bad; issued a condemnation against chiliasm. After that, it well heard. The Revs. Diedrich and Wolf have broken this time such an opportunity shall not be given to them. almost seems as if the Synod started the thing, perhaps away with their congregations; in the meantime, they They and all Christian men should at least hear it and, if out of love for the Stänkeret Allem, esteemed defense, seem to be firmly entrenched in their one-sided doctrine they like, see clearly how certain people today seek to you who are usually so talkative, why don't you tell us of the office of preaching. The Ober- Kirchen Collegium console themselves over sins committed and to bandage how the Synod came to it? Did the Synod, perhaps, for (which has even taken the editorship of the church their festering consciences with sticking plaster. For this the pastime of time, make ready condemnatory bulletin away from our dear old Ehlers) is just as one reason alone, the whole matter should not be passed judgments, as the Becker did the Prezeln, or had it sided in its opposition to them. A great storm against this over in silence, because it contributes to our knowledge commissioned one or the more arid of its members, as is procedure of the Ober-Kirchen Collegium seems to want of the further historical course of the chiliastic schism. But usually the case, to make submissions on this doctrine, to break loose at first. Where this will finally lead, to the point, that thorough action might be taken on sse to catch any however, does not seem at all foreseeable to me. How In the "Lutheraner", No. 19 of the first year, a reporter had chiliastes? O if this had been done, what triumph of the terribly the consequences of disunity and dishonesty in given a short overview of the subjects discussed at the "defense" would I have wanted to hear? But none of this doctrine come to light, and how many times in this time last synod held in Altenburg, and at the end, in words that is the case, but the congregation at Altenburg itself, at have learned to praise the unspeakable gift of grace of make known the pain over the separation that exists that time still outwardly united, addressed the questions complete eternity and purity in doctrine bestowed upon there, also thought of the new Chiliast congregation. to the Synod when it was already in session: What your Synod. - With what heartfelt sympathy we now Someone from the congregation in question got so doctrine has the Synod concerning the conversion of the accompany the American war reports and recently also feverishly heated about this (and probably caught a cold) Jews and Chiliasm? (In the relevant synodal reports the read of bloody performances in St. Louis. We remember that he, too, had to take up the pen, and the product of reader may look up the questions verbatim). But how did you and our dear brothers in America daily before the his feverish heat is now available, expressly recognized the congregation come to this, in which, as the defense Lord, that He may keep you all under His shield and as appropriate by the Board of Directors, approved by the says, there were many who did not even know what protection. Well, He will not let our hope be put to shame entire congregation and authenticated by the pastor of chiliasm was? why did they ask this question? Yes, these in this either. All of you are in the grace of the Lord. the Chiliast congregation, in 7 columns and a few extra are such stories, which mau not tell, if one wants to prove

Yours sincerely and with brotherly love, Mr .
Brunn.

Steeden on the day of St. John 1861.

N. S. With Past. Ruperti in Bremerhafen I have also the "Lutheran": "The Immanuelsgemeinde zu Altenburg knowledge. It was Pastor Schieferdecker himself who, now come into contact. Thus a network of faithful friends, is a chiliastic congregation recruited from the old long before the synod, said to one of his parishioners that who hold together with you in the eternity of doctrine, is Altenburg Lutheran congregation. The people he wanted to bring this matter before the synod for spun out over the whole of Germany. My wife sends you themselves, of course, see that this is really the fatal gun discussion. The same brought to the teacher of the her warmest greetings; she is quite well and lively again emplacement from which a new breach is to be shot into congregation an issue of the "Erlanger Zeitschrift" and and is bravely running our large household. The Lord is their conscience; for they admit: "If this accusation were especially recommended to him a chiliastic treatise with visibly strengthening her. founded, we would have to admit that we were guilty of a the words, "This is my complete conviction." A few days great injustice," but they say: "We are, however, able to later he sent a member of the congregation to the prove the opposite. Now this proof is given, but just as a teacher, who had also received the recommendation of the chiliastic preachers prove that they are Lutherans. For that chiliastic treatise from him. Yes, even over the table, these gentlemen then tell us that they preach nothing at in the house of a member of the congregation, all of the last things, or so much, and in such words, as chiliasticism came up and was represented by the pastor, they find compatible with thron "plans of the kingdom;" so that the father of the house took out the Bible and and this proof, with which we have here to do, gives the showed that the pastor's speeches were not right with it. history of the chiliastic controversy so, and so much of it, All these things were raised in the congregation, and as belongs to just such a proof. First, it is to be proved therefore at the last meeting of the congregation before that the chiliastic congregation was not recruited from the the synod, a member of the congregation applied to old Lutheran. The "Lutheran," however, has by no means question the synod for their doctrine on this subject. The named a recruiter, but has only stated the action, the pastor's first speech on this motion was. "Well, I haven't result of which is a new congregation. Now what does the preached it yet!" Soon, however, he also agreed that the "defense" do? It seeks to prove that Past, Schieferdecker matter in general should be brought before Synod, and he himself thus summed up the questions as they still stand in the Synodal reports. From all this it appears that the beginning of the whole business was a few clumsy

(Submitted.)

Abgedrungene geschichtliche Ergänzungen zur Geschichte der chiliastischen Streitigkeiten in Altenburg.

The lamblike "church bulletin" of the Iowa Synod has now, unfortunately, also gone down the hopeless wrong path that it never wanted to go down, and has taken up a contentious position. This is much to be deplored! But the paper in question is all the more to be pitied because it has taken up the first lance for a lazy, untenable sack and has begun a work like the one that wants to wash the Moors white. But the honorable editorial staff has brought no one else into this unfortunate position than "a chiliastic congregation recruited from the old Lutheran congregation of Altenburg, which asked for a counter-church to be built. The pastor of this congregation has welcomed the Iowa Synod, of which the "Kirchenblatt" is the organ, with open arms, and now provides a new example of the fact that

Now came the decision of the synod, which condemned every interpretation of prophetic passages that contradicted the Word and the similarity of faith. In the Altenberg congregation, and that we did not separate congregational meeting which followed, and in which further action was taken on this subject, the question now raised, "Does the congregation agree with the doctrine of the synod, which it has set forth in answer to our questions?" to which the majority answered "yes." Then those who disagreed with this teaching were asked to stand, which was done by 7 members of the congregation. (See: congregational minutes of July 20, 1856.) Fifteen months later the same question was asked again, this time 24 answered "no" and 7 were uncertain. (Siebe: Gemeindeprotokoll vom 31. Okt. 1857.) The "defense" will surely allow the question: Where from this short tent this increase of their party? Think of the matter as it should have been in a Lutheran congregation. Imagine that the pastor had been an opponent of the chiliastic raptures, i.e. a Lutheran, and that he would have been a Lutheran. If the pastor had been a Lutheran, had on some occasion made the sad discovery seven of his congregation members were infected with the "infernal poison" of heresy, he could have recommended Bengel's chiliastic writings, which he did, and could have discussed and defended the doctrine of chiliasticism in congregational and leadership meetings, as whole passages in the minutes indicate? -Ah, what am I saying about this matter! The truth-loving "defense" may assert, as often as it pleases, that no canvassing has taken place, but only those who have an interest in it will believe it. It is palpable, especially to people who have not yet become clear through the "higher light" of our enthusiastic time, that in a country town where such a question is burning, not a day goes by in which there is not talk against and for the subject, "writings" are made, passages are communicated, or even a few words are said in the ear, which often have more effect than a thundering sermon from the pulpit. Now it is not at all a matter of will whether I want to impress my view on the other or not; for the word, as soon as it is in the mouth, chiliastic book, as soon as it comes into another's hands, is in my power and is an independent advertiser for the cause. For this very reason error is such a terribly fruitful mother, because it soon gets many through one canvasser; and for this very reason it is also boundless folly to expect a congregation to wait until its pastor preaches error from the pulpit before it is allowed to open its mouth against it.- Now that the "defense" has told its story, it concludes: "From all that has been reported here, it is clear to every sincere man that he is a sincere man,

It is clear to unprejudiced Christians that we are not a newly recruited congregation, but a part of the old resolutions that have never been made? Therefore, to silence the mouth that cries within them, "You are self-willed people, lacking in humility. Before you would have been carried and taken into ecclesiastical discipline, you had rather run away, and now you cry out that I have forced you out. Before you would have resisted the trouble in the doctrine which you once held, you would rather have added to the trouble the separation." But this voice is not easily lulled, least of all by such means. Nor will it revel, of that the defenders may be assured, until they either recognize the separation, i.e. their running away, as a bat born of the flesh, or else whitewash it until the conscience gets a hard crust. For reasons of the heart we wish the first for all, and the last for none; for there are many who have come into this ungodly relationship without knowing what they were doing. But in such matters God's secret judgments go forth, which no mortal eye can see to the bottom.

The "defense" does not want to suffer the name "chiliastic congregation", and for this purpose brings catechism, hymnal, two or even three volumes of Past. Schieferdecker's Sermons 2c. as if it mattered here. But when she comes to the point that really matters, she quite naively confesses: "As far as so-called chiliasm and our position on it are concerned, it is still the former one." But that is the point. The question is not whether you have the catechism and the hymn-book, nor whether you need these books, but what you no longer have to teach us. First, do away purely with all interpretations of the well-known passages that conflict with God's Word itself, especially with the one that says that a millennial kingdom is still in the future; then print the seal on it and say, "We reject and condemn such interpretations (leaving the passages themselves in all dignity and honor). Then you have a right to complain of the name of chiliasts. But so long as ye have, as Luther says of the gushers, "porridge in your mouths," and say "mum mum," ye are chiliasts, all of you.

But the defense has planted a cannon here. Admittedly, it has often been shot out of it, but because no one has yet taken the trouble to plug its mouth, it is always brought up again. So let us take a look at the fright machine. "Spener, Bengel, Rieger, Hiller" (should further read: Jacob Bobine, Seidenbecher, Petersen 2c.), church fathers (?) and faithful servants of God in the Lutheran church also taught chiliasm, therefore it is Lutheran; and it is presumption to reject it, for in so doing one at the same time rejects them." This is held up to us again and again as an impregnable bulwark. We would only know the inventor of this means of defence; it must be an out-

...shall be the cleverest man in the world. But let's stickprint: "There is no counter-church." Good "defense," thouThe publication of these missionary newsletters is also a to those that use this invention in good faith. Hear youpious maid, "blind zeal only harms!" Has the church thenpart of this. I do not think I need to apologize for adding then, good defendant... You make a conclusion thatcome to where it stands with or against the will of the oldto the large number of our church and Christian lacks nothing that belongs to such a feat but correctness.congregation, of which you want to be a part? Certainlypublications with the latter. I only point out the wide field Your conclusion is true to art: what church fathers andagainst their wish, against their will; so it is a counter-that is given to the missionary work of our church among faithful servants Cbrlsti teach in the Lutheran church ischurch. Do you then go to the old church just as gladlythe German emigrants of North America, I refer to the Lutheran; Spener 2r. were faithful servants of Christ inas to the new, and does no one forbid his relatives to gourgent and indispensable need of a Lutheran church the Lutheran church and taught chiliasm; thereforethere? Experience answers; so it is a counter-church,missionary work that exists there, and thus simply turn to chiliasm is Lutheran. We admit the Mttelsatz m certainYou are waiting for us to recognize our wrong in havingChristian love, for which no work for the building of the consideration; the first alone is fundamentally false; sopunished your chiliastery; we are waiting for you to putKingdom of God, no request for help for it, may be too the whole story is thoroughly loose. A few examples mayaway your false doctrine and to reconcile yourselves withmuch.-We want, however, to burden as few people as make this clear: Luther was a church father. Luther,the Lutheran church in general and with us in particular;possible with our missionary news and communications, however, once taught that for the worthy reception of thetherefore it is a counter-church. We receive membersnor to strive for high things in general. For this reason, sacrament it is necessary that a man confess all sins thatwho separate themselves from you for the sake ofwe are publishing them freely, in continuous numbers are public mortal sins; thus this would be Lutherandoctrine; you have received people who have separatedthat appear from time to time, large or small, often or doctrine. Melancthon was a faithful servant of thethemselves from us for some reason; therefore it is aseldom, as time and circumstances, necessity and need Lutheran Church, but he once taught that good workscounter-church. "With us," says the "Defense," "thisof our mission will bring about each time. Let it remain in were necessary for salvation; thus this is Lutheranmysterious thing (chiliasm) is kept silent." With us it isthe hands of the Lord that He may let our missionary doctrine. Neumeister was a faithful servant of thepreached about; so it is a counter-church, so long as we,work grow and spread, whereby the interest in our Lutheran Church; but in the struggle with the Pietists heGod grant, once come so far that we teach, confess, andmissionary news would increase by itself and perhaps asserted that it was right to give to public dances;reject with one accord. - If you are perhaps annoyed bymake it possible for it to find its own way in time. For now therefore, according to the final art of thethis crude letter, it would be regrettable, since it is thewe rejoice and feel very much at ease in the faithful love "Vertheidigung," this, too, is Lutheran doctrine. Now doserious intention of the undersigned to make you and ourof our brethren in Saxony and other lands, who have you not see for yourself, worthy defense, what becomesconditions here not worse, but better. It is my firmreceived our missionary work as a barely born child with of the Lutheran doctrine with your modest principle? Itconviction, however, that leg fractures are not healed bysuch heartfelt sympathy, and who also offer us their hand would become a beggar's jacket, made up of rags fromapplying plasters and bandages, pricking them a littlefor the publication of our missionary news. The Lord all over the world. Canst thou not so much as discern,with a needle, and then claiming straight away that therereward them and help us not to be found unworthy of that straw and stubble is not gold? 1 Cor. 3:12 Thereforeis no leg fracture. Rather, one first admits nicely: the legtheir love. But as for all the rest - well, you dear readers take thy cannon home again, for it is nailed up. Not whatis broken; then one pulls both parts out of each otheralready know of your own accord that we give our such and such a one has taught in the Lutheran Churchagain, as if the marrow should also come in, until themissionary news only for the benefit of Christ's kingdom is therefore equally Lutheran, but what is written in clearbroken part comes into its correct position; only then is aand especially of our mission for North America, words in the symbolic books of that church, or what isbandage useful, and only now can rest take place.therefore we want to "let it be laid upon your hearts and deduced from them with correct conclusions. What isWhoever, therefore, wanted to conclude from my letterconsciences" quite freely and confidently that the Lord above this is of evil, for "new and false are one and thethat I do not like to see peace in Altenburg is mistaken;Christ and His church with their mission will not come to same in these things." But we have no confession whichonly I do not like a false peace, and above all not oneshame and harm in the process.

says, Christ will come again twice more visibly, or thatsuch as is proclaimed by the new American display of Christ will yet establish a new kingdom in time, or that itthe German Union, whose organ is the "Ambassador" is uncertain whether Christ will "raise me and all theand now also the "Iowaer Kirchen-Blatt.

Joh. P. Beyer.

dead" at the last day, or that even such new exuberant wisdom can be inferred; but the opposite is the case. Therefore all such interpretations of the pure word of God, which seek to establish such things, are chiliastery, and a congregation which does not drive its pastor to purify himself from them, or purify himself from him, is chiliastic.

Finally, thirdly, the "defense" must defend itself against the fact that the new congregation has built a counter-church. What is one supposed to do now? Is one supposed to laugh or get angry? There stands the old church, and there stands the new one as large and wide as it is. The churchgoers almost run into each other; those who go east, those who go west, have to pass the same church path - and the "defense" holds its hands in front of its eyes and boldly asserts, and the editor, who has already preached in this counter-church and inspected the old one, lets it pass without Weilers

Evangelical Lutheran Mission
among the
German emigrants of North America.

Ongoing news **about the**
Luther. Church of North America and our mission for
the same among the German emigrants of
Fr Brunn,
Luther. Pastor in Steeden near Runkel in Nassau. *)

It is easy to understand that a mission without missionary news and information cannot flourish; so the beginning of our missionary work for North America brings with it, as from

The purpose of our missionary news is above all to make the great existing ecclesiastical need among the German emigrants of North America more generally known.

and also of what is being done on the part of our Lutheran Church to help in this emergency, (whereby we will then also give the necessary news of the progress of our now beginning missionary work for the emigrated Germans of North America). The interest of our mission, however, requires that we impart a greater knowledge of the state of the Lutheran Church in North America in general than may be assumed by the majority of our readers, a knowledge, however, that is so necessary in order to embrace the Lutheran Church in North America and the work for it with true love and sympathy. It will be of great interest to hear how also in

*) From the first number of this sheet we share the following first essay.
D. R.

In the midst of the hustle and bustle of this world, whose ears of the present unbelievers. They immediately If they will at least think of the many weak hearts who, as waves and swells go on and on, in the midst of the tangle reported what had happened like a heretic burning in the a rule, if they have read ungodly newspapers daily for and overwhelming power of the many sects, which have nineteenth century in the Saxon "Constitutionelle even a month, have already suffered shipwreck in their their playground there as nowhere else in the world, the Zeitung," from which the gruesome story quickly found its faith! It is true that many so-called religious papers now Lord has awakened His orthodox Lutheran Church, even way into all light-friendly newspapers at home and contain quite complete reports on political events, but, if at first in very few confessors, and has preserved and abroad. Even in the second chamber of the Saxon God be lamented, even in them there is usually quite the same spirit with which the atheist papers are filled, since struggle and competition the Lutheran Church of North enlightened Saxony and condemned as an evil "excess" the matter in question is usually taken from the same. America in particular is engaged in with the sects that of a fanatical priest. In a number of the Tharander How much this works against the purpose which these surround and fight it everywhere, where it is necessary Anzeiger, it was printed soon after in bold letters: "The papers pretend to achieve cannot be said. God look into to strengthen the hand of the faithful confessors, to recently contested hours of worship are being sought for it! increase their number and strength so that the powerful purchase by the landowner Schönberg in Groß-Oplitz," a opponents do not completely overcome them; and to farmer who had recently moved to the parish of Tharand. hear what a rich and fruitful field of expansion and **Farmer.** The Evangelist reports: "The Western missionary activity is offered to our Lutheran Church Methodist Mission Board has issued an appeal to the among the emigrants of North America, a missionary country people (farmers), asking them to make a double field with whose fruitfulness no other in the whole world effort for the mission cause, because the general can even remotely compare. Of course, it will also be standstill of business prevents the townspeople from necessary to mention the struggles and doctrinal doing for the mission what they have done up to now. So questions that have arisen among the confessors of the the Lutheran farmers should not be surprised if we Lutheran Church in North America itself, struggles that Lutherans, too, in this time of need, especially for the truly should not diminish our love and sympathy for the townspeople, are crying out for help, especially from Lutheran Church in North America, but which, as far as them, the dear farmers.

the matter itself, the pure doctrine, is concerned, we must **Rare Marriage.** The marriage of a Negro with a young regard as a sign of faithful, righteous Lutheranism, which Berlin woman recently took place in the Dome in Berlin. nowhere, not even among its closest friends, can get Another Negro was the best man. -So we read in the along with the slightest stick of false doctrine. Here we Lutheran Church Messenger.

must not turn away our eyes timidly from the fight, but **"A Christian regiment,"** as the newspapers call it, is where the fight for the truth, for the confession of pure to be formed in New York from the members of the Lutheran doctrine, is really on, then truthfulness must not various churches. So writes the Lutheran church leave us any peace until we have rightly recognized it, messenger. Are the other regiments all unchristian?

have given it honor, and have also testified to and **Political Newspapers.** In several newspapers we confessed it in our part, so that the Lord Jesus may also read the news: "In New York they are again working on the foundation of a German newspaper, which should completely abstain from hostility against the Christian religion. - We can truly only recognize it as a severe judgment of God that up to now all attempts to found and maintain a political daily newspaper supervised by Christians have failed. The daily reading of those journals which are written by atheists, or by the open enemies of true Christianity, incessantly fills thousands of souls who had recognized the blessed truth, with the most ungodly principles, without their noticing it, and tears one reader after another away from Christ, and makes him a friend and confederate of God's enemies, without his himself suspecting the change that has taken place in him. If only Christians would wake up and realize how terrible a devastation it must be to their souls to drink the poison of unbelieving newspapers to the full every day! If only those who have a firmer heart, and who, in spite of the daily ungodly lecture, will abstain from

To the ecclesiastical chronicle.

Women's public prayer. The "Evangelist" reports: At a synod of the Herrnhuters held at Litiz, Pa. on May 22, the question concerning the praying aloud of women in assemblies was decided to the effect that such praying was generally to be respected as improper, but that it was designed for women in private houses to pray aloud.

Pastor Siedel in Tharand in Saxony warned his congregation in his sermon on Rogate Sunday, among other things, against the rationalistic book of edification, "Hours of Devotion," which is widely distributed in Germany. Because the case had repeatedly arisen that those whose eyes had been opened by this book either kept it sold or wanted to sell it in order to make some profit from it, the faithful pastor gave his listeners the certainly very best advice in his sermon: "The best thing is to burn it (the Hours of Devotion), so that it can do no further harm to anyone." But that was too much for the tender

Church News.

After Mr. Köhler had received and accepted a regular appointment as assistant preacher at the seminary in Fort Wayne from the first German Lutheran congregation in Pittsburg and had passed the prescribed examination, he was ordained by the undersigned by order of the honorable President of the Eastern District of the Synod of Missouri 2c. on the 7th Sunday after Trinity and was installed in his office. The merciful God crown the new worker with many blessings.

Pittsburg, July 15, 1861.

E A Brewer.

It will still be remembered by the members of our Synod that Rev. J. P. Rupprecht was appointed by the last general synodal assembly in St. Louis to be the traveling preacher for Minnewta (see Synodal Report 10. p. 70. 71.) However, before I could inform him of the synod's decision, he had already accepted an appointment from a certain individual congregation. I reported this to Prof. Crämer, and at the same time asked him to send a man here as soon as possible who could act as a traveling preacher. This was already done in the spring, when the candidate for the sacred preaching ministry, Mr. A. E. Winter, who was educated at Fort Wayne Seminary and passed the prescribed examination, arrived here in February of this year. Now that he has received and accepted a lawful calling corresponding to his mission, he was ordained on the 7th Sunday after Trinity by the order of our honorable Vice-President, Mr. Past. Lochner, he was ordained by the undersigned.

May the Lord, our faithful God, give our dear brother much joy and courage in his arduous ministry, and may he bear much fruit among the scattered brethren in Minnesota!

Address: Rov. L. UlnrwkipoliL, Minneapolis, July 16, 1861.

I. Horst.

(Submitted)
Death notice.

Because certainly many of my dear brothers in office and other friends among the Lutheran readers, who knew my heavy house cross [six years of insanity of my dear wife*)], have carried it to me through their dear Furbttte.

*) Created in childbirth.

I deem it my duty to inform you that the merciful God has now delivered my dear poor wife from all her sufferings by what I hope will be a blessed death. She died in the asylum at Indianapolis, where she had now been nearly four years, on Saturday, the 29th of June, of emaciation. The day before I was still with her, but I could not talk much with her because of the still existing insanity and physical weakness, but she said to me only on the question whether she did not want to go home with me, among many and indistinct murmurs clearly these words: "Tomorrow I go away." Later, "Earth is earth." When I took her hand at parting, she said, "Let my flesh go, my flesh is evil forever." When I told her about her dear Saviour, who had redeemed her from all her sins on the cross and would now soon take her to Himself, she spoke almost incomprehensibly. But because she had been a sincere and righteous lover of Jesus Christ in her days of full consciousness, I do not doubt her blessedness for a moment, even if I could not perceive this faith at her deathbed. Since I had decided to spend several days in Indianapolis, I received the news from the doctor of the institution, just as I was leaving the church, that my wife had died the day before, June 29 (as she said). On Monday, Inli 1, she was then buried, since a member of the congregation granted me a burial place on Pastor Fricke's family burial plot, with the aforementioned preaching the funeral sermon.

The gracious and merciful God, who has so graciously stood by me and my five children during these six years of misery, will and will continue to do so.

To the further intercession of his dear friends hereby commends itself

G R Schuster.

Obituary.

After suffering for several months from a highly embarrassing sore throat with great Christian patience and surrender, Mr. Angust B. Tschirpe, apothecary in St. Louis, finally passed away in firm faith and in joyful confession of his Savior. Tschirpe, apothecary at St. Louis, on July 29 of this year. This is the news to the members of our Synod, to whom the deceased faithfully served as a member of their local supervisory authority for a long time and whose memory, as a righteous Christian without wrongdoing, will certainly remain a blessing.

Notice.

Since no member of the honorable teaching staff of our institutions, nor any congregation of our Synod, has protested against the election of the Rev. G. A. Th. Selle as the second professor at the School Teachers' Seminary in Fort Wayne, but since the same has been confirmed on all sides, then

the undersigned, on behalf of the Electoral College, hereby makes public the confirmation that has taken place.

May the faithful God comfort the congregation of Rock Island over the departure of their beloved pastor and fulfill His promise to them Isa. 41, 27. I give preachers to Jerusalem, may He also instruct the dear brother in his new professorial office with wisdom from above and may his new ministry be richly blessed Dan. 2, 21.

Frankenlust, July 23, 1861.

Ferdinand Sievers, Secretary of the Electoral College p. t.

Reminder on Concerning admission to the high school at Fort Wayne.

With reference to the already announced reopening of our high school here in Fort Wayne, it is at the same time brought to mind what purpose the same has in the first place, It shall predominantly serve the church and prepare suitable pupils for the seminary by teaching and cultivating the divine word and by learning the old languages and acquiring other necessary knowledge. For the purpose of this preparation, however, it is necessary that the candidates for admission have already acquired a certain foundation of righteous fear of God and obedience to God's Word through the wholesome earnestness of domestic Christian discipline and teaching in connection with orthodox and capable parochial schools by virtue of divine grace. Boys who, according to the customary bad habits and frivolity of the country, have not experienced "any" seriousness of Christian discipline in home and school, but rather, as is often the case, especially in larger cities, have become neglected and have outgrown their parents' heads, - we cannot easily accept such boys, for they would only exert a corrupting influence on the weaker among the better-minded, without there being any guarantee for their own improvement. Institutions for neglected boys, however, for students of the Concordia Collegium and Seminary: must understandably be set up differently from ours. We, of our place here in Fort Wayne, have unfortunately been inspired by sad experiences and do not want to make them again with damage and inhibition of the common benefit.

On the other hand, it is also necessary that the boys to be sent here have sufficient gifts and have already completed the course of a well-established parochial school. The parents can easily ascertain both of these things by consulting their pastors and school teachers.

Dr. W. Sihler, Pres. Fort Wayne,

July 31, 1861.

Concordia - Collegium.

After having just received notification from Dr. Sihler that necessary facilities cannot be established before Sept. 9, I am compelled to send the pupils of the Gymnasium to the school.

to be at Fort Wayne only between the 9th and 12th of September.

At the same time, I take the liberty of recommending of the reminder of the President, Dr. Sihler, which is in these watts, most earnestly on my part as well. With this I request that from now on registrations and all correspondence be addressed to Fort Wayne.

G. Aler. Sarcr, Director.

Note for the pupils travelling from or through St. Louis. In order to provide an opportunity for a collection for a joint journey, Messrs. Leonhardt and Schuricht have kindly offered to accept messages for this purpose and to procure the tickets, which will hopefully be obtained in this way at half price.

G. Aler. Sarer, Director

Cousemlz all-points.

The Wisconsin - Pastoral Conference will hold the Tuesday, Wednesday, and Thursday following the 14th of the p08t. Irin. i. e. the 3d, 4th, and 5th of September, at Kirchhayn, Wisc. to hold its meeting. The brethren in question intend to meet at the parsonage here the day before.

Kirchhayn, in July 1861.

I. H. for pastor last

Receipt and thanks.

Cold for the California Mission: By P. C. I. Frederick at the church consecration of the ImmanuelS- Gemeinde near Huntington, Ind. 42.50; in addition by N. N. HO Cts.dnrch Herr Meier at Fort Wayne 50 Cts. received from \$-rn. H. Richter, Thornton Station "III 41.00 Cts. F. W. Walther. For proseminar in Germany e-birIt by Mr. Meier at Fort Wayne 47.38 -ditto -1. received from the congregation of the Rev. E. I. Friedrich at Huntington, Ind. 41.00, -from Mr. C. Bieth in Detroit, Mich.

- hlj riner baptism in Mr. Steindorff'S family at Lafayette, Ind, 41.25.

C. F-W Walther.

s. General provident fund: carryover from No. 19 4146.63 By Past. Pollack, collected from the wedding of Mr. Talje and D. Meier - - - 12,40 From the comm. past. Stubnatzi, Thoruton Station, Ill. 15.50 By Past. Hattstädt 37.64 ----- 4211,82

Dom 1. FrankU-Berein the parish Past. Miracle a large paquet shirts; from N. N 4 towels.

Remark: The 43.58 receipted in No. 19 were paid at the wedding of Mr. Schade in Frohna by Rev. Löber

collected.

b. For individual sophomores:

For E. Bürger and Drescher: by the Gem. Past. Bürger S in Washington City 41,W; collected on Mr. Stenzirg s infant baptism 44,17; by I. H. Bergmann 48,55 414, 40 "I. Nützet vom 2. Frauen-Berein der Gem. Past. Miracle 8,00 " N Sörgel, collected on the baptism of Hrn. G. Laitsch in Chicago 1,45 " dense ben, from the Klivg'^eutel of the Gem. Past. Küchle. Matteson, Ill. 44.30; of theJl.ngfrauenBerein of the Gem. Past. Müller, Clicago 40.90 5.20 " Gcbr. Mießter by I. H. Bergmann 3. 50

Received	
for Mr. Pastor Röbbelen: By Mr. Pastor Hritmueller	
from Mr. L- L- Schnell \$2.1X); Jacob Keller \$1.00; Mrs. Havel Pi.25; Mrs.	
Haserot 75Cts; Thäiurr bO Cts; C. Dole. 25 Cts; I. Otterbacher 25 Cts.	
\$6.00 By Mr. Pastor König in Cincinnati from Mr. Hackstcdde \$1.00;	
Mrs. S. \$1.00; Mr. Rev.	
K. \$1,00	\$3,00
Three. H. Bergmann.	
From Mr. Anton Hritmueller in Washington:	
for collbuilding in Fort Wayne	\$25.00 "
Teachers' Retreatc.....	5,110
„ President Wyneken	5,00
" the California Mission	- -2.50
" the proseminar in Germany	2,50
Don of Trinity Parish in Washington for	
St. Louis College Entertainment Cassc - -	6.56
Don teacher Pürner from the schoolchildren for	
Heathen Mission	2,00
Three. H. Bergmann.	
Receive r	
in the Preacher's and Teacher's Wittwen and Walfencasse.	
By Hcrrn Past. Hüg.i by ven Herren Pastoren und Lehrern: Straßen	
Rauschert, Wnstemann, 3or, Steinbach, Lemke, Böhling, Trautmann,	
Rufs, Auch, Dicke, Sievers, Stecher, Hattstädt, Hügli, Lücke, Günther	
Rirvel, Brater, Bodemer, Kundinger.	
From the western district by the pastors and teachers: Große	
Brohm, Jungk. Z. F. Bünger.	
To redeem "church protection" in Iowa City.	
From the congregation of the Rev. Claus in New Bre- men \$3.00	
from the St. Louis congregation \$66.65; from the congregation of the	
Rev. Fick in CollinSville \$14.00; from the congregation of the Rev.	
Wagier in Picasanr Nidge \$10.20; from the congregation of the Rev.	
HoiS in Columbia \$3.25 and Ceurreville \$2.20; by the congregation of	
Mr. Past. Lirkmann III.3"; of the congregation of Mr. Past. Schaller in	
Red Bud \$5,35.	
P ast. F. Döscher.	
For educational institutions:	
From St. Jacob's Parish of the Lord	
Past. Daib10	,20
Don of the Unity Church of the Lord	
Past. Daib	13,03
Don of the Trinity - Church of the Hcrrn	
Past. Daib itself 2	,00
From I. Women from Trinity Parish	
of Mr. Pastor Daib, collected by	
Ms Spannagel	7.8033 .03
From the congregation of the Rev,	
Cleveland, Ohio	23.17
Bon of the congregation in Eucliv by Mr. Past. Ernst- 4,00 From a	
Christian family inEuclid -	50,00
By C. F. G. Meyerin FortWayne	5,00
Don of the congregation of Mr . Past.	Rinkert
15.81	
- . -- jack bcrg - - - 16.00	
----Rinkertfor	
Memoranda	1,00
Synodal reports --	0.47
From the congregation of Mr. Past. Merz	5,25
By the same for memoranda	1,61
Don of the parish of Mr. Past. Neisinger	4,50
Synodal - Casse.	
Don of the Martini parish of the Mr. Pastor	!
Stephen at Fort W avne	1.00
Collected at a wife's church inside lind at a wedding ..	4,765 .76
From teacher Wolf	3,i0
From the congregation of Pastor Jäbker	21 >,00
From the congregation of Pastor Schumann in	
Decalb Co.	3,38
Bon of the congregation of Mr. Pastor Schumann in	
Noble Co.	1.15
Don of the Lord Pastor Stephen's church	5.80
. ---- Werfelmann--	10,00
For memorials from Mr. Pastor Detzer 3.20 From the congregation	
of Mr. Pastrr Schwan 33.11 From the poor fund of the Gcm. of Mr. Past.	
Sihler 36.00 From the St. Paul parish of the Rev. Hns>ma""--..	5,00

Bon of the congregation of Mr. Past. Fricke from the bell bag ..	21,00
3on Fr. OenCRMeyer, from the congregation of Mr. Pastor Fricke	5,00
By W. Brnggemann, from the congregation of Mr. Pastor Fricke	1.00
By Chr. Oefferineyer, from the congregation of Hcrrn	
Pastor Fricke	1 ,00
Bon Mr Conrad Freier atFort Wayne	10.00
From the congregation of the Hcrrn Pastor Sihler for	
Memorials	6,95
From 3vh. H. Jülling, resident of the church of the Lord	
Pastor Fritze---	5,00
From Wm. Meyer	5,00
From Mr. Pastor v-. Sihler himself	5,00
From Heinrich Meyer as a thank offering -	1,00
From the St. Pauls-Gcmeinde deS Dr. Sihler, collected on the Sunday	
of the Lord's Supper	53.48
From the congregation of the Hcrrn Pastor WamSganS - - -	20,00
From the branch congregation of the Hcrrn Pastor Husmann	
for memoranda	0,85
for synodal reports	0,00
From the same.il for the synodal treasury	3.00
From the Gemen.de of Mr. Paster Lindemann, Cleveland, Ohio	85,00
From the Gemcinv of Mr. Pastor Klinkenbcrg - -	9.00 --
Shepherd-\$6.33	
From Mr. Pastor Schäfer	3,6710 ,00
From the comm. of Mr. Past. Fricke in Indianapolis	42.00
From the congregation of Mr. Past. Kunz	5,14
-- ... Acid	22,00
-- ... Sanpcrt	27,00
----Swan	53,00
--Detzer , as Collecte an der Svntdrickxe am	
Dreifaltigkeitsfeste- 7.67	
From the congregation of Mr. Pastor Heidmüller in Livrrpole as	
Collecte	3,39
From Mr. Schnell through Mr. Past. Heidmüller - - -	2.00
From Mr. Cotterbacher by Hru. Past. Heidmüller- 0,25	
By Mr. Daniel Haag in Eric	2.25
From Mr Schmidlknnz	0,26
From the O'eiuicinte of Hrn. Past. Scucl, Collecte dcr	
Sk. Iohannes-Genlkinde	10,00
From Mr. Past. Seuel-	2,00
From Mr. Past. Lehnert	1,00
From the congregation dcS Hrn. Past. Sauer-	- - - 16,20 ---
King	59,44
-- ... Ernst.....	17,00
By Mr. Conrad Bonnett hiersclbst	5,00
By The Hcrrn Pastor SievcrS Gemcinde	14,00
-- ... Schoneberg--	10 ,50
----Pieces	13,85
----. grieterich	5.00
-- ... Schumann--	4 .65
----Wichmann--	8.37
----Merz	10.54
-- ... Stephen	4.10
From Mr. Friedcrich through Past. King	1,00
For general pres:	
From the congregation of Mr. Pastor WamSganS - - -	8,00
cent of Mr. Pastor Sihler	16,00
From the congregation of Hcrrn Pastor Lmdemann--	23,00
congregation of Mr. Pastor Ruprecht-	5,45
From the St. PaulS congregation of Mr. Pastor	
Husband	10,00
From the congregation of Mr. Pastor Knnz	5,15
From the congregation of Mr. Past Husmann	10,00
Werfelmann--	6,00
For Inner Mission:	
From the congregation of the Lord Pastor Bodc	3:38
.....Zagel	
.....9:25	
By Mr. Past. Daib collected at the wedding of Hr". Chr. Becry- ..	4,79
Collected by Mr. Pastor Daib at the wedding of Mr. Johannes Nuff- -	
-	3,56
By Mr. Past. Sauer by Mr. Marsher	1,00
.....--	
Dohrmöblen--	1,00
°--Schegeniann--	1,00
- "--Pickmann	1.00
---H. Schepmann1	.00
---H. Buechner--	1 ,00
From the congregation of Mr. Past. Farmer	10,00
From the commun. of Mr. Past. Bergt, Henry Co. - - -	0.70 ----
FultonCo.--	3,46
----Defianre Co. -	-2.00
By Fr. Leinegr, Collecte on a Child Baptism 1.5By H. Wiesemann	
.....	1.0

For Indians - Mission:	
Of the Trinity congregation of the Rev. Daib 10,13 Of the Iacob-us-	
congregation of Mr. Past. Daib - - -	4,25
For Hcrrn Pastor Röbbelen:	
From the congregation deS Herr Pastor Schumann, Decalb C".,Ind.	
.....	K4M
From Mr. Past. Schumann-	1,00
From Mr. Jacob Schmidt in Cleveland, Ohio- IM	6.60
For the	
Proseminar in Nassau:	
From Mr. Johann Leeg in Brikgematcr, Mich. - - - IM By Mr. Past. Saupert	
from Hnl Fr. Schepmann 1.00 By Mr. Past. Wamskans from a woman in	
childbed	
as a thank offering	2,00
By Mr. Past. Wamskans on the child baptism of the	
Mr. C Zwick collectirt	3.38
Through Mr. Past. Saupert by Mr. Wm. Tuwe--	1,00
For the seminar on Fort Wayne, Ind.	
By Mr. Past. Saupertby Fr. Schcpmann - --	-1 00
---H . Schepmann	1 .00
---G . Mönning	0,50
To the Synodal - Mlssions' Casse:	
Through Mr. Past. Klinkenberg from an unnamed IM	
--- G. Van der Fang IM	
By Mr. Past. Saupert by G. Mönning	0,50
From the congregation of Mr. Past.	
.....Klinkenber	
g	13,>0
From the congregation of the Rev.	Brakhagcn
.....	8,00
From the congregation of Mr. Past.	
.....Schönber	
g	4M
For Kansas - Musion:	
From the congregation of Mr. Past. Stürken	5,3s
California - Missiou:	
By Mr. Past. Sauer from Michael	0,50
For widows - checkout:	
From Mr. Teacher Wolf	IM
Correction. - In one of the previous numbers of the "Lutheran" it	
was acknowledged: "From the Gemeu.de of Mr. Paster Kühn in	
Zauesville \$9.25," but should be Hosea: "From the Nähverem of Mr.	
Pastor Kühn for teachers' salaries \$10.00."	
Wm. Meyer, Treasurer of the MitUrren District.	
Where is Friedrich Sommer?	
The same immigrated in 1845, and settled m Allen county, w	
the hub of Fort Wayne. Cm anyone who can give information	
about the same, wrdd be requested to tbun it at the following	
address:	
Barbara Kleinkneckt, "Solo," Johnson County, Iowa.	
For the Lutheran have paid:	
The 15th year:	
Mr. G. Trvller \$1.25.	
The 16 year old:	
Messrs. P. Sander, E. Müller, Chr. Gorß, C. Senkind, Past. I. Hcngist	
50 c., G. Tiöller \$1,25.	
The 17 year old:	
Messrs: Chr. Ostermeyer, Past. I. A. Ottesen, Chr. Görß, C. I. Godel,	
Past. I. Hengist 50c., C. Klepper, Past. Th. Wichmann, O). Tröller 81.25,	
L. Vcit, F. Veit 50c., G. Arnold, I. Moritz I. Schäfer 81.25, E. Wetzet, G.	
Kohlstock, H. Burgdorf, Fr. Zentner, D. E. Radecke, I. Lemmcrmann, H.	
fasten, N. Nnppcl, G. Bauer, L. Hofmann, M. Fritze, Fr. Louis, I. Imwaide,	
I. Weck- esser, I. Stober, I. Albrecht, A. Wilvemuth, C. Winker, G.	
Nomoser, Br. Kowallick, W. Klingclhvicr, H. G. Trcide, Br. Blaich, C-	
Winter, H W > iljcii, 2nd Nuppel, W- Bet- inaie, F. Schultze, C. Schnitze,	
Valentin Hern, H. Träger, P. Wecker, I. Thiem yer, L. Lavn, A. F. Siek, W.	
Tor- mvllen, Br. Rateüe, Br. Betmale, A. Muth, I. Spiel- mann. R.	
Schumacher, H. Happel, I H. Vortcrwösten, Th. Weddegen, G. Schultze,	
L- Waldschmidt, Bro. Vvrnkvh!, G. Wiedemann, P. Scharrer, I. Dobler, I.	
Weß, E. Bergen, Match. N.itzcl, C. Bnifcr.	
Also: Mrs. Schäfer, H. Kamplunajn, Drege, Liese.	
The 18th year:	
Messrs. Revs: H. A. Srub, F. C. Clausjcn, L. L. Ctansfen, I A. Ottesen	
50c.	
Martin C. Barthel.	
The receipt zettcl deö Hcrrn Roschke, as well as several^A Others will	
appear in the next issue.	
v	